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THE

* MĀRKANDEYA PURĀṆA

TRANSLATED WITH NOTES.

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PREFACE.

This translation of the Mārkaṇḍeya Purāṇa was undertaken by me for the Asiatic Society of Bengal many years ago, when I hoped to be able to carry it through in no long period; but onerous official duties left little leisure, and for years removed me to a distance from the Society's Library and other means of reference. The Society was reluctant that the translation should be dropped, and it has therefore been continued as well as leisure permitted. It is hoped that in spite of these difficulties the translation may be of service to scholars; and the notes with all their shortcomings not unwelcome.

CALCUTTA :

3rd December, 1904.

F. E. P.

INTRODUCTION.

This translation of the Mārkaṇḍeya Purāṇa being made for the Asiatic Society of Bengal naturally follows the edition of this work prepared by the Rev. Dr. K. M. Banerjea, and published in the *Bibliotheca Indica* in 1862; yet other editions and some MSS. have been consulted and are referred to. The translation has been kept as close to the original as possible, consistently with English sense and idiom; for a translation loses some of its interest and much of its trustworthiness, when the reader can never know whether it reproduces the original accurately or only the purport of the original. The time during which the work has been in hand has rendered it difficult to maintain one system of transliteration throughout; but, in order to place the whole in a consistent state, the system established by the Royal Asiatic Society and approved by the Asiatic Society of Bengal has been adopted in the Index and in this Introduction.

The general character of this Purāṇa has been well summed up by Prof. Wilson in his preface to his Translation of the Viṣṇu Purāṇa, except that his description hardly applies to the *Devī-māhātmya*. "This Purāṇa has a character different from that of all the others. It has nothing of a sectarian spirit, little of a religious tone; rarely inserting prayers and invocations to any deity; and such as are inserted are brief and moderate. It deals little in precepts, ceremonial or moral. Its leading feature is narrative; and it presents an uninterrupted succession of legends, most of which when ancient are embellished with new circumstances, and when new partake so far of the spirit of the old, that they are disinterested creations of the imagination, having no particular motive, being designed to recommend no special doctrine or observance. Whether they are derived from any other source, or whether they are original inventions, it is not possible to ascertain. They are most probably, for the greater part at least, original; and the whole has been narrated in the compiler's own manner; a manner superior to that of the Purāṇas in general, with exception of the *Bhāgavata*."

Composition.

The *Purāṇa* is clearly divisible (as Dr. Banerjea noticed) into five distinct parts, namely :—

1. Cantos 1-9, in which Jaimini is referred by Mārkaṇḍeya to the wise Birds, and they directly explain to him the four questions that perplexed him and some connected matters.

2. Cantos 10-14, where, though Jaimini propounds further questions to the Birds and they nominally expound them, yet the real speakers are Sumati, nicknamed Jaḍa, and his father.

3. Cantos 45-81 : here, though Jaimini and the Birds are the nominal speakers, yet the real speakers are Mārkaṇḍeya and his disciple Krauṣṭuki.

4. Cantos 82-92, the *Devī-māhātmya*, a pure interpolation, in which the real speaker is a ṛṣi named Medhas, and which is only repeated by Mārkaṇḍeya.

5. Cantos 93-136, where Mārkaṇḍeya and Krauṣṭuki carry on their discourse from canto 81.

The 137th canto concludes the work ; it is a necessary corollary to the first part.

There can be no doubt that only the third and fifth of these parts constituted the *Purāṇa* in its original shape as Mārkaṇḍeya's *Purāṇa*. The name would imply that originally Mārkaṇḍeya was the chief figure, and it is only in the third part that he appears as the real teacher. There is, however, clearer evidence that the *Purāṇa* began with the third part originally, for this is asserted almost positively in canto 45, verses 16 to 25. There Mārkaṇḍeya, after declaring that this *Purāṇa*, equally with the Vedas, issued from Brahmā's mouth, says—"I will now tell it to thee Hear all this from me as I formerly heard it when Dakṣa related it." These words plainly mean that the true *Purāṇa* began here ; or, if the necessary words of introduction be prefixed, that it began at verse 16 or 17, which verses have been slightly modified since in order to dovetail them into the preceding portion.

The first and second parts were composed afterwards and then prefixed to the *Purāṇa* proper. That they were later compositions is implied by the fact that the Birds recite the *Purāṇa* proper as an

authority, and is indeed indicated by the origin attributed to them. While the original Purāṇa was proclaimed to be a revelation from Brahmā himself, no higher authority is claimed for the first and second parts than Mārkaṇḍeya and the unknown brahman Sumati Jaḍa. Further, mention is made in canto 20, verse 33, of Purāṇas which narrate Viṣṇu's manifestations. This expression is vague. If it means lengthy descriptions of some of the incarnations, such Purāṇas might be the Viṣṇu, Brahma-vaivarta, Brahma and Bhāgavata; but the last two were pronounced by Prof. Wilson to be late compositions, and the reference here may be to the former two only, to which he assigned about an equal date with this Purāṇa. There is nothing definite to show whether the first and second parts had been united before they were prefixed to the Purāṇa proper, or whether the second part was inserted after the first had been prefixed; yet it would seem more probable that they had been united before they were prefixed. There is a marked similarity between them.

The prefixing of the discourses delivered by the Birds to the Purāṇa proper raised the Birds to the primary and chief position and tended to derogate from Mārkaṇḍeya's pre-eminence; but clashing was avoided and Mārkaṇḍeya's supremacy was preserved by two expedients; *first*, he was introduced at the very beginning in order that he might expressly declare the wisdom and authority of the Birds; and *secondly*, the original Purāṇa was interfered with as little as possible by making the Birds repeat it in its entirety as Mārkaṇḍeya's teaching, conclusive upon the subjects dealt with in it. The Birds on beginning it retire from further notice, but reappear with Jaimini in the final canto to conclude their discourse and give consistency to the combined instruction. This was a termination rendered necessary by the prefixing of the first two parts to the original Purāṇa.

The second part appears to have been amplified beyond its primary scope. It discourses about birth and death, about the hells, about sins and their punishments and about yoga or religious devotion. All these subjects are briefly dealt with, though the description of the different hells is ampler than in other Purāṇas, but the last subject leads to a discursive exposition. If dealt with like the other subjects, the exposition would pass from canto 16, verse 12

immediately to canto 37, where king Alarka is driven by adversity to seek Dattātreyā's advice and that ṛṣi expounds the doctrines of yoga to him in cantos 38 to 43, and the story naturally closes with canto 44. But the reference to that king and that ṛṣi was considered to require some elucidation at canto 16, verse 13, hence the story of Dattātreyā and the story of Alarka's parents Ṛtadhvaja and Madālasā are made the introduction to the direct exposition of yoga, with the result that the digression is so long that, when the subject of yoga is reached, its connexion with Jainini's questions has been lost to sight; and even the passage from the story of Dattātreyā to that of Alarka at the end of canto 19 is inapt and abrupt.

Both these stories moreover appear in their turn to have been expanded beyond their natural course. The story of the brahman and his devoted wife in canto 16, which furnishes an unnecessary explanation of the birth of Dattātreyā, is a story of common town life, an absurd anachronism compared with what it explains; and it seems with its reference to a temple dedicated to Anasūyā during her life-time to be an interpolation intended for her glorification. The story of Ṛtadhvaja and Madālasā is a charming one of simple marvel and runs its natural course in cantos 20 to 27 as far as Madālasā's instruction of her son Alarka in kingly duties; but the following cantos 28 to 35, in which she expounds the laws regarding brahmans, śrāddhas, custom, &c, hardly accord with the story or with her position and knowledge, and seem to be an interpolation. Some teaching on such matters being deemed desirable, here was the only place where the addition was possible.

The *Devi-māhātmya* stands entirely by itself as a later interpolation. It is a poem complete in itself. Its subject and the character attributed to the goddess shew that it is the product of a later age which developed and took pleasure in the sanguinary features of popular religion. The praise of the goddess *Mahā-māyā* in canto 81 is in the ordinary style. Her special glorification begins in canto 82, and is elaborated with the most extravagant laudation and the most miraculous imagination. Some of the hymns breathe deep religious feeling, express enthusiastic adoration, and evince fervent spiritual meditation. On the other hand, the descriptions of the battles abound with wild and repulsive incidents, and revel in gross and amazing

fancies. The *Devī-māhātmya* is a compound of the most opposite characters. The religious out-pourings are at times pure and elevated: the material descriptions are absurd and debased.

The ending of the *Purāṇa* deserves notice. It closes with the exploits of king Dama. According to the Gaudīya or Bengal MSS, which Dr. Banerjea followed, the *Purāṇa* ends abruptly in canto 136, leaving Dama acquiescing tamely in the flight of his father's murderer Vapuṣmat. The up-country version (the ending of which he placed in an appendix) is found in the Bombay and Poona editions and carries the story on till Dama takes vengeance on Vapuṣmat. Dr. Banerjea considered the abruptness and incompleteness were strong evidence of the genuineness of the Bengal ending; and no doubt that is a fair argument, but it overlooks the character of the two endings. The pusillanimity which that ending ascribes to Dama jars with the whole tone of his threat in canto 135 which both versions account genuine. On the other hand the up-country ending narrates the fulfilment of that threat, and the savage and even inhuman incidents which it mentions are hardly explicable if it is spurious, for Dama after killing Vapuṣmat used Vapuṣmat's blood and flesh for the oblations due to his murdered father, and also (it is implied) gave certain degraded brahmans a cannibal feast. A forger would not wish nor dare to invent in his eulogy of one of the kings such repulsive incidents, desecrating the most sacred rites and tenets of his religion, nor if we can imagine such a forgery did occur, could it have ever obtained even tolerance. It is impossible, therefore, to think that the up-country ending is a forgery; and if it be the true original, one can easily understand why such an ending should have been struck out, and how the reviser, unable to invent or palm off a new ending, had to bring the story to the abrupt and jejune conclusion of the Bengal version. The up-country ending has, therefore, been adopted as the true version in this translation, and the Bengal ending has been noticed separately. The former discloses, like stray passages elsewhere, that savagery was not absent from the earliest memories of the Aryans in India.

For the purpose of discussing the *Purāṇa* further, it will be convenient to consider the first and second parts as composing one Section, and the third and fifth parts as composing another Section;

and this division will be observed in what follows. The *Devi-māhātmya* constitutes a Section by itself.

Place of Origin.

With regard to the question of the place of its origin, the *Purāṇa* in both its Sections professes to have emanated from Western India.

The second Section as the oldest may be considered first. In canto 45, vs. 24 and 25, Mārkaṇḍeya says positively that Cyavana was the ṛṣi who first declared it: Cyavana obtained it from Bhṛgu and declared it to the ṛṣis, they repeated it to Dakṣa and Mārkaṇḍeya learnt it from Dakṣa. Now Cyavana is intimately associated with the west of India, especially with the region about the mouths of the rivers Narmadā and Tapti. His father Bhṛgu and their descendants Ṛeika, Jamadagni and Paraśu Rāma are connected in many a legend with all the country north, east and south of that region. That was the territory of the Bhārgava race (see pp. 310 and 368). As Cyavana settled near the mouths of those rivers, the *Purāṇa* itself claims to have been first declared by him in that region.

Mārkaṇḍeya himself was a Bhārgava. This is stated in canto 45, v. 18 and canto 52 vs. 14-17; and also in the *Mahā-bhārata*, Vana-p. ccxvi. 14104-5. The Bhārgavas spread from Cyavana's region, especially eastward along the valleys of the Narmadā and Tapti, as those valleys were gradually wrested from the hill races by the Yādavas and Haihayas, the most famous conquerors of which race were Arjuna Kārtavīrya and Jyāmagha. The former reigned in Māhiṣmati on the Narmadā; and the latter apparently conquered further eastward (see *M. Bh.*, Vana-p. cxvi., *Sānti-p.* xlix; *Hari-V.*, xxxiii. 1850-90, and xxxvii. 1980-87; *Viṣṇu P.*, eli-clxxiv; and *Matsya P.* xliii.-13-51 and xlv. 28-36). Mārkaṇḍeya is said to have paid visits to the Pāṇḍavas and to have had a tīrtha at the junction of the Ganges and Gomati (*M. Bh.*, Vana-p. lxxxiv. 8058-9), but his special abode appears to have been on the river Payoṣṇī (the modern Purnā and its continuation in the Tapti, see p. 299) (*id.* lxxxviii. 8330). Both by lineage and by residence therefore he belonged to that western country, and the original *Purāṇa* must have been composed there. Bhārgavas are continually alluded to throughout the *Purāṇa*.

As regards the first Section, it is said the Birds, to whom Jaimini was referred, were living in the Vindhya mountains, and it was there that they delivered the Purāṇa to him. They are explained of course to be four brahman brothers in a state of transmigration, and it appears to be implied in canto 3, vs. 22-24, that their father, the muni Sukṛṣa, dwelt on or near the Vindhya. He had a brother named Tumburu. There were other persons of this name, such as Tumburu who was a guru among the Gandharvas (see pp. 571, 647, 648, and 118 as corrected; and M. Bh., Sabhā-p. li. 1881.); but it seems permissible to connect this brother Tumburu with the tribes of the names Tumbura and Tumbula who dwelt on the slopes of the Vindhya (p. 343).

The Birds are said to have dwelt in the Vindhya in a cave, where the water was very sacred (p. 17), and which was sprinkled with drops of water from the river Narmadā (p. 19); and it is no doubt allowable to infer the situation from these indications, namely, some cliffs of the Vindhya hills where those hills abut on the river Narmadā at a very sacred tirtha. Such a spot cannot be sought above the modern Hoshangabad, for the river above that was encompassed in early times by hills, dense forest and wild tribes. Among the very sacred places where the Vindhya hills on the north approach close to the river, none satisfies the conditions better than the rocky island and town of Mandhātā, which is to be identified with Māhiṣmati, the ancient and famous Haihaya capital. The modern town of Mahesar, some fifty miles lower down the river, claims to be the ancient Māhiṣmati, but does not satisfy the allusions. Māhiṣmati was situated on an island in the river and the palace looked out on the rushing stream (Raghu-V., vi. 43). This description agrees only with Mandhātā. Māhiṣmati was sacred to Agni in the earliest times (M. Bh., Sabhā-p. 1125-63). Mandhātā has special claims to sanctity; it has very ancient remains; it has become sacred to Śiva, and the famous shrine of Ōmkāra and other temples dedicated to him are here (Hunter, Impl. Gaz., "Mandhātā."). The hills close in on the river here, and on the north bank are Jain temples. In these hills on the north bank overlooking the river at Mandhātā we may place the alleged cave where the first part of the Purāṇa professes that it was delivered; and this identification will be found to explain many further features of the Purāṇa.

With regard to the second part it may be noticed that Sumati Jaḍa, whose words the Birds repeat, belonged also to the family of Bhṛgu (p. 63). Hence this part belonged to the same region where the Bhārgavas predominated. With this view agrees the statement that the rainy season lasts four months and the dry season eight months (p. 147), as I understand is the rule in this region. It is further worthy of note that eyes of blue colour, like the blue water-lily (*nilotpala*) are given to Lakṣmī (p. 104) and to Madālāsā (p. 114); and such a comparison is rare, I believe, in Sanskrit. It was (may it be inferred?) in Western India that people with blue eyes could have been seen as visitors in circumstances of such appreciation that their features became a model of beauty.

There are some other matters that might have been expected to yield information of a local character, such as the lists of various trees, plants, birds and animals (pp. 24-31, 164-6 and 244-5) and the peculiar exposition of the construction and nomenclature of fortresses (pp. 240-2). I have, however, been unable to deduce any definite conclusion from the latter, and the lists betray no special local character, but rather aim at being as comprehensive in their way as the geographical cantos (57 and 58).

Both the first and second Sections, therefore, plainly emanated from Western India, and indicate the middle portion of the Narbadā and Tapti valleys as their place of origin. It remains to consider the *Devi-māhātmya*, and the following considerations point to the same place of origin, especially to Mandhātā.

The *Devi-māhātmya* must have originated in some place dedicated to the goddess in her terrible form. The poem has now become a text-book of the worshippers of Kālī throughout Northern India and in Bengal, especially at the great Durgā-pūjā festival, but it did not originate in Bengal. The goddess whom the poem glorifies is a goddess formed by the union of the vigours or energies (*tejas*, not *śakti*) of all the gods (p. 473), and she is called Mahā-māyā, Caṇḍikā, Ambikā, Bhadrā-kālī and Mahā-kālī (pp. 469, 476, &c. and 521). Though identified with Śrī once (p. 484), yet she is generally identified in the hymns with Śiva's consort as Durgā, Gaurī, Śiva-dūtī and Mahā-kālī (pp. 484-5, 494-6, and 521). The goddess Kālī, however, who is also called Cāmuṇḍa (p. 500), is made

a separate goddess who issued from Caṇḍikā's forehead (p. 499); and Caṇḍikā gave her the name Cāmuṇḍā, because (as it is expressed in a *bon mot*) she had killed two great demons Caṇḍa and Muṇḍa (p. 500). Whether this derivation has any imaginary truth or not must be very doubtful, because fanciful derivations are common in this Purāṇa and elsewhere. The Śaktis of the gods are made separate emanations from the gods, and are called the Mothers, *mātṛ-gaṇa* (pp. 502, 504). The poem is therefore a glorification of Durgā in her terrible aspect, with Kālī as an emanation from her.

One would therefore look among the strongholds of Śiva worship for the birth-place of this poem. Now it is remarkable that of the great liṅga shrines (which are reckoned to be twelve), no less than six are situated in or near the very region of Western India where the Purāṇa originated; *viz.* Omkāra at Mandhātā, Mahākālā at Ujjain, Tryambak at Nasik, Ghr̥ṣvara at Ellora, Nāganāth east of Ahmadnagar, and Bhīma-śaṅkar at the sources of the river Bhīma. Mandhātā was doubly distinguished, for another famous liṅga was Amreśvara on the south bank of the river there. At none of them however, except at Omkāra, was Śiva or Durgā worshipped with sanguinary rites, as far as I can find.

In the Mahā-bhārata Durgā has the names Mahākālī, Bhadrakālī, Caṇḍā and Caṇḍī; and she is also called Kālī, no distinction being made (Virāṭa-p. vi. 195; Bhīṣma-p. xxiii. 796-7). The name Cāmuṇḍā does not apparently occur there. Cāmuṇḍā was worshipped with human sacrifices, for she is mentioned in the fifth Act of the Mālātī-mādhava, where her temple is introduced and her votaries tried to offer a human sacrifice at the city Padmāvati. Padmāvati was a name of Ujjain; but some scholars would identify it with Narwar which is on the R. Sindh, though that town seems to be too distant to suit the description at the beginning of the ninth Act. Whether Padmāvati was Ujjain or not, there can be no doubt from that description that it was situated in the region north of the Vindhya between the upper portions of the rivers Chambal and Parbati, that is, in the region immediately north of Mandhātā.

The only local allusion in the poem is that the goddess is Mahākālī at Mahākālā (p. 521), which is a shrine of Śiva at Ujjain; and it is possible the poem may have been composed to proclaim the

māhātmya or glory of that place. But this is hardly probable, because the allusion is very brief, and the worship there was not apparently of the kind to originate this poem. Moreover, if Padmāvati was Ujjain, the Mālātī-mādhava distinguishes between the temple of Cāmūṇḍā and the shrine of Mahākālā, for the temple is described as being adjacent to a field which was used as a burning-ground for corpses and which must have lain outside the city; and if Padmāvati was some other town, the allusion here to Mahākālā has no connexion with Cāmūṇḍā or Caṇḍikā at Padmāvati. It is hardly probable that, if this poem originated at Ujjain, the goddess at the shrine of Mahākālā would have been referred to in this manner. Hence this passage more probably conveys only a commendatory allusion; and it seems more natural and appropriate to connect the poem with Mandhātā, where this phase of sanguinary worship was particularly strong.

The worship of Cāmūṇḍā points to the same conclusion. Human sacrifices had long been abolished in the civilized countries of India, and the offering of such sacrifices at Padmāvati could hardly have been a survival but must have been introduced from elsewhere. Such a practice would naturally be clandestine. Human sacrifices were offered in those times only among the rude tribes of Central India, among whom such sacrifices survived till the last century; hence it may be inferred that such offerings to Cāmūṇḍā at Padmāvati must have been introduced from places which bordered on those tribes and were affected by their rites. The middle portion of the Narbada valley was eminently such a place. Pointing in the same direction is the statement in the Mahā-bhārata that Durgā had her eternal abode on the Vindhya and was fond of intoxicating liquor, flesh and cattle (Virāṭa-p. vi. 195). It seems reasonable then to conclude that the Devī-māhātmya is earlier than the Mālātī-mādhava; and if so, the name Cāmūṇḍā and the form Caṇḍikā occur apparently the first time in this poem.

Mandhātā was a famous ancient tīrtha and appears to have fallen into neglect and been almost deserted in the 11th and 12th centuries A.D., but its glory was revived. About the year 1165 "a Gosāin, named Daryāo Nāth, was the only worshipper of Omkār on the island, which pilgrims could not visit for fear of a terrible god called Kāl

Bhairava and his consort Kālī Devī, who fed on human flesh. At last Daryáo Náth by his austerities shut up Kālī Devī in a cave, the mouth of which may yet be seen, appeasing her by erecting an image outside to receive worship; while he arranged that Kál Bhairava should, in future, receive human sacrifices at regular intervals. From that time devotees have dashed themselves over the Birkhala cliffs at the eastern end of the island on to the rocks by the river brink, where the terrible god resided; till in 1824 the British officer in charge of Nimár witnessed the last such offering to Kál Bhairava." (Hunter, Impl. Gaz., "Mandhāta"). There does not appear to be any information, what kind of worship was offered there before the 11th century, yet the facts suggest strongly that such sanguinary rites were not a new ordinance but had prevailed there before.

Both Śiva and his consort in their most terrible forms were thus worshipped at Mandhāta, which was almost exclusively devoted to their service; and it is easy to understand how such a sanguinary form of religion could take shape here. This region of the Narbadā valley was specially connected with demon legends, such as the demon stronghold of Tripura and the demon Mahiṣa, after which the towns Tewar and Mahesar are said to be named. It also bordered on the Nāga country. Mandhāta, with such associations, would be the most probable birth-place of this poem, and the brief allusion to Mahākāla would then be only a collateral one; yet, even if the poem was composed at Ujjain, the conclusion would still remain good that the poem originated in this region of Western India.

Date of the Purāṇa.

The question of the date of the Purāṇa is more difficult, since all questions of chronology in Sanskrit writings are most uncertain. One definite and important date may be first noticed. Mahāmahopādhyāya Haraprasād Śāstri found a copy of the Devī-māhātmya in old Newari characters in the Royal Library in Nepal, and it is dated 998 A.D. (See his Catalogue). It may be safely inferred therefrom, that this poem must have been composed before the beginning of the 10th century at the latest. The Devī-māhātmya cannot therefore be later than the 9th century and may be considerably earlier. Since it is the latest part of the Purāṇa, the other parts must have been

composed earlier, and the question for consideration is, how much earlier?

Prof. Wilson in his preface to his Translation of the Viṣṇu Purāṇa pointed out that this Purāṇa is later than the Mahā-bhārata but anterior to the Brahma, Padma, Nāradya and Bhāgavata Purāṇas, and conjectured that it may be placed in the ninth or tenth century A.D. This, as already noticed, is too recent, moreover it has been discovered since that his estimates of the composition of the several Purāṇas under-reckon their age, and that the periods assigned by him should be moved some centuries earlier. For instance, he conjectured the collective writings known as the Skanda Purāṇa to be modern and "the greater part of the contents of the Kāśī Khaṇḍa anterior to the first attack upon Benares by Mahmud of Ghizni" (Preface, p. lxxii)—which must mean that the Kāśī Khaṇḍa is earlier than the 11th century A.D. But Mahāmahopādhyāya Haraprasād Śāstri found in the Royal Library in Nepal a copy of the "Skanda Purāṇa" written in the later Gupta characters of the 6th or 7th century A.D. From that it is obvious that the composition of the Skanda Purāṇa must have taken place four or five centuries earlier than Prof. Wilson's estimate. Hence it is possible that a corresponding modification of his estimate regarding the Mārkaṇḍeya Purāṇa should be made, and that would place it about the 4th century A.D.

Further evidence is obtained from Jain writings that the Purāṇas are much earlier than Prof. Wilson estimated. Thus the Padma Purāṇa of the Jains, which was written by Raviṣena in imitation of the Hindu Padma Purāṇa, contains, I understand, a couplet showing that it was composed in the year 678 A.D.; and that Purāṇa mentions all the Purāṇas. All are mentioned again in the Jain Ādi Purāṇa of Jinasena who lived about a century later. This evidence would demonstrate that all the Hindu Purāṇas had been composed before the end of the sixth and probably by the end of the fifth century A.D.; though of course it leaves room open for subsequent additions and interpolations in them.

! A common method of estimating the age of a Sanskrit composition is to consider the religious and philosophical ideas embodied in it; yet to discuss questions of chronology on the basis of such ideas seems to be more interesting than convincing. Such ideas have passed

along a course of development in India, but it is doubtful how far general inferences therefrom can be safely applied to fix the date of a particular work. Where such ideas are founded on sacred compositions, which are the subject of reverent study, there must be flows, eddies and intervals of stagnation, and even rapids and back currents, in the stream of such ideas. Their course may be compared with similar speculations, not in a single European country, but in the whole of Europe, for India has always comprised many countries; and the history of Europe during the last four hundred years shews, whether it would be easy to determine the date of a writing on such subjects in Latin solely from its contents, for the progress of thought in the different countries has been neither simultaneous nor uniform. Similarly in India, there can be no doubt that, while religion and philosophy have had their general course of development, the course has been very unequal in the different countries, so that it would not be unreasonable to suspect that at the same time one country was advancing, another was stationary, and a third was even degenerating under political adversity. The development of religion and philosophy in India then is not so clear that one can do more than venture to conjecture upon such grounds, at what period or periods this Purāṇa, which was written in Western India, was composed. And, as already mentioned, it has so little of a sectarian spirit or of special doctrines that the basis for conjecture is meagre. Subject to this caution the following features may be noticed.

Among the deities, Indra and Brahmā are mentioned oftenest; next stand Viṣṇu and Śiva; then the Sun and Agni; and lastly Dharma and others. Indra is mentioned most often in the first and fifth parts, and Brahmā in the third and fifth parts; while Viṣṇu and Śiva do not show any particular preponderance. If the *Devi-māhātmya* is put aside, the Sun is the deity that receives the most special adoration, and his story is related twice, first, briefly in cantos 77 and 78, and afterwards with fullness in cantos 102-110. To this may be added the cognate worship of Agni in cantos 99 and 100. Such marked reverence for Agni and the Sun would be natural in such a place as Māhiṣmati, which (as already mentioned) was specially sacred to Agni before the worship of Śiva obtained supremacy there. Kāmārūpa, the modern Gauhati in Assam, is mentioned as specially

appropriate for the worship of the Sun (p. 581), and why it should have been so characterized seems unintelligible unless it was considered to be an *udaya-giri*.

The prominent notice of the great Vedic god Indra, and of Brahṁā the earliest of the post-Vedic gods, would indicate a fairly high antiquity for the Purāṇa, especially for the second Section, which boldly claims to have issued from Brahṁā's mouth equally with the Vedas (p. 219) and thus to stand almost on an equality with them—an honour which none of the other Purāṇas ventures to arrogate for itself. Such an antiquity would also explain the high position assigned to the Sun and Agni, who are also among the chief Vedic gods; yet the special praise offered to the Sun may, as Dr. Banerjea hinted, be perhaps attributable in part to Persian influences.

The first Section of the Purāṇa is certainly later than the Mahābhārata, for the four questions that Jaimini propounds to the Birds arose expressly out of that work. These questions are, *first*, a religious enigma, Why did Vāsudeva (Viṣṇu) though devoid of qualities assume human shape with its qualities of goodness, passion and ignorance? *secondly*, a social perplexity, Why was Draupadī the common wife of the five Pāṇḍava brothers? *thirdly*, a moral incongruity, Why did Baladeva expiate the sin of brahmanicide by pilgrimage? and *fourthly*, a violation of natural justice, Why did Draupadī's five sons all perish in their youth? The obtrusion of these questions implies that the Mahābhārata was firmly established as an unimpeachable authority, so that difficulties involved in it could not be disputed and must admit of reconciliation with the laws of Righteousness.

The explanations offered by the Birds appear to be these. Vāsudeva (Viṣṇu) existed in quadruple form; the first form was devoid of qualities, but each of the others was characterized by one of the three qualities, so that in his assuming human and other shapes with all the qualities no violation occurred to his nature. The second question is solved by the assertion, that because of Indra's transgressions five portions of his essence became incarnate in the Pāṇḍavas, and his wife became incarnate as Draupadī, so that she was still the wife of only one person. The third question seems to turn on the ideas, that brahmanicide was a heinous sin expiable by death

and that pilgrimage was a pious undertaking ; how therefore could such a sin be expiated by such action ? The answer seems to be that the sin was unintentional, being due to overpowering sensual influences, and did not call for the full rigour of punishment, while the real penance consisted in *confession*. The fourth question is solved by a story of transmigration ; Draupadi's sons were five Viśve Devās who were cursed by Viśvāmitra to assume human form for a brief period.

The first two questions and answers call for some notice and throw some light on the age of the first Section of the Purāṇa.

With regard to the first question, Dr. Banerjea has remarked in his Introduction that the description of Vāsudeva belongs to the school Nārada-pañcarātra, to which Śaṅkarācārya has given an elaborate reply in his commentary on the Brahma Sūtras ; while no trace of this doctrine is to be found in the second Section of the Purāṇa. As Śaṅkara lived in the 8th century A.D., that school existed before him. The first part of this Purāṇa was, therefore, probably prior to his time ; yet it may possibly have been later. This comparison then yields nothing definite.

The second answer presents some remarkable peculiarities when compared with the Mahā-bhārata. That work gives two explanations about Draupadi's wifedom, *first*, why she was destined to have five husbands, and *secondly*, why the five Pāṇḍavas became her husbands.

The first explanation is given twice in the Ādi-parvan, *viz.*, in clxix. 6426-34 and in xcvi. 7319-28. She had been a ṛṣi's daughter and unmarried ; in order to obtain a husband she propitiated Śiva with austerities, and he offered her a boon. She begged for a husband, and in her eagerness made the request five times, hence he promised her five husbands, and in spite of her objection adhered to his word and promised them to her in another life. Hence she was born as Drupada's daughter. In the latter of these two passages and in line 7310 she is made an incarnation of Lakṣmī.

The second explanation is given in Ādi-parvan xcvi. 7275-7310. Indra went to Śiva on Mount Himavat and accosted him rudely, but Śiva awed him and pointed to a cave in the mountain wherein were four prior Indras. Śiva said that Indra and those four prior Indras

should be born in human shape in order to reduce the over-population of the world, and that Lakṣmī should be born and be their common wife. Accordingly Indra was born as Arjuna and the prior Indras as the other Pāṇḍavas, and Lakṣmī was born as Draupadī.

Now these stories in the Mahā-bhārata itself furnished some explanation, and why Jainini should have felt any perplexity, if he had these explanations before him, is at first sight strange. This suggests a doubt whether they were then in the Mahā-bhārata, or whether they were inserted there afterwards to meet this very question. On the other hand, it may be noted that these explanations did not really solve the difficulty, for the five Indras who became the Pāṇḍavas were not the same deity, and thus Draupadī's husbands were still separate persons. On this point, therefore, the difficulty remained, and the answer given by the Birds removes it (though at variance with the Mahā-bhārata) by declaring that the Pāṇḍavas were all incarnations of portions of the same deity, Indra, and were thus really only one person. The Mahā-bhārata, however, presented a further difficulty, for why should Lakṣmī have become incarnate to be the wife of incarnations of Indra? The Birds alter this by declaring (again at variance with the Mahā-bhārata) that it was Indra's own wife who became incarnate as Draupadī. Both these contradictions are left unnoticed; yet it is said very truly that there was very great perplexity about this matter (p. 19).

This incongruity of Lakṣmī's becoming incarnate to be wife to incarnations of other deities suggests a further speculation. In the Mahā-bhārata as it now stands, Kṛṣṇa is an incarnation of Viṣṇu, and it was proper that Lakṣmī should become incarnate to be his queen. Nevertheless that work states that she became the wife of five persons all distinct from Viṣṇu. May it be surmised that these explanations in the Mahā-bhārata were fashioned before Kṛṣṇa had been deified, and before it was perceived that they could have any bearing on his story? If so, it is quite intelligible that it was deemed necessary, after Kṛṣṇa was deified, to remove the incongruity by asserting that Draupadī was an incarnation, not of Lakṣmī, but of Indrāṇī. This view, that the revised explanations here given regarding Draupadī and the Pāṇḍavas were necessitated by the deification of Kṛṣṇa, seems not improbable. If so, the revision and the name

Vāsudeva, by which Viṣṇu is specially addressed in the first part, would indicate that the first part was composed, when the Kṛṣṇa legend had become so well established that it was needful to bring other stories into harmony with it.

The Purāṇa contains little reference to the political condition of India; yet it may be pointed out that all the stories narrated in the first Section relate to Madhya-deśa, the Himālayas and Western India, while no mention occurs of Southern, Eastern or North-Western India. In the second Section, few illustrative stories occur apart from the main discourse on the Manus and the royal genealogies. Only one dynasty is treated of, that in which the chief princes were Vatsapri, Khanitra, Karandhama, Avikṣit and Marutta. These were famous kings, especially Marutta who was a universal monarch. I have not been able to find anything which indicates where their kingdom was, yet it must have been somewhere in the Middle-land or North-West, because of Marutta's relations with Vṛhaspati and Sanivartta (M. Bh., Aśvam -p. iii-vi); the Middle-land here comprising the country as far east as Mithilā and Magadhā. In the second Section the only allusions to other parts of India are one to the river Vitastā in the Panjab (p. 438), one to an unknown town in South India (p. 412), and several to Kāmarūpa, the modern Gauhāṭi in Assam; but the author's knowledge of Eastern India was so hazy that he treats Kāmarūpa as being easy of access from the Middle-land (p. 581). Is it reasonable to draw any inference from the mental horizon here disclosed? It agrees with the state of India in the third century A.D.

The geographical cantos 57 and 58 are no doubt special compilations and may to a certain degree stand apart. They appear to aim at being comprehensive, and to enumerate all the countries, races and tribes till then known, whether ancient or mediæval. This comprehensive character rather prevents the drawing of any large definite conclusions from them, yet two points may be noticed.

The Huṇas are placed among the peoples in the north in canto 58, though the context is not very precise. The Huṇs in their migrations from the confines of China appear to have arrived to the north of India about the beginning of the third century A.D., and one branch, the White Huṇs, established a kingdom afterwards in the

Oxus valley. India had no actual experience of them until their first invasion, which was made through the north-western passes in the middle of the fifth century (Mr. V. Smith's *Early History of India*, pp. 272, 273). The allusion to the Huns therefore, with the position assigned to them in the north, in canto 58, is plainly earlier than their invasion, and is what a writer in the third century or the early part of the fourth century would have made.

In these two cantos Prāgjyotiṣa is placed in the east, and no mention is made of Kāmarūpa. Prāgjyotiṣa was the ancient kingdom that comprised nearly all the north and east of Bengal (p. 328); later on it dwindled and seems to have lingered and perished in the east of Bengal; and after that Kāmarūpa came into prominence in its stead. In the Mahā-bhārata and Rāmāyaṇa Prāgjyotiṣa alone is named; Kāmarūpa is never, I believe, mentioned there, and it occurs in later writings only. In the Second Section however Kāmarūpa is mentioned, and no allusion is made to Prāgjyotiṣa. This difference tells in favour of the antiquity of these cantos.

With regard to the Devī-māhātmya, if the comparison made above between it and the Mālātī-mādhava is reasonable, it would follow that, since Bhavabhūti who wrote that play lived about the end of the seventh century A.D., this poem must be anterior. It would represent the incorporation of barbarous practices borrowed from the rude tribes of Central India into brahmanic doctrines, and might be assigned to the sixth or perhaps the fifth century.

From all these considerations it seems fair to draw the following conclusions. The Devī-māhātmya, the latest part, was certainly complete in the 9th century and very probably in the 5th or 6th century A.D. The third and fifth parts, which constituted the original Purāṇa, were very probably in existence in the third century, and perhaps even earlier; and the first and second parts were composed between those two periods.

Other matters of interest.

Certain other matters may be mentioned, which are of great interest in the Purāṇa.

In the first part Jaimini, though a disciple of Vyāsa and a famous ṛṣi (Mahā-bh., Śānti-p. cceli. 13647), is yet made, when perplexed by four difficult questions in Vyāsa's own work, the Mahā-bhārata, to

seek instruction, not from Vyāsa but from Mārkaṇḍeya; and this raises a presumption that there was an intention to make Mārkaṇḍeya equal with, if not superior to, Vyāsa. Further, Mārkaṇḍeya does not himself explain the questions but, declining with a transparent excuse, refers Jaimini to the Birds. The Birds, though said no doubt to be brahmans undergoing a transmigration, were inferior in education and fame to Jaimini, yet they were deemed fully capable of authoritatively answering the questions that puzzled him. It seems hard to avoid suspecting again in this construction of the story, that there was an intention to exalt the instruction given by the munis of the Vindhyas to equality with, if not superiority over, that given in Madhya-deśa. It may be mentioned that according to certain legends Vaiśampāyana's pupils were transformed into partridges (*tittiri*) in order to pick up the Black Yajus verses disgorged by one of their companions; but it does not seem reasonable to ascribe the introduction of these Birds as *dramatis personæ* in this Purāṇa to any imitation of those legends, because the nature of the stories is wholly different. The use of the Birds seems rather to be the application of a class of ideas common in the animal-tales of folk-lore to religious teaching, and to be similar to the machinery employed by Bāṇa in his story of Kādambari.

In the second part it is worthy of note that indulgence in spirituous liquor and in sensual enjoyments is viewed with little or no disapprobation in the story of Dattātreya; and meat and strong drink are mentioned as most acceptable offerings in the worship of Dattātreya (p. 106), as an incarnation of Viṣṇu (p. 99). Meat of various kinds, including even hog's flesh, is declared to be most gratifying to the pitṛs. Such food was not unknown in ancient times, for it is said that during a severe famine king Trīśaṅku supported Viśvāmitra's wife with the flesh of deer, wild pigs and buffaloes (Hari-V., 724-731).

A most extraordinary passage may be noticed in conclusion. It is related of king Dama that, after taking vengeance on prince Vapuṣmat, "with Vapuṣmat's flesh he offered the cakes to his [murdered] father, he feasted the brāhmans who were sprung from families of Rākṣasas" (p. 683 with 679). Brahmans at times lost their caste and became degraded, but here the position is reversed and certain

descendants of Rākṣasas were reckoned as brahmans. Such cannibalism is, I believe, unparalleled in Sanskrit, and it is almost incredible that there should have been brahmans of any kind whatever who would have participated in it. Eating human flesh was not unknown in ancient times (p. 427), yet a story is told in the *Mahā-bhārata* where Rākṣasas and even flesh-eating Dasyus disdained the flesh of a true though degraded brahman (*Sānti-p.* clxxii. 6420-29). This story of king Dama would seem to imply that it is of real antiquity, and that the account of the dynasty in which he occurred, and which is the only dynasty described, must be a *purāṇa* in the full meaning of the term.

CONTENTS.

CANTO.	<i>Introduction.</i>	PAGE.
1	Jaimini applied to Mārkaṇḍeya for instruction on four questions. Mārkaṇḍeya referred him to four learned Birds, sons of Droṇa and the Apsaras Vapu who was cursed by the	1
2	ṛṣi Durvāsas to be a bird; and narrated the story of their	6
3	birth, and of their education by Śamika; and explained that they were four brāhmanas, who were so born, because cursed by their father Sukṛṣa for not offering their bodies as food to a famished bird.	11
<i>The Birds' discourse on Jaimini's four questions.</i>		
4	Jaimini visited the Birds at the Vindhya Mts. and they answered his four questions thus :—Viṣṇu assumed bodily	17
5	forms in order to accomplish good; Draupadi became the joint wife of the five Pāṇḍavas because they were all	21
6	emanations of Indra; Baladeva committed brahmanicide during intoxication and expiated it by pilgrimage; and five	23
7	Viśve Devās, who, on seeing Viśvāmitra's brutality to king Hariścandra, censured Viśvāmitra, incurred his curse thereby and were born as the five sons of Draupadi to die young and unmarried.	32
8	This story led the Birds at Jaimini's request to narrate the whole story of king Hariścandra's sufferings and	38
9	ultimate beatitude; and the terrible fight which resulted therefrom between Vasiṣṭha and Viśvāmitra as gigantic birds.	59
<i>The Birds' discourse on Jaimini's further questions.</i>		
<i>Discourse on life, death and action.</i>		
10	Jaimini propounded further questions regarding conception, foetal life, birth, growth, death and the consequences of action; and the Birds answered them by reproducing	62

CANTO. PAGE.

the instruction that a brāhman Sumati, nick-named Jaḍa, once gave to his father (cantos x—xliv).

- Thus the Birds gave in Jaḍa's words a description of
 11 death, after-existences and certain hells; of human concep- 69
 12 tion and birth, and the evils of all existence; of certain other 71
 13 hells and the various terrible torments inflicted there; and 74
 they narrated the story of king Vipascit's descent into hell,
 14 with a discourse regarding actions and the specific punish- 76
 15 ments for a long list of various sins, and of his deliverance 83
 from hell together with other persons confined there.

Stories illustrating religious devotion (yoga).

- 16 The Birds, continuing Jaḍa's discourse, broached the sub- 91
 ject of *yoga* or religious devotion, but prefaced it with a long
 narrative (cantos xvi to xlv). A brāhman Māṇḍavya was
 saved from a curse by his devoted wife, who stopped the rising
 17 of the sun and gained a boon from Atri's wife Anasūyā; the 99
 gods in consequence blessed Anasūyā, and Brahmā, Viṣṇu and
 Śiva were born as her three sons Soma, Dattātreyā and Durvā-
 18 sas; Dattātreyā indulged in sensual pleasures; Arjuna Kār- 101
 tavīrya, however, being advised by his minister Garga to
 propitiate Dattātreyā, because Dattātreyā (being an incar-
 nation of Viṣṇu) had once saved the gods from the demons,
 19 did so and by Dattātreyā's blessing reigned gloriously. 106
 This led on to the story of Alarka, which is used to convey
 political, religious and social instruction (cantos xx to xlv).

Alarka's birth and education.

- 20 King Satrujit's son Ṛtadhvaja lived in intimate friend- 109
 ship with two Nāga princes; they told their father Aśva-
 tara—how Ṛtadhvaja had succoured the brāhman Gālava
 21 with the help of a wondrous horse named Kuvalāya, and 113
 descending to Pātāla, had killed the demon Pātāla-ketu there,
 and had rescued and married the Gandharva princess Madā-
 22 lasā, and was famed as Kuvalayāśva; and also how a 121
 demon had caused Madālasā to die on a false report of

CANTO.	PAGE.
23 Kuvalayāśva's death. King Aśvatara, by propitiating Sa-	125
rasvati then, gained perfect skill in poetry and music	
(which are described), and by propitiating Śiva received	
24 Madālasā restored to life; he invited Kuvalayāśva to	136
25 Pātāla and gave Madālasā back to him. Kuvalayāśva had	140
26 a son by her, and she prattled to the infant; they had	142
three other sons and she named the youngest Alarka.	

Political, religious and social instruction.

27 Then followed an exposition of political, religious and social	145
doctrine in the guise of instruction given by Madālasā to	
Alarka. She instructed him in the duties and conduct	
28 of a king; in the duties of the four castes and of a brāh-	148
29 man's life; in the general duties of a grhastha and various	151
30 religious matters; in the duties of a grhastha in detail;	155
31 in the śrāddha ceremonies; in the performance of the Pār-	157
32 vaṇa Śrāddha and the persons to be excluded; in the par-	164
ticular foods, periods, sites and ordinances to be observed in	
33 the śrāddha; in the Voluntary śrāddhas and their benefits	168
34 and proper occasions; in the rules of Virtuous Custom,	170
35 generally and with much detail; about diet, purification,	180
conduct, holy days and various religious ceremonies.	

Exposition of religious devotion (yoga).

36 R̥tadhvaja then resigned his kingdom to Alarka and de-	186
37 parted to the forest Alarka lived in pleasure, but, being	187
reduced to great straits by his brother and the king of	
38 Kāśī, sought relief from Dattātreyā. Dattātreyā spoke	191
about the soul and, on Alarka's asking about religious devotion	
39 (yoga), expounded the method, conditions and signs of its	193
40 proper performance; the attendant ailments and the stages	198
41 which lead to final emancipation from existence; the way	202
in which a yogi should live, beg, eat and reach his end;	
42 the composition, meaning and efficacy of the word "Om";	205
43 ill omens and their signification; and the seasons for, and	207
the importance of, yoga. Alarka then relinquished the	

CANTO.	PAGE.
44 kingdom, but his brother, glad at Alarka's conversion, declined it and departed. Alarka gave it to his son and departed to the forest. This ends Jaḍa's exposition.	213

The Birds' discourse on Jaimini's further questions.

Discourse on Creation.

45 Jaimini put further questions, and the Birds answered them by repeating what Mārkaṇḍeya had taught Krauṣṭuki. This discourse runs on to the end of the Purāṇa.	217
Mārkaṇḍeya, after extolling this Purāṇa, described the course of creation from Brahmā through Pradhāna, &c., and	
46 the mundane egg; he discoursed about Brahmā, and ex-	224
47 plained divine and human time and the four ages. He de-	228
48 scribed the creation of the earth and all it contains; the	232
gods, demons, pitṛs, mankind, &c., and the positions assign-	
49 ed them; the origin of the primeval human race and its	237
50 social and moral evolution; the birth of the nine Sages, 246	
Rudra, Manu Svāyambhuva and his descendants, Dakṣa and his offspring; A-dharma and his progeny, especially the	
51 goblin Duṣasaha and his powers, whose brood of goblins and	257
52 hags are named with their particular functions; the crea-	268
tion of the Rudras; and the wives and offspring of the	
ṛṣis and pitṛs.	

Account of the Manus.

53 Mārkaṇḍeya next discoursed of the Manus and manvantaras. He told of the <i>first</i> Manu, Svāyambhuva, and his descendants who peopled the seven Continents. Jambudvīpa was occupied by Agnidhra, and his descendant Bharata gave his name to India. This introduced the subject of geography.	271
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Geography.

54 Mārkaṇḍeya described the earth and its continents, especially Jambudvīpa; and also Mount Meru, first briefly, and	275
55 then with full mention of neighbouring forests, lakes and	278
56 mountains; and the course of the Gauges in the sky and on	280

CANTO.	PAGE.
57	the earth. He mentioned the nine divisions of Bhārata, 283 and then dealt with India in detail; naming its seven 284 mountain ranges and its scattered hills; and its rivers, dis- 290 tinguishing them according to their sources, in the Himā- laya, the Pāripātra, the Vindhya, the Rkṣa, the Sahya, 293 the Malaya, the Mahendra and the Suktinat ranges. 303 He named the various peoples inhabiting India and its 307 confines, according as they dwelt in the Middle Land (Madhya-deśa), in the north-west, outside northwards, 311 in the north, in the east, in the south, in the west, 324 around the Vindhya mountains and beneath the Himālayas. 340
58	Next representing India as resting upon Viṣṇu in the form 348 of a tortoise, Mārkaṇḍeya named the various peoples (with the corresponding lunar constellations) as they were dis- 349 tributed over the middle of the tortoise's body, over its 358 face, its right fore-foot, its right flank, its right hind-foot, 370 its tail, its left hind-foot, its left flank and its left fore-foot; 384 and he added some astrological, religious and political
59	comments. He then described the countries Bhadrāśva, 387
60	Ketuṇālā, the Northern Kurus, Kimpuruṣa, Hari-varṣa, 390 Ilāvṛta, Rāmyaka, and Hiraṇmaya.

Account of the Manus (resumed).

61	Mārkaṇḍeya related the birth of the <i>second</i> Manu. A 391 brāhman visited Himavat and met an Apsaras Varūthinī;
62	a Gandharva Kali by personating him gained her affection; 399
63	and she bore a son Svarocis. Svarocis delivered a maiden 401
64	Manoramā from a curse and married her, and also rescued 406
65	her two girl-companions and married them; after living 408
66	long in heedless pleasure with them, he had three sons 411 whom he established in separate kingdoms by the know- ledge called Padminī; and he had by a forest goddess
67	another son Dyutimat who became the <i>second</i> Manu, 415
68	Svārociṣa; and his period is noticed. The allusion to the 415 knowledge Padminī introduced a discourse on its supporters, the Nidhis.

CANTO.	PAGE.
69	Continuing, Mārkaṇḍeya related how king Uttama 419 banished his queen for bad temper, and helped a brāhman to find his ill-tempered wife who had been carried off; he
70	was rebuked by a ṛṣi for his own conduct; he recovered the 425 brāhman's wife, whose bad temper a Rākṣasa consumed.
71	A Nāga king had taken the queen to Pātāla, and she was 429
72	hidden; the brāhman changed her nature and the Rākṣasa 432 restored her to king Uttama; she bore a son, who became
73	the <i>third</i> Manu, Auttama, and his period is noticed. 436
74	Mārkaṇḍeya related how king Svarāṣṭra when driven 438 from his kingdom, met his deceased queen, and had a son who became the <i>fourth</i> Manu, Tāmasa; his period is noticed.
75	The ṛṣi Ṛtavāc made the constellation Revati fall; a maiden 443 was born therefrom; she married king Durgama and bore a son, who became the <i>fifth</i> Manu, Raivata; his period is
76	noticed. Cākṣuṣa, being changed when an infant by a hag, 449 became king Vikrānta's son, but turned an ascetic and be- came the <i>sixth</i> Manu, Cākṣuṣa; his period is noticed.
77	Continuing the manvantaras, Mārkaṇḍeya said the Sun 455 married Tvaṣṭr's daughter Sañjñā and had two sons Vaivas- vata and Yama; Sañjñā quitted him, leaving her Shadow
78	behind, because his splendour was excessive; Tvaṣṭr pared 458 his splendour down while the gods hymned the Sun; the Sun regained Sañjñā; he had by the Shadow a son who will be the
79	<i>eighth</i> Manu, Sāvarṇi. Vaivasvata is the <i>seventh and present</i> 461
80	Manu; his period is noticed. The future period of Sāvarṇi 463 with its ṛṣis, gods, &c., is prophesied.

The Devī-māhātmya.

81	The mention of Sāvarṇi introduced the Devī-māhātmya. 465 Mārkaṇḍeya related that king Suratha, being ousted from his kingdom, met a vaiśya driven from his family, and both consulted a ṛṣi about their longings for home; the ṛṣi as- cribed their feelings to the goddess Mahā-māyā (Great Illusion), and related how, when she was lauded by Brahṇā, Viṣṇu slew the demons Madhu and Kaiṭabha.
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CANTO.	PAGE.
82 The ṛṣi then recited her exploits. Here begins the Devi- māhātmya properly. The demons under Mahiṣa vanquish- ed the gods, and the goddess was formed as Caṇḍikā (Am- 83 bikā) out of their special energies combined; she began a 478 great battle and destroyed the demons, all the demon chiefs 84 and finally Mahiṣa himself. The gods praised her in a 482 hymn, and she promised to befriend them always. Again the gods were vanquished by the demons Śumbha and Niśumbha, and invoked her; she appeared, and Śumbha 86 wanted to marry her but she declined; he sent an army 497 and she destroyed it; he sent another with Caṇḍa and Muṇḍa; 87 the goddess Kālī destroyed them and Caṇḍikā gave her the 499 88 combined name Cāmūṇḍā; Śumbha sent all his armies; 501 89 Caṇḍikā killed the chief Raktaviṣa, then Niśumbha in spite 506 90 of Śumbha's aid, and many demons, and finally Śumbha 509 91 himself; whereat the universe was filled with joy. The 511 gods praised her in a hymn and she promised to deliver them 92 always. She descanted on the merits of this poem. The 519 gods regained their supremacy; and she is extolled. Here ends the Devī-māhātmya properly.	
93 After hearing this poem king Suratha worshipped Caṇḍi- 522 kā, and she promised he should be the <i>eighth</i> Manu, Sāvārṣi.	

Account of the Manus (resumed).

94 Mārkaṇḍeya, continuing, mentioned the other future 524 Manus, the <i>ninth, tenth, eleventh</i> and <i>twelfth</i> named Sāvārṣa, 95 and the <i>thirteenth</i> named Raucya; and their periods. He 526 narrated the story of Raucya. A prajāpati Ruci was urged 96 by the Pitr̥s to marry; he propitiated Brahmā and praised 529 97 the Pitr̥s in a hymn; they appeared and promised him a 534 98 wife and extolled his hymn; he married an Apsaras and had 538 99 a son who will be the <i>thirteenth</i> Manu Raucya. Sānti, the 539 disciple of an irascible ṛṣi Bhūti, finding the sacred fire ex- 100 tinguished, offered a hymn to Agni. Agni restored the fire 546 and promised to Bhūti a son who should be the <i>fourteenth</i>	
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Manu, Bhautya. Bhautya's period is noticed. This account of the manvantaras is extolled.

Commencement of the Genealogies.

- 101 At Krauṣṭuki's request Mārkaṇḍeya began the genealo- 550
gies. Brahmā created Dakṣa, from whom came Mārtaṇḍa,
the Sun. Then mentioning that Brahmā was born from
the mundane egg, and produced the lokas (worlds), and
next the four Vedas with their merits—Mārkaṇḍeya di-
verged into a laudation of the Sun.

The majesty of the Sun.

- 102 The gods and the Vedas are declared to be manifesta- 553
103 tions of the Sun. The Sun's glory was at first too great, 556
and Brahmā with a hymn induced him to contract it
104 and then finished the creation. Marici's son Kaśyapa 558
begot the gods, demons, mankind, &c. The demons over-
came the gods and Aditi sought help of the Sun in a
105 hymn. He became her son as Mārtaṇḍa and destroy- 563
106 ed the demons. The story of the Sun and his wife Sañ- 566
jñā (as told in cantos lxxvii and lxxviii) is re-told here
with more detail regarding the Shadow-Sañjñā, the curse on
107 Yama, the paring down of the Sun's splendour, the hymns 572
108 offered to the Sun, and the Sun's offspring and the sta- 574
tions allotted them.
109 Further Mārkaṇḍeya related that king Rājya-var dhana 577
when old resolved to resign the kingdom, but his people in
110 grief propitiated the Sun, and the Sun granted him great 583
length of life; the king similarly obtained the same boon
for them. This story is extolled.

The Genealogies resumed.

- 111 Mārkaṇḍeya mentioned Manu Vaivasvata's seven sons 587
112 and Ilā-Sudyumna, Purūravas, &c. Manu's son Pūṣadhra 590
killed a brāhman's cow and being cursed became a śūdra.
113 Karāṣa's descendants were mentioned. 598
Diṣṭa's son Nābhāga married a vaiśya maiden wilfully

CANTO.	PAGE.
114 and became a vaiśya; their son Bhanandana conquered the	597
earth, but Nābhāga declined to reign. Then Nābhāga's	
wife explained that she was not really a vaiśya, but that her	
father was a king who became a vaiśya under a ṛṣi's curse	
115 with a promise of recovery, and that she was a princess and	601
had become a vaiśya under Agastya's curse.	
116 Bhanandana became king. His son Vatsapri rescued a	604
princess Sunandā from Pātāla after killing a demon king	
117 who had a magic club, and married her. His son was	610
Prāṁśu, and Prāṁśu's son Prajāti. Prajāti's son Khani-	
tra was beneficent; his brothers' ministers practised magic	
118 to dethrone him but destroyed themselves; Khanitra re-	615
119 signed the kingdom in grief and went to the forest. His	617
son Kṣupa performed sacrifices for the harvests. His son	
120 was Vira and grandson Vivimśa. Vivimśa's son Khanine-	619
tra while hunting met two deer eager to be sacrificed, and	
121 by Indra's favour obtained a son Balāśva. Balāśva was called	623
Karandhama because of a fanciful victory.	
122 His son Avikṣit married many princesses and carried off	256
123 princess Vaiśālīni at her svayamvara: the suitor kings	628
conquered and captured him, but she refused them all:	
124 Karandhama rescued Avikṣit, but Avikṣit refused to marry	631
the princess after his discomfiture; she turned to austerities	
125 and obtained an assurance from the gods: Avikṣit's mother	637
by a ruse obtained a promise from him to beget a son:	
126 while hunting he rescued the princess from a demon and	641
127 pleased the gods: she proved to be a Gandharva maiden and	645
Avikṣit married her in the Gandharva world; she bore a son	
128 Marutta there. Avikṣit returned but refused the kingdom	649
129 because of his discomfiture. Marutta became king, and was	653
a universal monarch, a great sacrificer, and liberal benefactor	
130 to brāhmins. The Nāgas gave great trouble, and he at-	658
tacked them, but Avikṣit interposed in favour of the Nāgas;	
131 a battle was averted by the ṛṣis, and the Nāgas made repara-	660
tion. Marutta's wives are named.	
132 His son Nariṣyanta enriched the brāhmins permanently	665

CANTO.	PAGE.
133	at a great sacrifice. His son Dama was chosen by the 668
	Daśārṇa princess, and defeated the suitor kings, who, in vio-
134	lation of marriage laws, opposed him. Dama became king. 674
	Nariṣyanta was murdered in the forest by Vapuṣmat one of
135	those kings. Dama bewailed, and vowed vengeance against 678
136	the murderer; he slew Vapuṣmat and celebrated his father's 680
	obsequies with Vapuṣmat's flesh and blood.

Conclusion.

- 137 The Birds closed their long repetition of Mārkaṇḍeya's 684
instruction to Krauṣṭuki, with an encomium on the Purāṇas
and this Purāṇa in particular. Jaimini thanked them.



ADDITIONS AND CORRECTIONS.

- P. 2, l. 23, *after* sacred *add* customs.
- P. 20, l. 19, *for* Sâma *read* Sâman.
- l. 26, *for* nâra *read* nârâ.
- P. 25, l. 6, *dele* -phul.
- P. 26, l. 21, *for* Âsoka *read* Aśoka.
- P. 27, l. 25, *for* Peninsular *read* Peninsula.
- P. 29, l. 18, *add* unless it is the same as the bird 'putra-priya' which was so named because its note resembled 'putra [putra.] Râmây., Ayodh.-k. (Ed. Gorr.) cv. 11, (Ed. Bom.) xcvi. 12.
- P. 29, l. 24, *for* btween *read* between.
- P. 29, l. 33, *add* Sec Raghu-V., vi. 36.
- P. 31, l. 8, *for* famalies *read* families.
- Cantos VII, VIII & IX *for* Hariś-ćandra *read* Hariścandra.
- P. 42, l. 15, *for* back *read* bark.
- P. 44, l. 11, *for* compassionate *read* passionate.
- P. 55, l. 13, *for* Brâhman *read* Brahman.
- l. 17, *for* Brâhman *read* the Prajâpati.
- P. 65, l. 29, *for* the *read* thee.
- P. 89, l. 33, *for* not therefore long *read* therefore ; *dele* not.
- P. 93, l. 15, *for* etcetera *read* et cetera.
- P. 99, l. 6, *for* Dattatreya *read* Dattâtreyâ.
- P. 100, l. 12, *for* yogi *read* yogi.
- P. 102, l. 35, *for* Bâla-khilyas *rea* ? Vâ lakhilyas.
- PP. 100-107, *passim* *for* Lakshmi *read* Lakshmi.
- P. 108, heading, *for* XX *read* XIX.
- P. 109, l. 1-3 *read instead* And the doctrine of religious devotion was indeed declared by Dattâtreyâ to that high-souled royal ṛishi Alarka who was faithful to his father.
- P. 113, l. 2, *for* exceedingly *read* exceedingly.

P. 118, l. 5, *for* him, the large-thighed* hero, the chief of his race, *read* Tumburu*, the spiritual preceptor of her family.

l. 7, *for* accepted her *read* arrived.

note*, *cancel the note and substitute* See canto cxxvii, verses 13 and 26.

P. 122, l. 15, *dele* funeral.

P. 124, last line, *for* son and daughter *read* son's wife.

P. 125, l. 33, *after* anxiety *add* "

P. 133, l. 30, *after* inspirer *add* "

P. 136, l. 12, *for* atru-jit's *read* Śatru-jit's.

P. 143, l. 14, *for* religion *read* righteousness.

P. 169, l. 34, *for* begun *read* begin.

P. 173, bottom, *for* Kāmatās *read* Kāmatas.

P. 174, l. 14, *for* carry *read* use.

l. 15, *for* are carrying *read* have used.

P. 177, l. 20, *read instead* the wise man should bathe, keeping his clothes on; and so also after resorting to a place where bodies are burnt.

P. 179, l. 34, *for* guru *read* gurus.

P. 181, l. 2, *for* holidays *read* holidays.

P. 182, l. 3, *for* screened by many *read* concealed within many things.

P. 197, l. 34, *for* practice *read* practise.

P. 201, l. 7, *for* Gandarvas *read* Gandharvas.

P. 236, l. 8, *for* aptor *read* āptor.

P. 239, l. 8, *for* is *read* are.

P. 241, l. 21, *add* The Bombay edition reads instead "the kharvaṭaka and the dramī."

P. 242, l. 1, *to* varma-vat *add note* The Bombay edition reads "kharvaṭa" instead.

l. 21, *add* The Bombay edition reads "jana" instead of "jala."

l. 38, *add* The Bombay edition reads "dramī" instead.

P. 245, l. 27, *for* mentioueed *read* mentioned.

P. 269, l. 21, *for* Dhūpravatī *read* Dhūmravati.

- P. 288, l. 23, *dele the words from* In a list to Nága-rát.
 P. 298, l. 3, *for* Vritra-ghni *read* Vritra-ghní.
 P. 300, l. 40 *for* Sīlāvatī *read* Sīlavatī.
 P. 332, l. 4, *add* May this name be identified with the town
 Kodungalūr (the modern Cranganore) north of
 Cochin? It is a place of sanctity, and was
 formerly an important town and harbour.
 P. 366, l. 6, *add* See p. 445.
 P. 368, l. 13, *for* Badavá *read* Baḍavá.
 P. 403, l. 12, *for* mightly *read* mighty.
 P. 445, l. 35, *add* and p. 365.
 P. 469, l. 9, *for* universel *read* universal.
 P. 486, l. 25, *for* my *read* may.
 P. 581, l. 27, *for* ungnents *read* unguents.
 P. 636, last line, *for* om *read* from.
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THE
MARKANDEYA PURAÑA.

OM! REVERENCE TO THE ADORABLE VISHNU!

May Vishnu's lotus-feet, which power have
To dissipate the woes wrought by the fear
Of existence, and which are lauded high
By ascetics, assiduous, whose minds
From all things else are rapt—may those same feet,
Whose steps the earth, the sky, and heaven o'erpassed,
To sight appearing, purify your souls!

May He protect you, who is skilled to save
In every kind of sin impure; whose form
Within the bosom of the sea of milk
Upon the hooded snake reclines; and at
Whose touch the sea grows mountainous, its spray
Up-tossing from its waters by his breath
Disturbed, and into seeming dancing breaks!

CANTO I.

The Curse on Vapu.

Jaimini applies to Márkanḍeya for instruction regarding certain difficulties in the Mahábhárata—Márkanḍeya refers him to four learned Birds, the sons of Droṇa, and narrates their history—Their

mother Vapu, an Apsaras, was condemned by the Muni Durvāsas to become a bird for tempting him.

Having adored Nārāyana, and Nara the best of men, the goddess Sarasvati, and then Vyāsa, let him utter the verse of Victory!

- 1 The illustrious Jaimini, the disciple of Vyāsa, interrogated
the great Muni Márkaṇḍeya, who was engaged in the per-
formance of austerities and the study of the Veda.
- 2 "Sir! the high-souled Vyāsa related the story of the Mahā-
bhārata, which is replete with splendid spotless collections
3 of various Śāstras, which is characterized by accuracy regard-
ing the different classes, is embellished with beautiful words,
and contains complete knowledge of *primā facie* assertions, and
4 established conclusions. As Vishṇu is chief among the gods,
as the brahman *chief* among men, and as the crest-jewel *chief*
5 among all decorations, as the axe* is the best among weapons,
as the mind *best* among the organs, so in this world is the
6 Mahābhārata the best among all the Śāstras. Here are des-
cribed both Wealth and Virtue, Love, and Final emancipation
from transmigration; these have both reciprocal and peculiar
7 consequences. It is the best Dharma-śāstra, it is the most
eminent Artha-śāstra; it too is the foremost Kāma-śāstra, as
8 well as the noblest Moksha-śāstra. It has been declared, Sir,
by Veda-Vyāsa the wise, to be the authority for the sacred
and maxims of the laws of the four periods of a *brahman's*
9 life. For this Mahā-śāstra has been so constructed, dear
Sir, by Vyāsa the noble in deeds, that *although* beset with
10 difficulties it is not overthrown by them. The earth has
been freed from the dust of passion by the stream of Vyāsa's
words, which has descended from the mountain of the Veda,
11 and has swept away the trees of bad reasoning. Therefore
have I come to thee, Sir, being desirous to know truly the
story of Vyāsa, in which melodious sounds are the geese, the
12 noble story is the splendid lotus, the words are the expanse
of water, and the Vedas are the great lake—this precious
13 and long story of the Mahābhārata. Why was Janārdana

* Or Indra's thunderbolt.

Vásudeva, who is the cause of the creation preservation and destruction of the world, although devoid of qualities, endued
 14 with humanity? And why was Drupada's daughter Krishná the common wife of the five sons of Páṇḍu? for on this point
 15 we feel great perplexity. Why did the mighty Baladeva Haláyudha expiate his brahmanicide by engaging in a pilgrim-
 16 mage? And how was it that the unmarried heroic high-souled sons of Drāṇpadī, whose protector was Páṇḍu, were slain, as
 17 if they had no protector? Deign to recount all this to me here at length; for sages like thee are ever the instructors of the ignorant."

18 Having thus heard his speech, the great Muni Márkaṇḍeya, devoid of the eighteen* defects, began to speak.

Márkaṇḍeya spoke.

19 "The time for my engaging in religious rites has now arrived, most virtuous Muni! and this is not esteemed the season
 20 for a long discourse. But I will now tell thee, O Jaimini, of those birds who will speak to thee and so resolve thy
 21 doubts. *They are* Pingáksha and Vibodha, Supatra, and Sumukha, the sons of Droṇa, the noblest of birds, versed in the principles of philosophy, and meditators on the Śástras.
 22 Their mind is unclouded in the knowledge of the meaning of the Veda and Śástras. They dwell in a cave of the Vindhya mountains, visit and question them."

23 Then, thus addressed by the wise Márkaṇḍeya, replied the Muni pre-eminent, his eyes wide open with astonishment.

Jaimini spoke.

24 "Very wonderful is this, O brahman! that those birds have gained knowledge most difficult to be acquired, as if birds

* The 18 defects are said, in a translation begun by the late Rev. K. M. Banerjee, to be these—palpitation, fear, thickness in speech, indistinctness, speaking through the nose, discordancy, want of emotion, disconnectedness, roughness, hoarseness, high pitch, inaccuracy in pronunciation, perturbation, want of cadence, sing-song, shaking the head, weakness of voice, and unmeaningness.

25 possessed human speech. If their birth is of the brute creation,
 whence have they the knowledge? And how is it that those
 26 winged ones are called the children of Droṇa? And who was
this famous Droṇa, who had those four sons. Do those virtuous
 high-souled birds possess the knowledge of rightcousness?"

Mārkaṇḍeya spoke.

27 "Listen attentively to what happened of yore in Nandana
 at the meeting of Indra and the Apsarases and Nárada.
 28 Nárada saw Indra the king of the gods in Nandana, sur-
 rounded by a band of those wanton maidens, with eyes fasten-
 29 ed on their faces. Śací's lord, immediately he was seen by
 that best of Ṛishis, rose up, and respectfully gave him his own
 30 seat. Those heavenly maidens, on seeing him, the slayer of
 Bala and Vṛitra, rise up, prostrated themselves before the
 31 Devarshi and stood reverently bending. He then, worshipped
 by them, duly greeted Indra, when he had seated himself, and
 conversed pleasantly with him.

32 "Then in the course of their talk, Indra said to the great
 Muni—'Declare, which of these dancers pleases thee most. Is
 33 it Rambhá, or Karkaśá, or Urvasí, Tilottamá, Ghṛitác'í, or
 34 Menaká? or whichever delights thee.' Nárada, best of dvijas,
 hearing this speech of Indra, pondered and then addressed
 35 the reverently bending Apsarases:—'She, of you all here
 present, who thinks herself pre-eminent in beauty, nobility
 36 and good qualities, let her dance before me. There is indeed
 no success in dancing for one who is destitute of good qualities
 and beauty. *Good* dancing implies graceful comportment:
 other dancing is vexation.'

Mārkaṇḍeya spoke.

37 "And immediately on that speech, each one of those bowing
 ones thus exclaimed—'I excel in good qualities; not you, nor
 38 you!' The lord Indra seeing their agitation said, 'Let the Muni
 be asked, he will say which of you excels in good qualities.'
 39 What Nárada, sought by those followers of Indra's will,
 40 then said, hear that from me, O Jaimini! 'She among you

who by her power perturbs the most noble Muni Durvāsas, who is performing austerities, dwelling on the mountain, her among you I deem pre-eminent in good qualities.'

Mārkaṇḍeya spoke.

- 41 "Having heard that his sentence, they all exclaimed, with trembling necks, 'this is impossible for us!'
- 42 "Among them an Apsaras named Vapu, confident of perturbing the Muni, replied, 'I will follow where the Muni dwells;
- 43 now will I make that tamer of his body, who has yoked the horses of his organs, but a poor charioteer whose reins
- 44 drop before the weapons of love. Whether it be Brahmá, or Janárdana or the purple *S'iva*, his heart will I now pierce with the arrow of love.'
- 45 "Having thus spoken Vapu departed then to the Snowy mountain to the Muni's hermitage, where the beasts of prey
- 46 were quelled by the might of his austerities. Stopping at the distance of a call from where the great Muni is seated,
- 47 the lovely Apsaras sang the cuckoo's melody. Hearing the strains of her song, the Muni astonished in mind went
- 48 to where sits that beauteous-faced maiden. On seeing her, beautiful in every limb, the Muni, summoning his resolution, was filled with anger and resentment, knowing
- 49 that she had come to perturb him. Then the great Rishi, the performer of mighty austerities, pronounced this sentence.
- 50 'Since thou hast come here, O maiden! intoxicated with pride, to cause me pain by obstructing my austerities, which are accomplished with difficulty, O Apsaras, therefore shalt thou,
- 51 polluted by my wrath, be born in the foolish race of birds for the space of sixteen years, losing thine own form, and
- 52 taking the form of a bird; and four sons shall be born to thee, O vilest of Apsaras; and without having gained affection among them, absolved from guilt by dying in the field of battle, thou shalt regain thy dwelling in the sky. Never make any reply.'
- 54 The Bráhmaṇ, red-eyed with anger, having pronounced this grievous sentence on that proud maiden, whose tinkling

bracelets were trembling, abandoned the earth, whose waves were very tremulous, and departed to the heavenly Ganges whose stream consists of a multitude of renowned qualities."

CANTO II.

The Birth of the Sparrows.

The story of the Birds continued—Kandhara, king of the birds killed a Rákhasa Vidyud-rúpa for killing his brother, and, marrying the Rákhasa's wife, had a daughter by her named Tárkshí who was the Apsaras Vapu—She married Droṇa—When pregnant by him she was killed at the battle of the Kauravas and Páṇḍavas, and there laid four eggs from which the four Birds were born—The Birds were nourished by the Muni S'amíka.

Márkaṇḍeya spoke.

- 1 The king of the birds, Garuda by name, was the son of
- 2 Arishtanemi: Garuda's son was renowned as Sampátí: and his son was Supárśva, heroic, mighty as Váyu: Supárśva's son
- 3 was Kunti; Kunti's son was Pralolupa. And he had two sons Kanka and Kandhara.
- 4 On the top of Kailása, Kanka saw the Rákshasa famed as Vidyud-rúpa, whose eyes were like a lotus leaf, a follower
- 5 of Kuvera, who was busied in a banquet, clad with strings of bright garlands, sitting in company with his wife on a beautiful clean rocky seat. Then the Rákshasa, immediately he
- 6 was seen by Kanka, filled with anger, said, "Wherefore hast thou come hither, O vilest of the egg-born? Why hast thou
- 7 approached me when I am in company with my wife? Such is not the rule of the wise in matters that must be accomplished in secret."

Kanka spoke.

- 8 "This mountain is common both to you and me and to other creatures also; what special ownership then canst thou, Sir, have here?"

Márkaṇḍeya spoke.

- 9 The Rákshasa with his sword slew Kanka, while he was thus speaking, *who fell* defiled with the streaming blood, quivering and senseless.
- 10 Having heard that Kanka was slain, Kandhara the king of the birds, bewildered with anger, resolved speedily to slay
- 11 Vidyud-rúpa. Having gone to the mountain-top, where Kanka lay slain, the king of the birds, his eyes swollen with anger and resentment, and sighing like the king of the Nágas
- 12 performed the Sankalana for his elder brother. Where sits the slayer of his brother, there he went, rocking the lofty
- 13 mountains with the mighty wind from his wings. He, with blood-red eyes, overtopping the mountains, and forcibly hurling down masses of clouds with his wings, used to destroy
- 14 his enemies suddenly. There he saw that demon, whose thoughts were intent on drinking, whose face and eyes were of a copperish colour, and who was seated on a golden couch,
- 15 whose crest was covered with strings of garlands, who was adorned with yellow sandal, whose face was very horrible with teeth that resembled the inside of the Ketakí leaf.
- 16 And he saw, seated on the Rákshasa's left thigh his long-eyed wife, named Maḍaniká, whose voice was soft as the cuckoo's.
- 17 Then Kandhara, whose mind was filled with wrath, addressed that inmate of the cave, "O thou of utterly evil soul! come
- 18 forth and fight with me. Since thou hast murdered my trustful elder brother, therefore I will bring thee, while en-
- 19 grossed in drunkenness, down to Yama's abode. To-day, slain by me, shalt thou go to all those hells that are the abodes of the murderers of those who trust in them, and of the murderers of women and children."

Márkaṇḍeya spoke.

- 20 Addressed even thus by the king of the birds in his wife's presence, the Rákshasa, filled with anger, then answered the
- 21 bird. "If thy brother has been slain, then have I displayed my valour; thee, too, to-day, will I slay with this sword, O

22 bird. Stay a moment, thou shalt not move here alive, O vilest of birds."

Thus he spoke and seized his bright sword that resembled
23 a mass of collyrium. Then took place a marvellous battle between the king of the birds and Kuvera's warrior, such
24 as between Garuḍa and Indra. Then the Rákshasa, in anger swiftly hurling his sword, black as charcoal, flung it against
25 the king of the birds. And then the king of the birds, slightly springing up from the ground, seized it with his beak, as
26 Garuḍa seizes a serpent; and the egg-born one broke it with his beak and talons, and shook it. Thereupon, the sword
27 being broken, they began to fight with their arms. Then the Rákshasa, being attacked in the breast by the king of the birds, was speedily deprived of arms, feet, hands and head.

28 When he was killed, his wife besought protection of the
29 bird: somewhat fearful, she said, "I am thy wife." That noblest of birds, taking her, returned to his abode, having obtained a recompense for his brother by the slaughter of
30 Vidyud-rúpa. And she, the daughter of Menaká, with beautiful eyebrows, capable of assuming forms at pleasure, on reaching the house of Kandhara, took a form resembling Garu-
31 ḍa's. Of her, he then begat a daughter named Tárkshí, (*namely* Vapu the loveliest of the Apsarases, who was consumed by the fire of the Muni's curse). Then the bird gave her the name Tárkshí.

32 And Mandapála had four sons of boundless intellect, Jari-
33 tári the eldest and Droṇa the youngest, best of dvijas. The youngest of them, righteous in soul, thoroughly read in the Vedas and Vedāngas, married her the beauteous Tárkshí,
34 with the consent of Kandhara. And after a while Tárkshí conceived; when she had gone seven fortnights in her pregnancy, she went to Kurukshetra. The very terrible battle
35 between the Kurus and Paṇḍavas was then being fought, and, in consequence of her action being predestined, she entered into
36 the battle. There, then, she beheld the contest between Bhagadatta and Arjuna. The sky was thick filled with arrows,
37 as if with locusts. Discharged from the bow of Arjuna, an

arrow, black as a serpent, fell with great force and pierced
 38 the skin of her belly. Her belly being pierced, four moon-like
 eggs fell on the ground as if on a heap of cotton, from the
 39 fact that their allotted period of life was not ended. At the
 same time that they fell, fell the great bell, the cord of which
 was cut by an arrow, from the noble elephant Supratika.
 40 It reached *the ground* evenly all around, cutting into the
 surface of the ground, and covering the eggs of the bird which
 lay upon flesh.

41 And after king Bhagadatta, ruler of men, was slain, the
 fight between the armies of the Kurus and Pāṇḍavas went on
 42 many days. At the end of the battle, when Dharma's son
 Yudhisṭhira approached the son of Śāntanu to hear the high-
 43 souled Bhīshma proclaiming the entire laws, a sage named
 Śamīka came to the spot where, O best of dvijas, lay the eggs
 44 within the bell. There he heard the voice of the little birds
 chirping, whose voices were inarticulate on account of their
 45 infancy, although they had transcendent knowledge. Then the
 Rishi, accompanied by his disciples, lifted up the bell and
 saw with surprise the young motherless and fatherless birds.
 46 The venerable Muni Śamīka, having so seen them on the
 ground there, filled with astonishment, addressed his attendant
 dvijas.

47 "Well was it said by the chief of the dvijas, Uśanas himself,
 the regent of the planet Venus, when he saw the army of
 48 the Daityas intent on fleeing, hard-pressed by the gods. 'Ye
 must not go, turn ye back; why run ye away, ye feeble ones?
 Abandoning valour and glory, where have ye gone? Ye shall
 49 not perish. Whether one perishes or whether one fights,
 one possesses life as long as God originally created, not as
 50 long as one's mind desires. Men perish, some in their
 homes, some in flight; so, too, do they meet their death when
 51 eating food and drinking water. So, too, others, when
 sporting themselves, seated in the chariot of Love, free from
 sickness, their bodies unpierced by arrows, fall into the power
 52 of the King of the departed. Others, when intent on aus-
 terities, are led off by the servants of the King of the departed:

and others occupied in meditation and study have not gained
 53 immortality. Of yore, Indra hurled his thunderbolt against
 Sambara, yet that demon, though pierced thereby to the heart,
 54 did not perish. By that very thunderbolt, indeed, and by
 the same Indra, when their time was come, the Dánaras
 55 were slain, the Daityas forthwith perished. Perceiving
 this, ye should not fear : return ye.' Then those Daityas, aban-
 56 doning the fear of death, turned back. This speech of
 Uśanas is proved true by these most noble birds, which even
 in the superhuman battle did not meet with destruction.
 57 Whence comes the laying of the eggs, O brahmans ? Whence
 comes the even fall of the bell ? And how comes it that the
 58 ground is covered with flesh, fat, and blood ? Certainly these
must be some brahmans ; they are not ordinary birds. The
 favour of destiny shows great good-fortune in the world."

59 Having spoken thus he looked at them and spoke again,
 "Return, go to the hermitage, taking the young birds *with you*.
 60 Where these egg-born may have no fear of cat, or rat, of
 61 hawk or ichneumon, there let the birds be placed. O dvijas,
 what is the use of great care ? All creatures are destroyed
 or preserved by their own actions, as have been these young
 62 birds. Nevertheless men must exert themselves in all matters ;
 he who does a manly act gains commendation from us, the
 good."

63 Thus urged by that illustrious Muni, those young Munis,
 taking those birds, went then to their own hermitage, delight-
 ful to ascetics, where clusters of bees settled on the boughs of
 64 the trees. And he, the noblest of dvijas, gathering wild
 roots, flowers, fruits, grasses, such as his mind loved, perform-
 65 ed the various religious ceremonies ordained by the Veda to
 all the deities, to Viṣṇu, Rudra, and the Creator, to Indra,
 Yama, and Agni, to Varuṇa, to Vrihaspati and Kuvera, and
 also to Vayu, to Dhātṛi and Vidhātṛi.

CANTO III.

The Visit to the Vindhya Mountain.

The Story of the Birds continued—The Birds, when full-grown, were endowed with speech, and explained that wonder to the Muni Samika—They were the four sons of a Rishi Sukrisha—Indra appeared to the Rishi in the form of an aged bird, and asked for human flesh—The Rishi ordered his four sons to sacrifice themselves—They refused, and he cursed them to be born in the brute creation, but, moved with compassion at their entreaty, bestowed on them perfect knowledge—Hence they were born as birds.

Mārkaṇḍeya spoke.

- 1 Thus he, the most virtuous Muni, O princely brahman, nourished them day by day with food and water, and in safety.
- 2 After a month they resorted to the sun's chariot-road, being gazed at by the Munis' sons, whose eyes were tremulous
- 3 with curiosity. After seeing the earth, with its cities, and with its ocean and noble rivers, which appeared of the size
- 4 of a chariot wheel, they returned to the hermitage. The spirited birds were wearied in their souls with their toil: and their knowledge was developed there through their energy.
- 5 They all performed the reverential circumambulation around the Rishi, who was expounding the truths of the law in compassion for his disciples, and respectfully saluted his feet
- 6 and said, "We have been delivered by thee, O Muni! from dreadful death; thou hast given us shelter, food, and water;
- 7 thou art our father and spiritual guide. Our mother died, when we were still in the womb; nor have we been nourished by a father: thou, by whom we were preserved when young,
- 8 hast given us life. Thou, of perfect splendour on the earth, lifting high up the elephant's bell, didst purge away evil
- 9 from us who were withering like worms. 'How may *these* strength-less ones grow? When shall I see them flying in the sky? When shall I see them alighting on a tree of the
- 10 earth, settling within the trees? When shall my natural colour be obliterated by the dust which the wind from their

- 11 wings raises, as they flit about near me ? ' Thou, dear Sir,
 thus thinking, didst nourish us ; now we, those *very birds*, are
 grown up and have become wise, what ought we to do ? "
- 12 Having clearly heard this their perfectly articulated speech,
 the Rishi, surrounded by all his disciples, and accompanied
 13 by his son Ś'ringin, being full of eager curiosity, and covered
 with horripilation as with a garment, said, " Tell *me* truly the
 14 cause of your power of speech. Through whose curse did
 you incur this wondrous transformation both in form and
 speech ? Deign here to tell me that."

The birds spoke.

- 15 " There was of yore a most virtuous Muni named Vipulasvat.
 16 To him were born two sons Sukṛiṣha and Tumburu. We are
 the four sons of soul-subdued Sukṛiṣha ; to that Rishi we were
 ever submissive in reverence, religious practices and faith.
 17 As he desired, who was diligent in the performance of
 austerities, and who constantly kept his organs under control,
 18 we at once produced fuel, flowers and everything else, and
 whatever was needed for sustenance.
- 19 " Now while he and we thus dwelt in the forest, there came
 the king of the gods in the appearance of a bird, mighty in
 size, with broken wings, stricken with age, with eyes of a
 20 copperish colour, down-cast in soul ; desirous to prove that
 venerable Rishi, who practised truth, purity, and patience,
 and who was exceedingly lofty in mind ; and for the coming of
 the curse upon us.

" The bird spoke.

- 21 " ' O exalted dvija, deign here to save me, who am consumed
 with hunger. I seek for food, noble Sir ! be thou my in-
 22 comparable refuge. As I was standing on a summit of the
 Vindhya Mountains, I fell, Sir, at an exceedingly swift blast sent
 23 by the wings of a bird. So there I *lay* on the ground, lost
 in unconsciousness, without memory, for seven days ; with the
 24 eighth day I regained consciousness. Now fully conscious,
 pressed by hunger, I have come for help to thee ; I am seek-

ing for food, deprived of all pleasure, and with a mind in
 25 pain. Therefore turn, pure-minded *sage*, thy steadfast mind
 to my rescue; give me, O Brahmarshi, food suitable to
 support my life.'

26 "He, thus invoked, answered him, Indra in bird-like shape,
 'I will give thee the food thou desirest for the support of thy
 27 life.' Thus having spoken, that best of dvijas further asked
 him, 'What food shall I prepare for thy use?' and he replied,
 'My chiefest delight is in human flesh.'

"The Rishi spoke.

28 "'Thy childhood is past; thy youth, too, gone; thou art as-
 29 suredly in the decline of life, O egg-born. Why art thou
 most malign-hearted even in old age, thou in whom of all
 30 mankind every desire has ceased? What has thy last stage
 of life to do with human flesh? Assuredly no one is created
 31 foremost among evil-beings! Or what need hast thou to ad-
 dress me, being what I am? One should always give when
 one has promised—such is our professed opinion.'

32 "Having thus spoken to him, the Brahmarshi resolved that
 it should be so. Calling us quickly and commending us accord-
 33 ing to our good qualities, the Muni, agitated at heart, ad-
 dressed a most severe speech to us, all, who were respectfully
 34 bowing, full of faith, with hands reverently joined. 'Ye noble
 dvijas, whose minds are improved, are bound by obligations
 equally with me. A glorious progeny has sprung from you, just
 35 as ye, O twice-born, have sprung from me. If a father is
 deemed by you a guru worthy of reverence and most exalted,
 perform ye then my promise with cheerful mind.'

36 "Whilst he so spoke we exclaimed respectfully, 'What thou
 shalt say, consider that in truth as already accomplished.'

"The Rishi spoke.

37 "'Of me has this bird sought protection oppressed with
 hunger and thirst; wherefore let him be straightway satisfied
 38 with your flesh, and let his thirst be quickly assuaged with
 your blood.

“Then we, afflicted, our terror visible in our trembling, ex-
 39 claimed, ‘Alas, alas!’ and said, ‘not this deed! How for
 the sake of another’s body can a wise man destroy or injure
 40 his own body? for a son is even as one’s own self. A son
 pays those debts, indeed, that have been declared due to the
 pitris, the gods, and men; a son does not offer up his body.
 41 Therefore we will not do this; we have done as has been
 done by men of old. While alive one receives good things,
 42 and while alive one does holy acts. When one is dead, the
 body perishes, and there is an end of righteousness, &c.
 Men skilled in holy law have declared that one ought by all
 means to preserve one’s self.’

43 “Having heard us speak thus, the Muni, burning as it were
 with anger, again addressed us, scorching us, as it were, with
 44 his eyes. ‘Since ye will not perform this my plighted word
 for me, therefore, blasted by my curse, ye shall be born among
 the brute creation!’

45 “Having thus addressed us, he next said to that bird, ‘When
 I have performed for myself the final sacrifice, and my obsequies,
 46 according to the S’ástras, do thou unhesitatingly eat me
 here, (O best of dvijas): this my body I here grant thee for
 47 food. The brahmanhood of a brahman is deemed such, so far
 indeed as he maintains his truthfulness, O chief of the feather-
 48 ed race. Not by sacrifices accompanied with presents, nor by
 any other act, do brahmans acquire such great virtue as by the
 observance of truth.’

49 “Having thus heard the Rishi’s speech, Indra, in bird-like
 form, his soul filled with astonishment, then replied to the
 50 Muni, ‘Applying thyself to deep meditation, O lord of brah-
 mans, quit this thy body; for living thing I never eat, O lord
 of brahmans.’

51 “Having heard this his speech, the Muni concentrated himself
 in deep meditation. Perceiving that his fixed resolution, Indra,
 52 further, resuming his own form said, ‘Ho! princely brah-
 man, understand with thy understanding what is to be under-
 stood, O man of understanding! To prove thee have I thus
 53 transgressed, O sinless one! Pardon me then, O pure-minded

one : and what wish is there of thine that may be granted ?
 Pleased most highly am I with thee, for maintaining thy true
 54 word. Henceforth, knowledge like Indra's shall be revealed
 to thee, and no obstacle shall withstand thee in austerities and
 holy law.'

55 " But when Indra after speaking thus had departed, we prostrate
 on our faces thus implored our father, the renowned
 56 Muni, who was filled with anger. 'Dear father, high-minded,
 deign to pardon us miserable ones who dread death ; for life
 57 is dear to us. In an aggregate of skin bones and flesh, filled
 with pus and blood, wherein one should take no delight, therein
 58 do we find this delight. Hear too, Sir, how people are be-
 guiled when overcome by those powerful enemies, their faults,
 59 love, anger and so forth. Great is the fortress which has
 Wisdom for its rampart, the bones for its pillars, the skin for
 60 its walls and banks, the flesh and blood for its plaster. Nine
 gates it has ; it is capable of great effort ; it is enclosed on all
 sides with sinews ; and there the Sentient Soul* sits firm as
 61 king. He has two rival ministers, the Intelligence† and the
 Understanding‡ ; those two strive to destroy each other as
 62 foes. Four enemies desire the destruction of that king, Desire,§
 63 Anger, and Covetousness ; and Folly|| is the other enemy. But
 when that king closes those gates and stands firm, then he
 becomes indeed both happily strong and free from alarm ;
 64 he displays his affections ; he is not overcome by his enemies.
 65 But when he leaves all the gates open, then the enemy named
 66 Passion¶ assails the gates of the eyes, etc. Gaining an entrance
 by the five gates, he penetrates everywhere and spreads widely :
 then indeed enter, following on his track, the three other
 67 terrible enemies. That very enemy, Passion, having entered
 there, forms a close union with the Understanding, together

* Purusha.

† Buddhi, *perceptive faculty*.

‡ Manas, *cognitive faculty*.

§ Kāma, *love, desire, affection*.

|| Moha, *folly, infatuation*.

¶ Rāga, *passion, emotion* ; used as equivalent to Kāma.

68 with the other gates which are known as the organs. He,
 difficult to be approached, having reduced into subjection the
 organs and the Understanding, and having reduced into sub-
 69 jection the gates, then destroys the rampart. The Intelligence,
 seeing the Understanding the dependent of that enemy, perishes
 forthwith. And there, deprived of his ministers and abandoned
 70 by his subjects, the king, his strategetical points gained by
 the enemies, perishes. Even so Passion, Folly, Covetousness and
 71 Anger prevail, evil in their nature, wrecking the memory of
 mankind. From Passion springs Anger; from Anger is born
 72 Covetousness; from Covetousness arises Folly; from Folly errors
 of memory; from loss of memory loss of the intellect; through
 73 loss of the intellect man perishes. Shew favour, O thou most
 virtuous! to us who have thus lost our intellects, who are
 compliant to Passion and Covetousness, and who covet life.
 74 And let not this curse take effect, which thou hast pronounced,
 Sir! Let us not tread the miserable path of darkness, O best
 of Munis!

“ The Rishi spoke.

75 “ ‘What I have uttered, will never become false; my voice
 76 has not spoken untruth hitherto, O sons! Fate is here supreme,
 I think. Fie on worthless manhood, whereby I have been
 thoughtlessly forced to do a deed that ought not to be done!
 77 And since I am besought reverently by you, therefore, when
 endowed with the nature of brutes, ye shall obtain the highest
 78 knowledge. And ye, having your paths illuminated by
 knowledge, with the stains of pain removed, free from doubt,
 shall through my favour gain the highest perfection.’
 79 “ Thus, Sir, we were cursed of old by our father through the
 power of destiny; hence we have descended to a lower grade of
 80 created beings for a long time; and we were born on the
 field of battle; we were nourished by thee: thus have we
 acquired the nature of birds, O bráhmaṇ. There is no man
 in this world who is not bound by fate.”

Márkaṇḍeya spoke.

81 Having heard this their speech, the venerable and eminent

- Muni Samika answered those dvijas who stood near him.
- 82 " Even before did I make this remark in your presence, ' These
are not ordinary birds ; these must be some bráhmans, who
even in the superhuman battle escaped destruction.' "
- 83 Then they, permitted by that affectionate high-souled Muni,
went to the Vindhya, the goodliest of mountains, clad with
84 trees and creepers. Hitherto have the righteous birds re-
mained on that mountain, engaged in austerities and the study
85 of the Vedas, and resolute in meditation. Thus those Muni's
sons gained the hospitality of the noble Muni, acquired the
shape of birds, and are dwelling on the Vindhya range, in a
cave of the noble mountain, where the water is very sacred,
with their minds subdued.

CANTO IV.

The Incarnation of the Four-formed God.

Jaimini visits the Birds, and explaining the reason of his visit, puts them the four questions that perplexed him—After invoking Vishnu, Brahmá and S'iva, they explain the first question, why Vishnu, though devoid of qualities, is endued with humanity.

Márkanḍeya spoke.

- 1 Thus those birds, the sons of Droṇa, became learned ; and
they dwell on the Vindhya mountain : visit them and ask
them.
- 2 Jaimini, having heard this speech of the Rishi Márkanḍeya,
went to the Vindhya mountain, where dwelt those righte-
3 ous birds. And when Jaimini reached that mountain, he
heard their voices as they were reading, and having heard
4 filled with surprise, he reflected. ' The bráhmans are read-
ing, observing the beauties of the various passages, regu-
lating their breath, without any intermission, distinctly and
5 without faults : wondrous is this, methinks, that Sarasvatí
does not forsake these Muni's sons, although they are born in
6 the brute creation. One's circle of relatives and a friend and
whatever else is desired in one's home—all that forsakes one

7 and departs ; Sarasvatí does not abandon one.' Thinking even
thus, he entered the mountain cave ; and entering saw those
8 dvijas standing on a ledge of the rock. Looking at them as
they were reading, their faces free from blemish, he then
addressed them all, with *mingled* sorrow and joy.

9 "Hail to you, O bráhmans ! Know that I am Jaimini, a
disciple of Vyása, who am come to you, being eager for learn-
10 ing. Verily be ye not angry ; whereas ye, being cursed by
your father, who was exceedingly wrathful, have been turned
11 into birds, that was indeed altogether fate. In a family of
immense wealth some intelligent members, it is said, were born ;
when their wealth was lost, they were well comforted,
12 O bráhmans, by S'abara. Men after giving to *others* become
beggars *themselves* ; and others, after killing *men*, have been
killed *themselves* ; and *others*, after having overthrown *men*, have
been *themselves* overthrown ;—those very men, through the decay
13 of austerities. Thus I have very often seen opposites of this
kind : the world is constantly distressed by the destruction of
14 existence and non-existence. At such thoughts as these in
your minds, ye should not give way to sorrow : so much is
invulnerability to sorrow and joy the fruit of knowledge."

15 Then they all did Jaimini honour, by giving *him* water for
his feet, and the arghya offering ; and they bowed to him, and
16 questioned him with deep respect. Then all the birds address-
ed him, the disciple of Vyása, rich in austerities, as he sat at
ease, resting himself, with his fatigue mitigated by the breeze
from their wings.

The birds spoke.

17 "To-day has our birth become fruitful, and our lives have been
well-lived, inasmuch as we see thy lotus-feet which are worthy
18 to be praised by the gods. The blazing fire of our father's
anger, which continues in our bodies, has been quenched to-
19 day by the water of the sight of thee, O bráhman. We trust
that all is well in thy hermitage among the deer and birds,
among the trees too, and the *various* kinds of creepers, shrubs,
20 reeds, and grasses. Or perhaps we *though* respectful have
not spoken this fittingly ? Whence can evil befall those who

21 have met with thee? And here, shew us favour, tell us the cause of thy visit; union with thee, as with the gods, is great prosperity; by whom, powerful for our good fortune, hast thou been brought to our view?"

Jaimini spoke.

22 "Let the reason be heard, O bráhmans, why I have come here to the Vindhya mountain's delightful cave, which is sprinkled
23 with drops of water from the river Narmadá. At first I questioned the great Muni Márkaṇḍeya, a scion of Bhṛigu's race; since I found difficulties in connexion with the Mahá-
24 bhárata. And he, when asked by me, replied, 'Droṇa's high-souled sons are living on the mighty Vindhya mountain; they will declare the full meaning to thee.' And I, impelled by his speech, have come to this great mountain: therefore hear *me* fully; having heard, deign to give an explanation."

The birds spoke.

26 "The matter being one specially known to us, we will declare it; listen then, free from distrust; why should we not tell
27 thee that of which our intellects are cognizant? For even in the four Vedas, for in the Dharma-śāstras also, and in all the Angas and whatever else is conformable to the Vedas—
28 in these does our intellect range, O best of bráhmans; but
29 nevertheless we are not able to give a promise. Therefore declare fearlessly what is doubtful in the Mahábhárata; we will declare it to thee, O thou who art wise in the law; if not there will be bewilderment."

Jaimini spoke.

30 "Hear, O ye pure ones! the matters in connexion with the Mahábhárata, which are doubtful to me here; having heard,
31 deign to explain them. Why is Janárdana Vāsudeva, who is the support of everything and the cause of all causes, al-
32 though devoid of qualities, endued with humanity? And why was Drupada's daughter Kṛishṇá the common wife of the five sons of Páṇḍu? On this point *there is* very great perplexity.
33 Why did the mighty Baladeva Haláyudha expiate his brah-
34 manicide by engaging in a pilgrimage? And how was it that

the unmarried heroic high-souled sons of Draupadi, whose protector was Páṇḍu, were slain, as if they had no protector ?
 35 Let all these doubtful points in connexion with the Mahábhárata be explained to me ; that I having attained my object, may return to my hermitage in comfort."

The birds spoke.

36 "Having paid adoration to Vishṇu, the lord of the gods, the pre-eminent, the universal soul, the immeasurable, the eternal,
 37 and the changeless; to him who subsists in four forms; possessed of the three qualities, and devoid of qualities, the most choice, 38 the most venerable, the most excellent, and the immortal ; to him than whom there is nothing more minute, than whom there is nothing more immense, by whom—the unborn one, the beginning of the worlds—this universe is permeated,—this universe which, characterized by appearance and disappearance, by visibility and invisibility, has, men say, been created and also been
 40 destroyed in the end : and having paid adoration with profound meditation to Brahmá, the creator, who purifies the three worlds with his mouths as he utters the Ric' and Sáma
 41 hymns : also having prostrated ourselves before the lord, conquered by one of whose arrows the bands of the Asuras do
 42 not interrupt the sacrifices of the sacrificers : we will declare the whole doctrine of Vyása, who was wonderful in his actions, by whom, in delivering the Mahábhárata, justice and the other
virtues were made manifest.
 43 "The waters were called Nára by Munis conversant with truth ; they were originally his place of movement* ; hence he
 44 is called Náráyana. The adorable god, the lord Náráyana, pervading all things, lives, O brahman, in a quadruple form : he
 45 is possessed as well as devoid of attributes. His first form is inscrutable ; the wise behold it bright ; it is covered with garlands of flame ; it is the acme of perfection to devotees ; it is both far and it is near ; it is to be understood as transcending attributes ; when called Vásudeva, it is seen devoid of egoism ;
 47 its shape, colour, etc., are not real but imaginary ; it is indeed
 48 always pure ; it is the sole form of pre-eminence. His second

* Ayana.

form, called Śeṣha, supports the earth below with its head ; it is described as being characterized by the quality of darkness ;
 49 it belongs to the brute creation. His third form is active, and devoted to the preservation of creatures ; it is to be considered as consisting chiefly of the quality of goodness ; it is the
 50 fashioner of virtue. His fourth form abides in water ; it lies on a serpent as its bed ; its attribute is passion ; and it is always indeed active.

51 " The third form of Viṣṇu, which is assiduously intent on the preservation of creatures, always maintains righteousness on the
 52 earth. It destroys the haughty Asuras, the exterminators of righteousness ; it protects the gods, and holy men, who are
 53 devoted to the preservation of righteousness. Whensoever, O Jaimini, the wane of righteousness occurs and the rise of
 54 iniquity, then it creates itself. Having formerly become existent, as a wild boar it repelled the water with its snout, and
 55 lifted out the earth like a lotus with one of its tusks. Having taken the form of the man-lion, it slew Hiranya-kaśipu, and
 56 destroyed Viprac'itti and other Dānavas. I cannot now enumerate its other incarnations, those of the dwarf, etc. : his
 57 recent incarnation here was this one in Mathurā. Thus that form, which is characterized by goodness, becomes incarnate ; and it is designated Pradyumna ; it is occupied in the work of
 58 preservation. And ever by Vāsudeva's will, it exists in divine form, human form, and brute form, and partakes of their several natures.

59 " Thus this has been declared to thee, how that the lord Viṣṇu, though all-successful, assumed human form. Hear again the sequel thereof."

CANTO V.

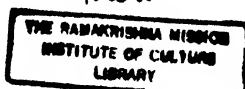
Indra's Transformations.

The Birds explain the second question—Draupadī was the wife of the five Pāṇḍavas, because they were partial incarnations of Indra, and she was the incarnation of his wife.

The birds spoke.

1 " Of old, O brahman ! when the son of Tvashṭri was slain,

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- Indra's splendour, oppressed by the brahmanicide, suffered a
 2 grievous decline. Then because of his wrong conduct Indra's
 splendour entered Dharma; and, his righteousness and splendour
 being gone, Indra became splendourless.
- 3 "Then hearing that his son was slain, the prajāpati Tvasṭi
 enraged, tearing out a single matted lock of hair, uttered this
 4 speech. 'Let the three worlds and the gods thereof see me
 might this day, and let Indra the perverse brahmanicide see
 5 by whom my son when engaged in his own business was des-
 troyed.' Thus having spoken, he, his eyes red with anger
 sacrificed that lock of hair in the fire.
- 6 "Then uprose Vṛitra, the mighty Asura, encircled with flame
 huge in body, with great teeth, resembling a mass of broken
 7 collyrium. He, the enemy of Indra, of immeasurable soul
 surpassing the might of Tvasṭi, mighty in valour, increas-
 8 ed daily a bow-shot *in stature*. And Indra, having seen the
 mighty Asura Vṛitra *eager* for his slaughter, unnerved by
 9 fear, sent seven Ṛishis, desiring peace. Then the affectionate
 minded Ṛishis, who delighted in benevolence towards all crea-
 tures, brought about friendship and treaties between him and
 10 Vṛitra. When Indra violating the rules of the treaty slew
 Vṛitra, then his might overwhelmed by the *sin of the slaughter*
 11 waned; and that might which quitted Indra's body entered the
 wind, which pervades everything, is imperceptible, and is the
 supreme deity of power.
- 12 "And when Indra, assuming the form of Gautama, violated
 13 Ahalyá, then the lord of the gods lost his form. Thereupon his
 beauty of limb and feature, which was exceedingly captivat-
 ing, forsook the wicked lord of the gods and went to the
 Ásvins.
- 14 "Perceiving the lord of the gods to have lost his uprightness
 and glory, to be powerless and formless, the Daityas endeavour-
 15 ed to conquer him. Daityas of exceeding might, desirous to
 conquer the lord of the gods, were born in the families of kings
 16 of surpassing valour, O great Muni. Then the Earth, afflicted
 with their weight, once went to the summit of Meru, where is
 17 the abode of the heaven-dwelling gods. Afflicted with their

excessive weight, she declared that the cause of her distress
 18 arose from the Dánavas and Daityas. 'These Asuras, widely
 resplendent, have been slain by you; they have all been born in
 19 the world of men in the families of kings; their armies are
 numerous indeed: oppressed by their weight, I am sinking
 downward; do ye, O ye thirty gods, devise how tranquillity
 may be attained for me.'

The birds spoke.

20 "Then the gods descended with portions of their glory from
 heaven to earth, to benefit the creatures and to alleviate the
 21 burden of the Earth. Dharma himself relinquished the
 glory which is innate in the body of Indra, then was born
 22 of Kuntí the resplendent raja Yudhishtíra; Váyu relin-
 quished his might, then was born Bhíma; and from the half
 of Indra's power was born Dhananjaya, the son of Prithá;
 23 Yama's two sons, resembling Indra in form, of glorious dignity,
 were born of Mádrí. Thus the adorable Indra became incar-
 24 nate in five forms. His auspicious wife was born as Kṛishṇá
 25 from Agni: she, Kṛishṇá, is the wife of Indra alone, and of no
 one else. The lords of ascetics can even multiply their bodies.
 26 "Thus the fact of her being one wife to five men has been
 explained to thee; be it heard how Baladeva went to the
 Sarasvatí."

CANTO VI.

Baladeva's brahmanicide.

*The Birds explain the third question—Baladeva, in order to
 avoid siding with the Páṇḍavas and Kauravas, went to the Raivata
 forest—Overcome by intoxication, love, and the influences of the
 place, he killed Síta for not saluting him—To expiate that sin
 he undertook the pilgrimage.*

The birds spoke.

1 The plough-armed Ráma, knowing the perfect affection of
 Kṛishṇa for Arjuna, deliberated much—"Can what has been
 2 done be better done? Without Kṛishṇa, assuredly, I will not
 go near Duryodhana; or how, siding with the Páṇḍavas, shall

- 3 I slay king Duryodhana, my royal son-in-law and disciple ?
Therefore I will go neither to Arjuna nor to king Duryodhana.
- 4 I will myself bathe myself at holy bathing places, so long as
it conduces to the ending of the Kurus and Pándavas."
- 5 Having thus taken leave of Kṛishṇa, Arjuna and Duryodhana,
the descendant of Súra, surrounded by his army, went to Dváraká.
- 6 Arriving at Dváravatí, which was thronged with glad
and well-fed citizens, Ráma Haláyudha drank a draught at the
- 7 holy bathing places, which are to be visited in future. Having
drank his draught, he then marched to the flourishing park of
- 8 Raivata,* taking with him the intoxicated Apsaras-like Revatí.
- 9 Encircled by a bevy of maidens, the hero went on, intoxicated,
stumbling in his walk. And he saw a forest, fascinating, beyond
- 10 compare, loaded with the fruits and flowers of every season,
thronged with troops of monkeys, sacred, dotted with clumps of
- 11 lotus-flowers, a great forest abounding in pools. Listening to the
copious, pleasure-inspiring, love-soft, beautiful, ear-delighting,
melodious songs poured forth from the mouths of the birds, he
- 12 saw the trees there, loaded with the weight of the fruits of
every season, bright with the blossoms of every season, re-
- 13 dered resonant by the birds;—mango trees, hog-plums,†
kámarangas,‡ cocoanuts, and tindaka trees,§ and little bel

* A mountain near Dváraká in Gujarat. The woodland scene described seems to be a fanciful one, compounded from the author's observations everywhere.

† Amratoka, the Hog-plum, *Spondias mangifera*; the modern *amra*. It is both wild and cultivated. I give the botanical names, from Hooker's Flora of British India, of all except the most common, as many of the trees have no English names, and are better known by those names: but there can be no doubt that the various *species* in a *genus* are not always distinguished, and that the Sanskrit names are sometimes as much generic as specific. The descriptions are taken from Roxburgh's Flora Indica, Edn. Clarke, 1874, from Oliver's Indian Botany, 1869, and from Firminger's Manual of Gardening for India.

‡ Bhavya, *Averrhoa carambola*, the modern *kámra*. A garden tree.

§ I do not find *tindaka* in Prof. Monier-Williams' Dictionary: *tinduka* occurs in verse 14. The late Rev. Dr. Banerjea, in a translation he began, translates it Ebony, which is *Diospyros melanoxylon*, the modern *tindu*. It is a large tree, growing in most woody mountainous parts of India.

13 trees,* cumin,† pomegranates,‡ citrons,§ jack trees,|| monkey-jack trees,¶ plantain trees, and very charming kadam trees,** and párávata trees,†† kankola trees,‡‡ nalina 14 trees,§§ docks,||| marking-nut trees,¶¶ ~~embell~~ myroba-

* A'bilvaka. I do not find this in the Dictionary. Bilva, the Bel or Bengal Quince, *Agle marmelos*; the modern *bel-phul* and *śrī-phul*. Both wild and cultivated. It bears panicles of large white flowers, which are used in worship.

† Jíra, Cumin, *Cuminum cyminum*; the modern *jíra*; this is a slender cultivated annual. Jíra also means *Panicum miliaceum*, Roxb., the modern *cheena*, which is a cultivated cereal from 2 to 4 feet high. (Roxb., p. 104.) Neither seems appropriate.

‡ Dáḍina, the Pomegranate, *Punica granatum*; the modern *dárim* or *dálim*. A cultivated tree in India.

§ Vija-púraka, Citron, *Citrus medica*, the modern *nebu*. A cultivated tree in India.

|| Panasa, the Jack or Jack-fruit tree, *Artocarpus integrifolia*; the modern *kánthul*. A cultivated tree. (Roxb., p. 633; Oliver, p. 272; not in Hooker).

¶ Lakuc'a, the Monkey-jack, *Artocarpus lacucha*; the modern *dephul*. A garden tree. (Roxb., p. 634; Firminger, p. 188; not in Hooker).

** Nípa, *Anthocephalus cadamba* (*Nauclea cadamba*, Roxb.); also *kadamba*, the modern *kadam*. A garden tree, highly ornamental with its large, globular, beautiful, orange-coloured heads of flowers, and very useful from its extensive close shade (see Roxb., p. 172).

†† Párávata: the Dictionary says this is *Diospyros embryopteris* (*glutinosa*, Roxb.), which is the modern *gáb*: but this tree is also *tinduka*, which occurs in the next verse, and *tinduka* has occurred in verse 12. Párávata means also a dove or pigeon, and has been corrupted into the Bengali *páyrá*; might not párávata, the tree, be corrupted into the Bengali *poyará*, which means the Guava, *Psidium guajava*?

‡‡ Kan'kola. I do not find this in the Dictionary. Read *kan'kellán* for *kan'kolán*? Kan'kolla is given as the Asok, *Saraca indica* (*Jonesia asoka*, Roxb.), but this occurs in verse 15.

§§ Nalina. Dr. Banerjea translates this as the Indigo plant, but Prof. Monier-Williams says *nalina*, neut., is the Indigo shrub, *Indigofera tinctoria*; while *nalina*, masc. as here, is the *Carissa carandas*; but the latter occurs in the next verse.

||| Amla-vetasa, the Dock or Sorrel, as Prof. Monier-Williams gives it. The Dock is *Rumex vesicarius*, Roxb. The Sorrel is *Oxalis corniculata*, Hooker (see Oliver, pp. 181 and 269).

¶¶ Bhallátaka, the Marking-nut tree, *Semecarpus anacardium*, the Bengali

lans,* and gáb trees† bearing large fruits, almond trees,‡
 karamcha trees,§ yellow myrobalans,|| beleric myrobalans.¶
 15 He, Yadu's descendant, saw these and other trees, and also aśo-
 16 kas,** punnágas,†† screw-pines,‡‡ and vakulas,§§ c'ampakas,|||

bhela. A tree, growing in all the mountainous parts of India, with large panicles of small greenish yellow flowers. (Roxb., p. 268.)

* A'malaka, the Emblic Myrobalan, *Phyllanthus emblica*, the modern *amla* (Roxb., p. 684 and Oliver, p. 279). I do not find it in Hooker. *Emblica officinalis* is an earlier name.

† Tinduka, *Diospyros embryopteris* (*glutinosa*, Roxb.), the modern *gáb*. It is a tree common in Bengal, and among the mountains in the Circars. Its fruit is as large as a medium-sized apple.

‡ In'guda, the Almond tree, *Terminalia catappa*, the modern *badám*. A beautiful large tree, growing everywhere.

§ Karamarda, *Carissa carandas*, the modern *karamcha*. A common small tree, with beautiful, white, jasmine-like flowers.

|| Harítaka, the Yellow or Chebulic Myrobalan, *Terminalia chebula*; a large forest tree.

¶ Vibhitaka, the Beleric Myrobalan, *Terminalia belerica*, the modern *baheṛa*; a large forest tree.

** A'soka, the Asok, *Saraca indica* (*Jonesia asoka*, Roxb.). A middling-sized, very handsome, garden tree, with large, globular bunches of rather large flowers. The flowers are of a beautiful orange colour when they first expand, and gradually change to red, forming a variety of beautiful shades: they are fragrant during the night. (Roxb., p. 312).

†† Punnága, *Rottlera tinctoria*, (Roxb. and Oliver): it is still called *punnág*. I do not find it in Hooker. A tree, a native of Coromandel.

‡‡ Ketakí, the Screw-Pine, *Pandanus odoratissimus*, (Roxb. and Oliver), the modern *keord*. A large shrub, with panicles of large white, sheath-like leaves, enclosing bundles of closely-packed minute flowers. "It is the tender white leaves of the flowers, chiefly those of the male, that yield that most delightful fragrance, for which they are so universally and deservedly esteemed; for of all the perfumes in the world it must be the richest and most powerful." (Roxb., p. 707.)

§§ Vakula, *Mimusops elenghi*, the modern *bakul*. A tree, commonly cultivated, with flowers middle-sized drooping, white and fragrant; but Firminger says they are small, pale-green. (Roxb., p. 318; Hooker, p. 458; Firm., p. 490).

||| C'ampaka, *Michelia champaca*, the modern *champak* or *chám pá*. A garden tree with large yellow delightful fragrant flowers.

saptaparnas,* karnikáras,† and Spanish jasmines,‡ párijáta trees,§ kovidáras,|| mandáras,¶ and jujube trees,** delightful Bignonia trees†† in blossom, and devdár trees,‡‡ sál trees,§§ palmyra palms,||| and ta-

* Saptaparna, *Alstonia scholaris*. An ever-green tree growing in the drier forests of India.

† Karnikára, *Pterospermum acerifolium*, the Bengali *kanak-champa*. A Himalayan tree, but also grown in gardens. It has very large, pure white, fragrant flowers.

‡ Málati, the Catalanian or Spanish Jasmine, *Jasminum grandiflorum*, the Bengali *játi* or *chamelí*, Hindustani *chambeli*. It is a spreading garden shrub with graceful pinnate foliage and middling-sized white fragrant flowers, which retain their odour when dried and are much used for perfume. (Firm., p. 518). Málati also means the Clove-scented Echites, *Aganosma caryophyllata* (*Echites caryophyllata*, Roxb.), now called *málati*, which is a climbing shrub, with bay-like leaves and sprays of middling-sized fragrant white flowers. (Roxb., p. 245; Firm., p. 518.)

§ Párijáta, *Erythrina indica*. A large tree growing all over India, with racemes of numerous large bright scarlet flowers. This tree is generally called *mandár* now.

|| Kovidára, *Bauhinia variegata*, the Bengali *rakta-kanchan*. A garden tree with large reddish-purple flowers.

¶ Mandára. Prof. Monier-Williams says this is *Erythrina fulgens*, but I do not find it in Hooker or Roxburgh. May it be *E. stricta*, which grows in the Western Peninsular and much resembles *E. indica*? In Bengal *E. indica* is now generally called *mandár*.

** Badara, *Zizyphus ænopia* (*jujuba* or *scandens*, Roxb.), the Bengali *kul*, the Hindustani *ber*. A small tree with fruit of the size of a large cherry.

†† Pátála, *Bignonia suaveolens*, Roxb., the modern *páru*. I do not find it in Hooker. A tree, with large, exquisitely fragrant, dark dull crimson flowers. It blossoms during the hot season. Prof. Monier-Williams calls it the Trumpet-flower tree, but I do not find this name in any of the Botanical books I have consulted.

‡‡ Deva-dáru, *Pinus devdara*, Roxb., the modern *devdár*. I do not find it in Hooker. A great tree, native of the mountains north of Rohilkhand. No species of pine is native in the Peninsula (Oliver, p. 294); this tree therefore is quite out of place in this Gujarat scene.

§§ Sála, the Sál tree, *Shorea robusta*, the modern *sál*. An immense timber tree.

||| Tála, the Palmyra Palm, *Borassus flabelliformis*, Roxb., the modern *tál*. Not in Hooker. Fans are made from the large fan-like leaves.

18 málás,* kimsúkas,† and fine vanjula trees‡:—inhabited by
 chakors,§ and woodpeckers, shrikes,|| and parrots, kóils,¶ and
 19 sparrows, green pigeons,** and jívajívaka pheasants,†† by priya-

* Tamála. Prof. Monier-Williams says this is *Garcinia xanthochymus* (*Xanthochymus pictorius*, Roxb.); this is a tree, a native of the mountainous districts in India. But Roxburgh says the Tamála is *Diospyros cordifolia*, which Hooker unites with *D. montana*; this is a common tree.

† Kimsúka, *Butea frondosa*, the Bengali *palásh*. Oliver calls this tree the Dhak, (p. 195), but I do not find this name anywhere else. It is a common tree, with handsome, irregular, orange-red flowers in racemes which are covered with a soft greenish-purple down. (Roxb., p. 540.)

‡ Vanjula, *Ougeinia dalbergioides* (*Dalbergia oojensis*, Roxb.). A tree with racemes of numerous, rather small, very pale rose-coloured flowers, somewhat fragrant.

§ Cákora, *Caccabis chukor*. The Chakor is said in Prof. Monier-Williams' Dictionary to be the Greek partridge, *Perdix rufa* or *Tetrao rufus*, but the Greek partridge, *Caccabis saxatilis*, is a different species, inhabiting Europe, from the *chakor* the Asiatic species. The *chakor* is found in the Himalayas and the other northern ranges. It is always a bird of the hills, and does not occur in Gujarat, where this scone is laid (Jerdon's Birds of India, Edn. Godwin-Austen, Vol. II, p. 564; Hume and Marshall's Game Birds of India, Vol. II, p. 33). *Tetrao rufus* is the name Linnæus gave the European bird. *Perdix rufa* seems, from the edition of his works in the Bengal Asiatic Society's Library, to be an earlier name. There are other partridges in the plains of India, *Ortygornis gularis*, &c., but I do not think the reference can be to them, for the writer seems to be mentioning birds inhabiting the Himalayas; see the note on the *Jivajivaka* pheasant, below.

|| Bhṛīṅga-rāja. Prof. Monier-Williams translates this, Malabar shrike, *Lanius malabaricus*. This bird stands in Jerdon as *Edolius malabaricus*, and is, I am informed by Dr. J. Scully, a king-crow. Another bird may be meant, the Malabar Wood-shrike, *Tephrodornis sylvicola*, but, as the writer seems to be referring to birds found near the Himalayas, *bhṛīṅga-rāja* may mean any kind of shrike, almost every kind of which is common throughout the greater part of India. (Jerdon, Vol. I, p. 400).

¶ Kóila, the Kóil, *Eudynamis orientalis* (Jerdon, Vol. I, p. 342).

** Hārīta, the Green Pigeon, probably the Bengal green pigeon, *Crocopus phanicopterus*, or the Orange-breasted green pigeon, *Osmotreron bicincta*. The Southern green pigeon, *Crocopus chlorigaster*, and the Green imperial pigeon, *Carpophaga sylvatica*, are not found near the Himalayas.

†† Jívajívaka. Prof. Monier-Williams gives the synonyms *jíva-jíva* and *jívanjíva*, and explains the word as a kind of bird supposed to be a pheasant,

putras,* and pied-crested cuckoos,† and by various other birds, 20 warbling pleasingly and very melodiously:—and the lakes, beautiful and placid, crowded on all sides with the lotus water-lilies,‡ and lotuses,§ and the brilliant blue water-

or the chakor. As the chakor is mentioned already, it must have the first meaning. Taking it to be a kind of pheasant, I would suggest that it is the Choer Pheasant, *Phasianus Wallichii*. The Sanskrit name looks like an onomatopœous one, and the cry of this bird is "something like the words *chir a pir, chir a pir, chir chir, chirwa chirwa*." Choer is the native name. The bird is found in Garhwal and Kumaon and the neighbouring country, and inhabits the middle slope of the Himalayas (Hume and Marshall, Vol. I, p. 169: Jerdon, Vol. II, p. 527). If this bird be a pheasant, it is clear the writer is mentioning, not the fauna of Gujarat, but of the country near the Himalayas, for it appears from Hume and Marshall, and Jerdon, that no pheasants are found in India except in the Himalayan and Indo-Burmese mountains and forests.

* Priya-putra. I do not know what this bird is. The name affords no indication.

† C'ātaka, the Pied-crested Cuckoo. Prof. Monier-Williams says the bird is *Cuculus melanoleucus*, but I find no such name mentioned in Jerdon. It is the *Coccyzus melanoleucos* of Jerdon (Vol. I, p. 339), which he says is called chatak. It is found all over India.

‡ Kumud, the Lotus water-lily, *Nymphaea lotus* (Oliver, p. 155). There seems to be some confusion in distinguishing between the Sanskrit names for the lotus and the water-lilies, and I would attempt a solution in this and the following notes.

Of the water-lilies, *Nymphaea*, large water-herbs with leaves and flowers floating on the surface, there are 2 species common in India, viz., *N. lotus*, the Lotus water-lily, and *N. stellata*, the Blue water-lily.

N. lotus has leaves 6—12 inches broad, and flowers 2—10 inches broad, white, rose, or red. This species combines Roxburgh's *N. rubra* and *N. edulis* (*esculenta*). Its Sanskrit name is *kumud*, and probably *ambu-ja*; the red variety is *raktotpala*. It closes during the day and opens at night.

The latter species, *N. stellata*, has flowers 1—10 inches broad, slightly odorous. It comprises 3 varieties, (1) *cyanea* (*N. cyanea*, Roxb.), flowers medium-sized, blue; (2) *parviflora*, flowers usually smaller, blue; (3) *versicolor* (*N. versicolor*, Roxb.), flowers larger, white, blue, purple, or flesh-coloured. The blue-flowered *N. stellata* is called *indivara*, *utpala*, *kuvalaya* and *nilotpala*. (Hooker, Vol. I, p. 114: Roxburgh, p. 427.)

§ Puṇḍarika, the Lotus or Sacred Lotus, *Nelumbium speciosum*. This is the only species of *Nelumbium* in India. It is a large erect water-herb with its

21 lilies,* with water-lilies,† and lotuses;‡ and thronged with
 kádamba geese,§ and ruddy shieldrakes|| and water-fowl,¶
 22 with káranḍava ducks,** pelicans,†† geese,‡‡ tortoises, and

leaves and flowers raised high above the water. Its leaves are peltate, cupped, 2—3 feet in diameter. The flowers are 4—10 inches broad, white or rose-red. Its Sanskrit names are *kamala*, *nalini*, *padmini*, *punḍarīka*, *sarasi-ja*, and *sahasra-patra*. The flower is *padma* and *panka-ja*. The red variety is *kokanada* and *támarasa*. Roxburgh says the white variety is called in Sanskrit *sitámbu-ja*, and the red variety *raktotpala*; but these names more properly designate the white and red varieties of the water-lily (*Nymphæa*), and Prof. Monier-Williams translates them so. The Lotus opens during the day and closes at night (Hooker, Vol. I, p. 116; Oliver's Indian Botany, p. 166; Roxburgh, p. 450.) 106920

* Nilotpala, the Blue water-lily, *Nymphæa stellata*, see note ‡ on kumud, *supra* p. 29.

† Kahlára. Prof. Monier-Williams says this is the White esculent water-lily, *Nymphæa lotus*, but Roxburgh assigns it to his *N. cyanea*. Can it mean the rose-coloured variety of the *N. lotus* or *stellata*? See note ‡ on kumud, *supra* p. 29.

‡ Kamala, the Lotus, *Nelumbium speciosum*; see note § on Puṇḍarīka, *supra* p. 29. But there must be some difference between the two.

§ Kádamba, a kind of goose with dark-grey wings (*kala-hansa*), so Prof. Monier-Williams. It seems to be the Grey Lag-Goose, *Anser cinereus*, which is called *kar-háns* in Behar. (Hume and Marshall, Vol. III, p. 55; Jerdon, Vol. II, p. 779.)

|| C'akraváka, the Ruddy Shieldrake or Brahminy Duck, *Casarca rutila*. *Anas casarca* is the Linnæan name. (Hume and Marshall, Vol. III, p. 125; Jerdon, Vol. II, p. 791.)

¶ Jala-kukkuṭa. This is probably the Water-hen, *Gallinula chloropus*, commonly called the *jal-murghi*, which means the same. (Jerdon, Vol. II, p. 718.)

** Káranḍava, a kind of duck; also called *karāṇḍa*. I would suggest that this is the Common Teal, *Querquedula crecca*, which is now called *kerra* in the N. W. Provinces, and *kardo* in Sindh. (Hume and Marshall, Vol. III, p. 205; Jerdon, Vol. II, p. 806.)

†† Plava. Prof. Monier-Williams translates this as pelican, *Pelicanus fuscicollis*; but I do not find any such species in Jerdon. It may be the Grey pelican, *Pelecanus Philippensis*, which is the most abundant species in India. (Jerdon, Vol. II, p. 858.)

‡‡ Hansa. This is of course general, and means any kind of goose or duck.

divers;* thronged with these and other birds swimming in the water all around.

23 So gazing on the delightful forest, Śauri accompanied by the
 maidens gradually proceeded onwards to an incomparable
 24 bower of creepers. There he saw brahmans, deeply read in
 the Vedas and Vedāngas, belonging to the families of Kuśika,
 25 and Bhṛigu, Bharadvāja, and Gotama, and brahmans sprung
 from various families, *all* eagerly listening to the tales,
 26 seated on large outer garments made of the hide of the black
 antelope, and on the kuśa grass and on kuśa-grass seats; and
 27 Sūta (their bard) in the midst, reciting glorious tales of the
 olden times, based on the deeds of the first Surarshis. Seeing
 28 Rāma, whose eyes were red with drinking, all the brahmans,
 perceiving he was intoxicated, rose up in haste, saluting the
 29 plough-bearer, except that scion of the bards. Then filled with
 rage, the mighty plough-bearer, who caused all the Dānavas
 to quake, rolling his eye, smote Sūta.

30 When that bard was slain while repeating the words of the
 Veda, all those brahmans, clad in black antelope skins, depart-
 31 ed from the wood. And the plough-armed *hero*, perceiving
 himself disregarded, thought, "This is a very grievous sin
 32 that I have committed; for since I have come here to a
 brahmans' abode and have slain Sūta, these dvijas perceiving
 33 me have all departed. And my body has a disgusting odour,
 as it were of blood, and I perceive that I am condemned as
 34 a brahmanicide. Fie on my rage, and the wine, my arrogance,
 my cruelty! Possessed by them, I have committed this most
 35 grievous sin. To expiate it I will perform a twelve-year vow,
 making the confession of my deed the uttermost penance.
 36 This then is the pilgrimage which I have now undertaken; I
 37 will go to the Pratilomā Sarasvatī itself." Hence he, Rāma,
 went to the Pratilomā Sarasvatī.

Next listen to this reference to the story of the Pāṇḍaveyas.

* Madgu, a kind of diving bird. It is probably the Little Grebe, *Podiceps Philippensis*, commonly called *dub-dubi* from its inveterate diving. (Jerdon, Vol. II, p. 822.) But it may be the Bald Coot, *Fulica atra*, which is also a ready diver (*id.*, p. 715.)

CANTO VII.

The Birth of the Sons of Draupadī.

The Birds explain the fourth question—King Hariś-c'andra incurred Viśvámitra's anger, and to appease him gives up to him his kingdom and all his wealth—Viśvámitra ill-treats the queen, and five Viśve Devas censure him for his brutality—He curses them to be born as men, but exempts them from marriage—They were born as the five sons of Draupadī, and died young.

The righteous birds spoke.

- 1 There lived formerly in the Tretá Age a most exalted Rájar-
- shi named Hariś-c'andra, virtuous in soul, a ruler of the earth,
- 2 brilliant in fame. No famine, nor sickness, nor untimely death
- occurred among men, nor did the citizens delight in evil, while
- 3 he ruled as king; nor, further, did the people become uproari-
- ous through wealth, valour, austerities or spirituous liquors;
- nor were any females born who failed to reach womanhood.*
- 4 And he, of mighty arm, when once chasing a deer in the
- 5 forest, heard women repeatedly crying, "save us"! The king,
- giving over the deer, called out "fear not! who is this per-
- 6 verse being that, under my rule, behaves with injustice?" At
- this interval also the Raudra Vighna-ráj, the opponent of every
- 7 undertaking, who was following that cry, deliberated:—"This
- Viśvámitra, full of heroism, undertaking incomparable austeri-
- ties, keeping a vow, is mastering the sciences of Śiva and
- others, which have not been perfected before. Those *sciences*
- 8 being mastered by this man, who governs his mind in patience
- and silence, are verily lamenting, afflicted with dread. How
- 9 can I manage this? Glorious is *this* noblest of the Kauśika
- family; I am much weaker than he: these terrified *sciences*
- are thus bewailing: it appears to me difficult to be accom-
- 10 plished. Now this king has come in my way, calling out
- repeatedly 'fear not!'; into him indeed entering, I will speedily
- accomplish my desire."
- 11 Then the king possessed by that Raudra Vighna-rája, who had
- thus taken counsel with himself, uttered this speech in anger:—

* An allusion to infanticide?

- 12 "Who is this wicked man that binds fire in the corner of his
 garment, when I the lord am present, gleaming with the
 13 glowing splendour of my power? He to-day, pierced in every
 limb by my arrows, which in their flight from my bow illumine
 the other regions of the sky, shall enter upon a long sleep."
- 14 Thereupon Viśvámitra having heard the king's speech was
 enraged: and, when that great Rishi was enraged, those
 15 sciences perished in a moment. The king moreover, seeing
 Viśvámitra, rich in austerities, being terrified, suddenly trem-
 16 bled exceedingly like the leaf of the peepul tree.* When the
 Muni exclaimed, "wretch!" and "stand!"; then the king fall-
 17 ing prostrate in reverence addressed him:—"O adorable lord!
 this is my duty! I have committed no fault! Deign not O
 Muni! to be angry with me, who am engaged in my duty.
 18 A king, conversant with his duties, must give gifts, and
 must afford protection, and lifting his bow must wage war,
 according to the Dharma-sástras."

Viśvámitra spoke.

- 19 "To whom, O king, must thou give gifts, whom must thou
 protect, and with whom must thou wage war? Speedily
 declare this, if thou fearest unrighteousness."

Hariś-c'andra spoke.

- 20 "I must always give gifts to brahmans principally, and to
 others who are straitened in their means; I must protect those
 in fear; I must make war with enemies."

Viśvámitra spoke.

- 21 "If your highness, a king, duly regards the duties of kings—I
 am a brahman desirous of a reward, let the desired fee be
 given me."

* *Ficus religiosa*. The leaf, which varies from $2\frac{1}{2}$ to $5\frac{1}{2}$ inches in length and almost the same in breadth, is ovate-cordate, and has a long slender apex (acumen) 1 to 2 inches long. It has a round flexible stalk 2 to 3 inches long, which is twisted so as to make the inner surface of the leaf face outwards from the branch. The leaf hangs downwards by the long stalk, with its inner surface, which is slightly concave, facing outwards, and thus catches the lightest breeze.

The birds spoke.

- 22 The Raja, having heard this speech with gladdened soul,
deemed himself as it were born anew, and addressed the sage
23 of the Kauśika race: "Be it declared, adorable sir! what, free
from doubt, I must give thee; consider it as already given,
24 albeit most difficult to be obtained, whether gold or money,
son, wife, body, life, kingdom, city, good fortune—whatever is
the desire of my own soul."

Viśvámitra spoke.

- 25 "O king! this present has been accepted, which thou hast
given: first, however, bestow the fee appertaining to the
Rāja-sūya sacrifice."

The Raja spoke.

- 26 "O brahman! I will indeed give your honour that fee. Choose,
O chief of the dvijas, whatever present thou desirest."

Viśvámitra spoke.

- 27 "*Give me* this earth, with its ocean, and with its mountains,
villages and towns; and thy entire kingdom, O warrior, with
28 its multitude of chariots, horses, and elephants; also thy trea-
sury and treasure; and whatever else thou possessest, excepting
29 thy wife, and son and body, O sinless one! and *excepting* thy
virtue, which, O thou that knowest all the virtues, follows its
possessor when he moves. What need for me to say more?
Let all this be granted me."

The birds spoke.

- 30 With gladdened mind the king, unperturbed in countenance,
having heard the Rishi's speech, joining his hands respectfully
replied, "So be it!"

Viśvámitra spoke.

- 31 "If all thy property is given me, thy kingdom, the earth, thy
army, thy wealth,—whose is the lordship, O Rájarshi! when I
the ascetic am seated in the kingdom?"

Hariś-c'andra spoke.

- 32 "At what time I have yielded up the earth to thee, O brah-
man! at that time thou, Sir, art the owner; how much ^{more}
now the king."

Viśvámitra spoke.

- 33 "If O king! the whole earth has been given me by thee,
thou must deign to depart from the realm where I hold sway,
34 unfastening all thy ornaments, such as thy waist-band and
every thing else, and clothing thyself with the bark of trees,
together with thy wife and son."

The birds spoke.

- 35 Having said "So be it!" and having so done, the king started
to go, in company with his wife Saivyá and his young son.
36 Then he addressed the king, having obstructed the road as
he was moving—"Where wilt thou go, without giving me the
fee appertaining to the Rája-súya sacrifice?"

Hariś-c'andra spoke.

- 37 "Adorable Sir! this kingdom has been given thee free from
adversaries: these *our* three bodies, O Brahman! are all that
remain to me this day."

Viśvámitra spoke.

- 38 "Nevertheless thou must assuredly give me the sacrificial fee;
a promise unfulfilled, especially to brahmans, proves injurious.
39 As long as brahmans delight, O king! in the Rája-súya sacri-
fice, so long indeed must the fee for the Rája-súya sacrifice be
40 given. After making a promise, one must bestow the gift;
and one must fight against assailants; so too the afflicted must
be protected; thus hast thou already agreed."

Hariś-c'andra spoke.

- 41 "Adorable Sir, I have nought at present; I will give thee
the fee after a while: and show me favour, O Brahmarshi!
bearing in mind noble behaviour."

Viśvámitra spoke.

- 42 "What length of time must I wait for thee, O guardian of
men! Tell me speedily, or the fire of my curse shall con-
sume thee."

Hariś-c'andra spoke.

- 43 "In a month will I give thee the fee-money, O Brahmarshi! At
present I have no means; deign to grant me *this* permission."

Viśvámitra spoke.

44 "Go, go, O noble king; observe thy duty; and may thy way
be auspicious! May there be no enemies!"

The birds spoke.

45 Permitted to go, the king departed; his queen, who was
46 unused to walk afoot,* followed him. Seeing that most noble
king departing from the city with his wife and son, the citizens
raised a cry and followed the king, *exclaiming*—

47 "Alas, O master! why leavest thou us, who are afflicted
with continual sufferings? Thou, O king, art devoted to
righteousness, and thou art the benefactor of the citizens.
48 Lead us also, O Rájārshi! if thou regardest righteousness.
Stay a moment, O king of monarchs! Our eyes as bees drink†
49 thy lotus-like mouth. When again shall we behold thee, who,
when thou goest forth, art preceded and followed by kings?
50 Here is thy wife, holding her young son in her hand, following
thee, before whom, when thou goest forth, go thy servants seated
51 on elephants! Here goes to-day walking afoot the king
of monarchs, Haris-c'andra! Alas, O king, what will thy
52 very youthful, beautiful-browed, soft-skinned, fine-nosed face
become, when injured by the dust on the road? Stay, stay,
53 O best of kings, observe thy own duty. Mildness is a very
noble virtue, especially among kshatriyas; what need have we
of wife, what need of children, or of wealth, or of grain,
54 O master? Abandoning all this, we have become mere
shadows of thee. Alas master! alas Mahárájá! alas, O lord!
55 why dost thou abandon us? Where thou art, there indeed
will we be. That is joy, where thou indeed art. That is our
city where thou art. That is Svarga where thou, our king,
art."

56 Having thus heard the citizens' address the king, overwhelmed
with grief, stood then in the road through very compassion for
57 them. Still Viśvámitra, seeing him distressed by the citi-
zens' exclamations, approaching him, with eyes rolling in anger

* Read *padbhyám* for *pradbhyám*.

† Better *piváma* for *pibámo*, let us drink?

58 and impatience, spoke: "Fie on thee, vile in thy conduct,
false, crooked in thy speech! who also, after giving me thy
59 kingdom, wishest again to withdraw it." The king thus roughly
accosted by him replied thus trembling, "I am going," and de-
60 parted hastily drawing his wife in his hand. Thereupon the
sage of the Kauśika family suddenly belaboured with a wooden
staff the very youthful toil-wearied wife, as *the king was*
61 drawing her along. Seeing her thus beaten, the king Hariś-
c'andra, oppressed with pain, exclaimed "I am going;" nor did
he utter aught else.

62 But then spoke five Viśve Devas full of pity, "This Viśvá-
mitra is very wicked; what worlds will he obtain, who has
63 uprooted this best of sacrificers from his throne? By whose
funeral ceremony further shall the soma juice expressed at
the great sacrifice be purified, by drinking which we shall
reach the exhilaration that is preceded by incantations?"

The birds spoke.

64 Having heard this their remark, the sage of the Kauśika race,
exceedingly enraged, cursed them—"Ye shall all assume human
65 form!" And propitiated by them, the great Muni added, "Al-
66 though in human form, ye shall have no offspring. There
shall be neither marriage of wives for you, nor hostility: freed
67 from love and anger ye shall become gods again." Thereupon
those gods descended to the mansion of the Kurus with their
own portions; they were born of the womb of Draupadī as the
68 five grandchildren of Pāṇḍu. Hence the five heroic Pāṇḍa-
veyas did not take to themselves wives, through the curse of
that great Muni.

69 All this has been declared to thee with reference to the tale
of the Pāṇḍaveyas. Thy four questions have been answered
in song. What else dost thou wish to hear?

CANTO VIII.

The Story of Hariś-c'andra (continued).

Viśvámitra not satisfied demands further fees, and Hariś-c'andra in desperation sells his wife and his son to a brahman and himself to a c'aṇḍāla, and gives Viśvámitra all the price—Hariś-c'andra earns his livelihood as the c'aṇḍāla's servant at a burning-ground in the most abject state for a year—Then he sees a vision of his future transmigrations with a promise of happiness ultimately—His son is bitten by a snake, and the queen brings the corpse to the burning-ground—They recognise each other and bewail their misfortunes—Both resolve to immolate themselves on their son's funeral pile; but the gods interpose and restore his son to life—Dharma explains that he had personated the c'aṇḍāla—Indra calls the king to Svarga, but he refuses to go without his faithful people—He, and his queen and people ascend to Svarga in perfect bliss.

Jaimini spoke.

- 1 Ye have declared this in order according to my questions: great is my curiosity regarding the story of Hariś-c'andra.
- 2 Ah! passing great was the woe incurred by that magnanimous king; I trust he obtained a happiness fully commensurate, O bráhmans!

The birds spoke.

- 3 Hearing Viśvámitra's speech, the king moved on slowly, full of sorrow, followed by his wife Śaivyá with her young boy.
- 4 The king having reached the divine city* of Benares—the choice of Śiva *who pronounced* that it was not to be enjoyed
- 5 by men. Distressed with sorrow, he travelled afoot with his compliant wife. On entering the city, he saw Viśvámitra
- 6 present. Seeing he had already arrived, Hariś-c'andra bowed reverently and, joining his hands respectfully, addressed the
- 7 great Muni:—"Here is my life, and this is my son, and this is my wife, O Muni! Take that as the choicest arghya offering
- 8 with which thou shouldst quickly deal. Whatever else we should do, deign to excuse that."

* For *parím* read *purím*.

Viśvámitra spoke.

- 9 "Gone is the month, O Rájjarshi ! ; let my fee be given me, if thy word regarding the Rája-súya sacrifice be remembered."

Hariś-c'andra spoke.

- 10 "O brahman, rich in fadeless austerities ! to-day the month will, in truth, be completed : await this half-day which remains, *but not long.*"

Viśvámitra spoke.

- 11 "Be it so, Mahárájá ! I will come again : unless to-day thou shall make the gift, I will pronounce a curse on thee."

The birds spoke.

- 12 Thus having spoken the bráhmaṇ departed : and the Raja then took thought—"How shall I give him the fee which has
13 been promised ? Whence *can I find* powerful friends ? Whence *can I get* wealth at this moment ? Blameworthy is
14 my present : how can I escape going downward ? How much more am I abandoning life ! To what region shall I, who am nothing, go, if I perish without having performed my promise ?
15 I shall become a robber of bráhmans, a worm, a wicked man, the vilest of the vile ; or I shall become a slave—better indeed let me sell myself."

The birds spoke.

- 16 Then his wife in words broken with weeping answered the king, who was distressed, dejected, anxious, with downcast
17 face—"Leave off care, O Mahárájá ; preserve thy truthfulness ; a man destitute of truth should be avoided like a burning-
18 ground. There is no higher righteousness, they say, for a man than this, namely, maintaining his truthfulness, O noble
19 man ! Oblations to consecrated fire, or study, or the whole circle of *good* deeds, such as liberality, &c., are fruitless in
20 him who speaks at random. Truthfulness is constantly declared in the Dharma-śástras to tend to the salvation of men of understanding ; and falsehood to the overthrow of men of
21 uneducated minds. A king named Kṛiti, after offering seven horse-sacrifices and a Rája-súya sacrifice, fell forthwith from
22 Svarga for falsehood. O king, I have given birth to a child—'

Thus having spoken she wept aloud. The king spoke as follows to her whose eyes were bathed in tears.

Hariś-c'andra spoke.

- 23 "Cease, lady, thy agitation; here stands thy boy; pray, speak what thou desirest to say, O thou who art graceful in thy gait!"

The queen spoke.

- 24 "O king, I have given birth to a child: the wives of good men bear fruit in their sons. Do thou therefore, being such a man, give me in exchange for wealth, and pay the brahman the fee."

The birds spoke.

- 25 Hearing this proposal, the king lost his senses; and on re-
26 gaining consciousness lamented, sorely grieved:—"Dire is this grief, O lady, that thou thus mentionest to me: is thy joyous
27 intercourse with me, wretch that I am, forgotten? Ah! alas! how couldst thou suggest this, O sweet-smiler. Repugnant
28 is this plan: how can I execute it?" Thus having spoken, the king, repeating the word "Shame! shame!" fell to the
29 ground overwhelmed by faintness. Seeing the king Hariś-c'andra prostrate on the earth, the queen full of sorrow, uttered these piteous words:—

The queen spoke.

- 30 "Alas! Mahārājā! from whom has come this evil thought, that thou, who art accustomed to coverings made of the hair
31 of the spotted deer, hast fallen on the bare ground? Here sleeps the king, my lord, on the ground,—he, by whom ten thousands of choice cattle and wealth were dispensed among
32 brahmans. Ah! woe! what has this king done to thee, O brahman, that he, the equal of Indra and Vishnu, has been
33 reduced to a state of coma?" Having soliloquised thus, she, beautiful-hipped, fell swooning, crushed by the intolerable
34 great weight of her husband's misfortunes. The child seeing his parents lying thus helpless on the ground, being excessively hungry and very unhappy, spoke:—"Father, dear
35 father, give me some food; mother, mother, give me something

to eat. I have become dreadfully hungry, and the tip of my tongue is growing parched."

The birds spoke.

36 At this interval arrived Viśvámitra great in austerities ;
but, seeing Hariś-c'andra lying on the ground in a swoon,
37 he sprinkled the king with water and addressed him thus :—

"Rise up, rise up, O supreme king ; give me the fee I desire.
38 A debtor's misery increases from day to day." Then being
39 refreshed with the snow-cold water, the king, recovering consciousness, and perceiving Viśvámitra, again fell into a swoon,
40 and the Muni grew angry. The brahman, making the king recover, spoke :—" Let my fee be given me, if thou regardest
41 righteousness. By truth the sun sheds warmth ; in truth the earth stands *firm* ; truth in speech is the highest right-
42 ousness : Svarga is based on truth. Also a hundred horse-sacrifices and truth are placed in the balance—truth verily
43 outweighs the hundred horse-sacrifices. Otherwise what motive is there for my speaking thus peaceably to *thee*, base
44 one, evil-intentioned, and cruel, false in speech ? Since thou art powerful as king, let this my kindly feeling be heeded. If
45 O king, thou shalt not give me the fee to-day, when the sun reaches the Western mountain, then I will assuredly curse thee."

Having spoken thus the bráhmaṇ departed ; and the king
46 remained, weak with terror, fugitive, vile, indigent, harassed by the malicious and the rich. His wife again spoke thus—
47 "Let my proposal be complied with, lest consumed by the fire of his curse thou perish." But the king, thus urged
48 by his wife again and again, replied—"Lady, here without pity I proceed to sell thee ; what even the malicious could not
49 do, that do I, if my voice be able to utter so hard a speech as this." Thereupon having so spoken to his wife, he went unnerved to the city and then, his throat and eyes impeded with tears, uttered this speech ;—

The king spoke.

50 "Ho ! ho ! citizens, listen ye all to my word. Why do ye ask me, 'ho ! who art thou ?' I am mischievous, inhuman"

51 either a very cruel Rákshasa, or even more wicked than that.
 52 I, who will not yield up my life, am come to sell my wife. If
 any of you has need of the desire of my life as a slave-girl,
 let him speak quickly while I survive."

The birds spoke.

53 A certain aged bráhmaṇ approaching accosted the king—
 "Deliver the slave-girl to me; I am a purchaser, paying
 54 ready money. I have no little wealth, and my wife is very
 young; she cannot perform the household duties; therefore
 55 give me *this girl*. This wealth is proportionate to the skill,
 age, beauty and disposition of thy wife: take it; deliver me
 56 the maiden." When thus addressed by the brahmaṇ, king
 Hariś-c'andra's mind was lacerated with grief; nor did he
 57 make him any reply. Thereupon the brahmaṇ binding up
 the money in cash in the end of the king's back-cloth dress,
 58 dragged off the queen, seizing her by the hair. But the
 child Rohitáśya, who had a boy's side-locks of hair, and who
 was clutching her dress with his hand, wept on seeing his
 mother dragged away.

The queen spoke.

59 "Loose, loose me, noble Sir! while I take a look at my boy.
 A future view of him, kind Sir! will be difficult to get.
 60 See! come my child to me thy mother thus sold into slavery.
 Do not touch me, my royal child! I must not be touched by
 61 thee now!" Then suddenly the boy seeing his mother dragged
 along, ran to her crying "Mother!" with tear-soiled eyes.
 62 The bráhmaṇ purchaser, seeing the child had approached,
 kicked him with his foot; the latter, however, exclaiming
 "Mother!" did not leave hold of his mother.

The queen spoke.

63 "Shew me favour, O master! and buy this boy. Although
 purchased, I shall not be a diligent servant to thee, Sir,
 64 when separated from him. Do thou in this way beam fa-
 vourably on me unfortunate; unite me with my child, as a
 cow with her calf."

The bráhmaṇ spoke.

- 65 "Take thou this wealth and give me the boy: the wages of a man and woman have been fixed by those conversant with the Dharma-śástras at a hundred, a thousand, and a hundred thousand *pieces*, and a price of ten millions by others."

The birds spoke.

- 66 Accordingly then he bound that money in the king's upper garment, and taking the boy bound him close together
67 with his mother. Seeing them both, his wife and son, led away, the king lamented sorely grieved, sighing deeply again
68 and again. "My wife whom neither the wind, nor the sun, nor the moon, nor the populace formerly gazed on, here she
69 is, fallen into bondage. Here is my boy, who is sprung from the Solar race, and whose hands and fingers are very young,
70 disposed of by sale. Shame on me, sorry fool that I am! Ah, my darling! ah, my child, my pet! my imprudent conduct, base man that I am, has brought me into thralldom to fate; yet I am not dead, ah shame!"

The birds spoke.

- 71 While the king was thus lamenting, the bráhmaṇ taking them both disappeared hastily among trees, houses and other
72 high objects. Then Viśvámitra meeting the king, demanded the wealth; Hariś-c'andra delivered that money to him.
73 Considering those riches, procured by the sale of the wife, insufficient, Kauśika enraged addressed the sorrow-stricken
74 king. "O kshatriya, if thou deemest this a fitting sacrificial fee for me; then behold thou quickly my supreme might,
75 *arising* from austerities well performed here, and from stainless bráhmaṇhood, and from my terrible majesty, and from my perfect study."

Hariś-c'andra spoke.

- 76 "More will I give thee, adorable one; be pleased to wait some time; at present I have nought; my wife has been sold, and my young son."

Viśvámitra spoke.

- 77 "This fourth part that now remains of the day, O king, for that I must wait; nought more must I say to thee."

The birds spoke.

- 78 So, having uttered the harsh pitiless speech to the supreme king, the angry Kauśika took the money and quickly departed.
 79 When Viśvāmitra had gone, the king, encompassed by a sea of fear and sorrow, after reflecting in every aspect, spoke aloud,
 80 with downcast face :—" Whatever man desires me for a slave, bought with money, let him speak quickly, while the sun yet shines."
 81 Then advanced hastily *the god* Dharma, wearing the form of a c'aṇḍāla, foul-smelling, disfigured, uncouth, bearded,
 82 with projecting teeth, compassionate, dark in complexion, his belly pendulous, his eyes tawny and haggard, his pronunciation rude, and carrying a batch of birds, adorned with gar-
 83 lands taken from corpses, a skull in his hand, his face long, horrid *to look at*, talking much and often, surrounded by a pack of dogs, dreadful, a staff in his hand, hideous.

The c'aṇḍāla spoke.

- 84 "I am an applicant to thee; tell me quickly thy own hire, at which, whether a little or much, thou art to be acquired."

The birds spoke.

- 85 There gazing at him, such as he was, cruel-eyed, very coarse, muttering, very bad in disposition, the king asked "Who art thou?"

The c'aṇḍāla spoke.

- 86 "I am a c'aṇḍāla, known here in this greatest of cities as Pravīra, famed as the slayer of those condemned to death, the gatherer of blankets from corpses."

Hariś-c'andra spoke.

- 87 "I should not wish to become the despicable slave of a c'aṇḍāla; better to be consumed by the fire of the curse rather than to be thrall to a c'aṇḍāla."

The birds spoke.

- 88 While he was so speaking, the great hermit Viśvāmitra

arrived, his eyes rolling with anger and wrath, and said this to the king :—

Viśvámitra spoke.

- 89 “This c’añdála is ready to give thee no little wealth ; why is not my full sacrificial fee paid me ?”

Haris'-c'andra spoke.

- 90 “Adorable descendant of Kuśika ! I know myself to be sprung from the Solar race ; how, though desirous of wealth, shall I go into bondage to a c’añdála ?

Viśvámitra spoke.

- 91 “If thou wilt not give me the c’añdála’s wealth, obtained in exchange for thyself, at the fixed time, I will assuredly curse thee.”

The birds spoke.

- 92 Thereupon the king Haris'-c'andra, his life bound up in his anxiety, overcome with agitation seized the Ṛishi’s feet,
93 exclaiming—“Be thou gracious ! I am a slave ; I am in suffering ; frightened am I ; and I am specially thy votary : shew me favour, O Brahmarshi ! Deplorable is association with
94 c’añdālas. Instead of the balance of the money, I would be subject to thee indeed, O mighty Muni ! thy agent in every matter, thy servant, obedient to thy will.”

Viśvámitra spoke.

- 95 “If your honour is my servant, then, given by me to the c’añdála for a hundred millions of money, thou hast fallen into slavery.”

The birds spoke.

- 96 When he had so spoken, the low out-caste then, glad in mind, giving that pelf to Viśvámitra, bound the king and
97 led him, bewildered by blows of the staff, his senses utterly confused, grieved at his separation from his loved kindred, to his town.
98. Then king Haris'-c'andra, dwelling in the c’añdála’s town,

99 at morning, noon and evening sang this :—" My downcast
 girl seeing before her my downcast son, filled with grief,
 100 remembers me; *hoping* 'the king will free us both, by
 giving, when he has amassed wealth, more wealth than this
 to the bráhmaṇ.' She, fawn-eyed, does not know that I
 101 have done more wickedly. Loss of kingdom, abandonment
 of friends, sale of wife and son, and this c'aṇḍála-life that
 102 I have sunk to :—alas ! a succession of misfortunes." Dwell-
 ing in this condition, he remembered unceasingly his beloved
 son and his soul-engrossing wife; deprived of all his prop-
 erty, and abject.

103 Now for some time king Hariś-c'andra, as a servant to that
 man, became a gatherer of garments from dead bodies at the
 104 burning-ground, and was instructed by the c'aṇḍála, who
 gathered garments from dead bodies—" Stay here day and
 105 night on the look out for the arrival of corpses. This part
 is to be given to the king, and a sixth part is for the corpse,
 let three parts be for me, and two parts for thy wages."

106 Thus instructed he went to the mortuary house and to the
 southern quarter, where then stood in Benares the burning-
 107 ground, a place of horrible cries, frequented by hundreds of
 jackals, strewn with the garlands from corpses, foul-smelling,
 108 reeking with smoke, thronged by Piśác'as, Bhútas, Vetálas,
 Dákinis, and Yakshas, crowded with vultures and jackals,
 109 encompassed by packs of dogs, thickly strewn with heaps
 of bones, full of dreadful odours; pervaded with the cries
 of the friends of the various dead persons and with a terrible
 110 hubbub—" Ah ! son !—friend !—ah ! kinsman !—brother !—
 my child, dear to me now !—ah ! husband !—sister !—mother !
 111 —ah ! maternal uncle !—paternal grandfather !—maternal
 grandfather !—father !—grandson !—where art thou gone !
 —come, my kinsman !" ; where was heard a great din of
 112 persons uttering such cries as *these* :—a place filled with the
 113 sputtering of burning flesh, marrow and fat. Black half-
 burnt corpses, their rows of teeth just bursting into view,
 grinned from amidst the fire, as if saying, 'This is the body's
 114 final state !' Here the fire crackled along rows of bones of

various ages; and there was the sound of the wailing of the relations, which was caused by the merriment of the puk-
 115 kasas.* There is heard a very loud and frightful sound,—
 as if at the close of the age,—of Bhútas, Vetálas, Pisác'as,
 116 Gaṇas and Rákshasas singing. Crowded with great heaps
 of buffaloes' ordure and cows' dung; and surrounded with
 high piles of the ashes derived therefrom, mixed with bones;
 117 darkened by the confusion of the crows among the many
 offerings, garlands and lamps; filled with many sounds, the
 118 burning-ground resembles Naraka.† The burning-ground
 reverberated with the fire-pregnant, inauspicious yells of the
 she-jackals; it was impenetrable by reason of the terrific cries;
 very dire‡ with the close contagion of fear; and painful by
 reason of the sounds of lamentation.

119 The king arrived there, unhappy, ready to grieve: "Ah
 servants, ministers, bráhmans! Where has that my kingdom
 120 gone, O Creator? Ah Śaivyá! ah my young son! forsaking
 me, luckless one, through Viśvámitra's fault they both, mine
 121 own relatives, have gone elsewhere." There revolving thus in
 his mind over and over again the words of the c'andála,
 dirty, uncouth in every limb, his hair long, mal-odorous, bear-
 122 ing a flag, armed with a club, somewhat resembling Death, and
 running hither and thither, exclaiming "This price has been
 123 obtained for this corpse, and shall I get it? This is mine,
 this is for the king, and this for the head c'andála;"
 the king, while running in all directions, and while alive,
 124 entered into another birth. Clothed in patched cloth made
 of old rags well fastened together; his face, arms, belly and
 feet covered with ashes from funeral piles and with dust;
 125 his hands and fingers smeared with various kinds of fat,
 oil and marrow; sighing; intent on satisfying himself by
 126 feeding on various corpses and water;§ his head dressed with

* A low caste.

† *Naraka*, the general name for hell or the place of torment; it is distinguished from *Pátála*, the lower regions.

‡ Read *bheyam* for *bhayam*?

§ The text *náná-śavodana-kṛitáhára* seems to be incorrect.

bands of garlands therefrom ; he sleeps not either by day
 127 or by night, frequently exclaiming “ah ! alas !” In this
 manner passed twelve months as if a hundred.

One day that noble king wearied, separated from his kind-
 128 red, and uncouth in form, being overpowered by slumber, fell
 indeed into a dead sleep ; and there on his pallet beheld a
 129 great wonder :—Through the power of destiny, he had in
 another body by diligent occupation at the burning-ground
 130 given the guru his fee, and there was immunity from the infliction
 of pain for twelve years. Then he saw himself conceived
 131 in the womb of a pukkasa woman. Further the king, when
 in that condition, considered thus—“Immediately I am
 132 born, I will verily practice the duty of liberality.” There-
 upon he was born. Then as a pukkasa boy he was always
 ready to perform the obsequies of the dead bodies in the
 133 burning-ground. On his reaching his seventh year, a dead
 bráhmaṇ was brought to the burning ground by the relatives ;
 then he perceived that the bráhmaṇ had been poor and
 134 virtuous. But he, asking for his wage, despised the bráhmaṇs ;
 those bráhmaṇs mentioned there what Viśvámitra had done,—
 135 “Do thou a deed most sinful, and vicious, O evil-doer ; Hariś-
 c’andra the king was formerly turned by Viśvámitra into
 136 a pukkasa for breaking the slumber of a bráhmaṇ, by
 the destruction of his merit.” When he did not have patience
 137 with them, they then in anger cursed him—“Go forthwith
 thou vilest of men to terrible Naraka.” Immediately upon
 138 these words, the king still in his sleep saw Yama’s mes-
 sengers, bearing nooses, terror-inspiring. He saw himself
 139 then seized by them and led off by force. Sorely afflicted,
 exclaiming, “Alas now, O mother ! O father !” he fell
 140 into Naraka into a tub of oil. And he was torn asunder beneath
 by saws and the edges of razors, and suffered pain in dense
 141 darkness, feeding on pus and blood. He saw his dead self,
 seven years old, in the form of a pukkasa. Day by day in
 142 Naraka he is burnt and roasted in one place ; he is afflicted
 and shaken in another place ; he is killed and torn asunder

in another place; in another he is made to melt away and to
 143 blaze; in another place he is assailed with cold winds. He
 remained in Naraka one day, which was as long as a hun-
 dred years; so a hundred years there in Naraka are called by
 144 the demons. Thereafter cast upon the earth he was born as
 a dog, eating filth and vomited matter, and enduring cold
 145 and heat: in a month he died. Next he saw his body *born*
 as an ass, an elephant, a monkey, an ox, a goat, a cat, and
 a heron, a bull, a sheep, a bird, a worm, a fish, a tortoise, and
 146 a wild boar, a porcupine, a cock, a parrot, a maina,* and mo-
 tionless living objects, a snake and other corporeal beings.
 147 Day by day consumed with grief he saw the birth of one
 living being after another; a day was as a hundred years.
 148 A full hundred years thus passed *with him* there *born* among
 the lower creation. And the king saw himself born once *again*
 149 in his own race. While in that state; he lost his kingdom
 in dice-playing; and his wife was carried off, and his son *too*;
 150 and he sought the forest alone. There he saw a terrible
 ravenous lion approaching with open mouth, accompanied by a
 151 young elephant†; and again he was devoured, while ready
 to bewail his wife, 'Ah S'aivyá! where art thou gone now,
 152 forsaking me here in misery?' Again he saw his wife with
 her son *imploing him*, 'Rescue us O Hariś-c'andra! What
 153 hast thou to do with dice-playing, my lord? Thy son has
 fallen to a lamentable condition, and so has thy wife S'aivyá.'
 Then he no longer saw them, though running about again and
 154 again. And again he saw,—he 'the king was seated in

* S'áriká, a mainá. There are several kinds of mainas (or mynas). The best known are the Common maina *Acridotheres tristis*, which is a brown bird common throughout India, and the Nepal Hill maina *Eulabes intermedia*, which is a black bird found along the lower ranges of the Himálayas. Both are commonly caged and learn to talk, but the latter attains much higher proficiency. (Jerdon's Birds of India, Edn. Godwin-Austen, Vol. II, pp. 325 and 339). Prof Monier-Williams says S'áriká is *Gracula religiosa* or *Turdus salica*. The former name is an old name of the Southern Hill maina (*E. religiosa*) and of the Nepal Hill maina (*E. intermedia*). (Id., Vol. II, pp. 337, 339). I do not find the second name in Jerdon.

† *Śarabha*; or a fabulous animal with eight legs, stronger than a lion.

Svarga ; she poor thing was brought by force, with dishevelled
 155 hair, stript of her garments, exclaiming ‘ Ah ! alas ! rescue
 me !’ in repeated cries. Then again he saw there through
 156 Yama’s ordainment—the dwellers in the sky are calling out.
 ‘ Come hither O king ! Yama has been addressed by Viśvá-
 157 mitra, O king, regarding thee.’ *Yama’s servants*, who bore
 nooses of serpents, having thus spoken, lead away the prince
 158 by force. Yama related Viśvámitra’s deed. At that point, how-
 ever, his change which resulted from iniquity came to an end.
 These were all his states of being which were revealed in sleep ;
 159 they were all experienced by him during twelve years. When
 the twelve years were spent, being brought forcibly by the
 160 demons, he saw Yama in bodily shape. Yama addressed the
 king, ‘ This anger of the high-souled Viśvámitra is difficult
 161 to be resisted. Kauśika will inflict even death on thy son.
 Go thou to the world of men, and undergo the remainder of
 thy suffering. When thou art gone there, O supreme king !
 162 thou shalt obtain happiness.’ And when the twelve years
 expired, the king, at the end of his misery, fell from the sky,
 being thrust away by Yama’s messengers.
 163 And when fallen from Yama’s world, he awoke through the
 agitation of fear, *exclaiming*, “ Alas ! woe is me !” thinking
 of the working of the corrosive substance in his wounds.
 164 “ In my sleep I have seen grievous woe, the end of which I
 do not perceive : but have twelve years, as I have seen in
 165 my sleep, gone with me ?” he inquired with agitation of the
 pukkasas standing there. “ No” replied certain of the by-
 standers ; and others said exactly the same.
 166 Then the king grieved at hearing this, sought the gods
 for refuge, *ejaculating*, “ May the gods bestow blessings on me,
 167 on S’aivyá and on my child. Adoration to great Dharma !
 Adoration to Kṛishṇa the creator, all-comprising, pure,
 168 ancient, and immutable ! Adoration to thee, O Vṛihaspati !
 and adoration to thee, Indra !”
 169 Having uttered this *prayer*, the king employed himself in
 the pukkasas’ occupation, in fixing the price of corpses, as
 if again dead in memory. Filthy, matted-haired, black,

70 armed with a club, despondent was the king. No son had he, nor wife indeed, in the track of his memory; ruined in energy was he through the loss of his kingdom; dwelling then in the burning-ground.

171 To that place came his queen, bewailing, bringing her son
172 dead, for the boy had been bitten by a snake. "Ah my darling! ah my son, my child!" thus she was oft exclaiming; emaciated, pallid, insane, her hair covered with dust

The queen spoke.

173 "Alas O king! dost thou not see to-day on earth this thy child, whom thou didst formerly see playing about, now bitten by a huge snake and dead?"

174 The king, listening to that her lamentation, hurried *thither*
175 *thinking* "here will be a dead man's blanket." But the king did not recognise as his wife her, who was weeping sorely, who worn with his long absence was like a woman in another
176 birth. The princess too seeing him, who formerly had beautiful locks, *now* with matted curls did not recognise the
177 king, who was like a withered tree. The king seeing the snake-bitten child, who was characterized with the kingly
178 marks, on the black cloth, fell into a reverie:—"Ah! alas! to what a state has this child born in the family of some king
179 been brought by malignant Death! For, since I have seen my child thus lying in his mother's lap, my child Rohitása
180 with his lotus-like eyes recurs to my memory. Such indeed would be my child, *and* of about this age, if dreadful Death has not made him his thrall."

The queen spoke.

181 "Ah my child! through disregard of some sin this great and terrible evil has befallen us, the end of which we do not
182 perceive. Ah, my lord king! how dost thou remain placidly in some place without consoling me who am miserable?
183 Loss of kingdom, forsaking of friends, sale of wife and child—what has thou not done to the Rájarshi Hariś-c'andra, O creator?"

184 Hearing this her lament the fallen king, recognising his

185 loved wife and his dead son, exclaimed "Alas! this is indeed my very S'aivyá, this is my child!" and wept consumed
 186 with sorrow, and fell into a swoon. She too recognising him fallen into that state, fainted with affliction and sank motion-
 187 less to the ground. The king and queen both regaining consciousness together, wailed in deep suffering, oppressed with the load of anguish.

The king spoke.

188 "Alas my child! when I look on thy very young face, with its beautiful eyes, brows, nose and curls, is not my afflicted
 189 heart torn asunder? To whom, as he comes to me of himself sweetly babbling, 'Father, dear father,' shall I affectionately exclaim with an embrace, 'My child, my child'?
 190 By whose knees shall the yellow dust be brought that shall
 191 soil my upper garment, my lap and body? Born of my body and limbs, thou wast the delight of mind and heart to me, who, bad father that I am, sold thee, O my child, like a chattel.
 192 After snatching away my large kingdom entire, with its resources and wealth, Fate as a noxious serpent then bit my
 193 child. Just gazing on the lotus-face of my son, who has been bitten by the serpent Fate, even I am now blinded
 194 by the dire poison." Having thus spoken, incoherent through tears, he took the boy, and embracing him, fell motionless in a swoon.

The queen spoke.

195 "This tiger-like man is known truly by his voice; he has the moon-like mind of a wise man; it is Hariś-c'andra without doubt. And his nose is prominent in front and goes
 196 downwards; and like opening buds are the teeth of him, the renowned, the high-souled. Wherefore has this king come to the burning-ground to-day?"

Ceasing her grief for her son, she looked at the prostrate
 198 king. Agitated, surprised, afflicted, sorely oppressed on account of her husband and son, gazing earnestly, she then saw her husband's abominable staff fit for a low outcaste.

199 Thereupon the long-eyed lady fainted, and gradually regain-
ing consciousness, spoke falteringly :—

200 “ Fie on thee, O Fate ! most doleful, unruly, abominated, who
hast reduced this god-like king to the position of a low out-
201 caste. Though thou didst make him undergo loss of kingdom,
forsaking of friends and the sale of wife and son, *yet* hast
thou turned the king, after he was parted from us, into this
202 c'andála. Ah ! O king ! why dost thou not now raise me,
who am thus afflicted, from the ground and tell me to mount
203 to thy couch ? I do not see this day thy regal umbrella, nor
yet thy golden vase, thy chowrie or fan ; what is this revolu-
204 tion ? He, before whom formerly, when he moved, kings in
the guise of servants freed the earth from dust with their
205 own upper garments,—such having been, he the supreme
king now walks oppressed with grief in the burning-ground,
which is thickly strewn with jars and pots, with skulls fast
fixed therein ; where the hair of corpses is concealed by the
206 remains of sacrificial ceremonies and strings ; where the
cavities of the dry ground are bedecked with oily exudations ;
which is dreadful by reason of the mixing of the marrow and
half-burnt bones with the ashes and charcoal ; where the
207 small birds have been scared away by the cries of the
vultures and jackals ; which has spread gloom over the
regions of the sky with the colour of the trails of smoke from
208 the funeral piles ; where the night-roaming demons are
joyful through the delight of tasting carrion.”

209 Thus having spoken the princess embraced the king's neck
and, bearing hundreds of woes and griefs, lamented with sor-
rowful voice,—

The queen spoke.

210 “ O king, is it sleep or *waking* truth ? Tell me Sir, this
that thou art thinking of : my mind is bewildered indeed.
211 If this be so, O thou conversant with righteousness, there is
no help in righteousness, nor in worship of bráhmans, gods
212 and others, *nor* in protecting the world ; there is no *such thing*
as righteousness. Whence are there truth, and candour, and

meekness, in that thou, the devotee of righteousness, hast been ousted from thy kingdom?"

- 213 Hearing this her speech, sighing deeply he related in
faltering accents to the slender-limbed lady, how he had
214 become a low outcaste. She also the timid *lady* wept very
long, and sighing deeply, full of grief, told him how her son
had met his death.

The king spoke.

- 215 "My darling, I choose not to undergo affliction for a long
time, nor is my soul docile, O slender-limbed *lady*. Behold
216 my ill-fortune. If I shall enter the fire, with the permis-
sion of the c'aṇḍāla, I shall in another birth go again into
217 bondage to c'aṇḍālas. I shall fall into Naraka, as a worm-
eating insect; into Vaitarīṇī* which is slimy with much pus,
218 fat, blood, and sinews. Reaching the Asi-patra wood, I
shall be frightfully cut to pieces; or reaching Mahā-raurava
219 and Raurava I shall be burnt. Surrender of life is the shore
for one sunk in the ocean of grief. I had just one son, who
220 was this boy, to continue my family. He too has sunk
through the violence of the waters of my Fate, which are
very strong. How *shall* I resign my life? I am dependent
221 on others, *and* in a strait. Or, does not a man afflicted with
pain regard evil? There is no such suffering in the brute
222 creation, nor in the Asi-patra forest. Whence is there such
suffering in Vaitarīṇī as in the bereavement of a son? I will
223 fall then with my son's body into the blazing fire, O
slender-limbed! Thou must pardon my ill-deeds; and do thou
who hast my permission go to the brāhman's house, O bright
224 smiler! And hearken, O slender-limbed! to my word with
respectful mind. If one makes gifts, if one offers sacrifices,
225 if the gurus are satisfied, there may be union *for me* in an-
other world with my son and with thee. But whence in this
226 world will there be this aim for me? In company with thee
I shall speed happily on in the search for our son, which I
shall make laughingly or somewhat secretly, O, bright-smiler.

* The river of Naraka.

227 Thou must pardon at my request all that I have spoken ill;
despise not that bráhmān through pride that thou art a
queen; thou must please him with thy utmost efforts, as if
he were thy lord and god, O beautiful *lady*!"

The queen spoke.

228 "I also, O Rájārshi, unable to endure the burden of grief
will assuredly enter the blazing fire with thee here this day."

The birds spoke.

229 Thereupon the king heaping up the funeral pile, placed
his son *thereon*; and then associated with his wife he joined his
230 hands reverently, thinking of the Supreme Soul, Siva,
Nārāyaṇa Hari Vāsudeva, the ruler of the gods, who sits in
the cave-like recesses of the heart, of Bráhmān who is without
beginning or end; of Kṛishṇa, yellow-clad, beautiful.

231 While he was thinking, Indra and all the gods, making
232 Dharma their leader, assembled in haste. Approaching spake
they all—"Ho! O king! hearken, O lord! This is Bráh-
233 man, visible to open sight, and the adorable Dharma himself;
and *here are* all the Sádhyas,* the Maruts,† the Lokapálas,‡
with their vehicles, the Nágas,§ the Siddhas|| and the Gand-
234 hurvas,¶ and the Rudras** and the two Áśvins,—these and
and others, many in number, and also Viśvámitra, whom the
235 three worlds could not formerly make a friend. But Viśvá-
mitra desires to proffer thee friendship and good."

He mounted, thereon he met Dharma, and Indra and Viśvá-
mitra.

Dharma spoke.

236 "Be not rash, O king! I Dharma have visited thee, gratified
with thy patience, self-command, truth and other virtues."

* Class of inferior deities.

† Wind-gods.

‡ Guardian-gods of the world.

§ Human-faced serpents of Pátála.

|| Class of demi-gods.

¶ Demi-gods, Indra's celestial musicians.

** Eleven demi-gods (personified roaring of the wind).

Indra spoke.

- 237 "O virtuous Hariś-c'andra! I Indra have approached nigh
thee; the eternal worlds are won by thee and thy wife and
238 son! Accompanied by thy wife and son, ascend, O king! to
the *third* heaven, which to others is very difficult of attain-
ment, *but* which has been won by thine own deeds."

The birds spoke.

- 239 Then Indra, the lord, going to the funeral pile, poured
down from the sky a shower of nectar that prevents sudden
240 death, and a very copious shower of flowers, accompanied
with the sound of the heavenly drums, here and there or
241 that closely-gathered assemblage of gods. Then the high-
souled king's son arose, very youthful in body, in per-
242 fect health, placid in his organs and mind. And king
Hariś-c'andra immediately embraced his son; and in pos-
sessing his wife regained his own Fortune. He was decked
243 with heavenly garlands; and was happy, completely satisfied
in heart, and filled with supreme joy.
- 244 Indra at once re-addressed him. "Accompanied by thy wife
and son, thou shalt gain supreme felicity. Ascend, O vir-
tuous *king*, by the results of thy own actions!"

Hariś-c'andra spoke.

- 245 "O king of the gods! while unpermitted by my master the
low outcaste, I will not, without having recompensed* him,
ascend to the abode of the gods."

Dharma spoke.

- 246 "Perceiving this thy affliction that was to be, I myself de-
scended as the low outcaste through an illusion of myself;
and I displayed that inconsiderate conduct."

Indra spoke.

- 247 Ascend, O Hariś-c'andra, to the supreme abode which is
desired by all mankind on the earth, the abode of men holy in
deed."

Hariś-c'andra spoke.

- 248 "O king of the gods, adoration to thee! hearken also to this

* For *a-gatvá* read *a-dattvá*?

my speech, that, filled with affection, I speak to thee whose
 249 countenance is beautified through benignity. My subjects in
 the city of Kośalā* remain with minds sunk in my grief;
 how disregarding them shall I now ascend to heaven?
 250 The murder of a brāhman, the killing of a guru, the slaugh-
 ter of cattle, and the slaying of women—equal to these has
 been pronounced the great sin *incurred* in the abandonment
 251 of one's adherents. Neither in this world nor in the other
 do I see happiness for one who abandons an obsequious
 252 and innocent adherent, who ought not to be abandoned. If
 they go to Svarga in company with me, O lord of the gods!
 then I too will go; or *I will go* even to Naraka with them."

Indra spoke.

253 "Many are their merits and sins, various and diverse.
 How wilt thou again attain to Svarga which will be enjoyed
 by multitudes?"

Hariś-c'andra spoke.

254 "O Indra, by the influence of the householders a king enjoys
 his kingdom, and sacrifices with great sacrifices, and works
 255 meritorious deeds; and therefore by their influence have I
 performed everything; I will not forsake those benefactors
 256 in the desire to gain Svarga. Therefore whatever, O lord of
 the gods, I have done well, whatever I have given in alms,
 whatever sacrifices or prayers I have made, let that be com-
 257 mon to them and us. For whatever fruit of my action must
 be eaten through long time, let that be *for me* and them to-
 gether just a single day through thy favour!"

The birds spoke.

258 "So shall it be!" thus having spoken Indra, lord of the
 three worlds, and Dharma, and Viśvámitra, Gádhi's son,
 259 became propitious in their minds. Indra went from Svarga
 to the earth, with a company of ten million heavenly
 chariots and addressed the people of Ayodhyá thus, "Ascend
 260 ye to heaven." And having heard with affection that
 speech of Indra and the king's speech, and having brought

* I. ē. Ayodhyá.

- 261 Rohitásya, Viśvámitra himself, great in austerities, with the gods also, the Munis, and the Siddhas, enthroned the king's son in the charming city of Ayodhyá, after enthroning the king.
- 262 Then all the people, his glad and prosperous friends, with their children servants and wives, ascended to heaven with the king.
- 263 Those people moved step by step from one heavenly chariot to another. Then king Hariś-c'andra also grew in gladness.
- 264 The king, attaining unparalleled dignity with the heavenly chariots, sat on the figure of a city which was surrounded with ramparts and walls.
- 265 Then beholding his prosperity, Uśanas, the eminent spiritual guide of the Daityas, conversant with the meaning and the truth of all the S'ástras, sang a verse there.

S'ukra (Uśanas) spoke.

- 266 "Liko unto Hariś-c'andra there has been no king, nor shall there be. Whoever, when afflicted with his own sufferings
- 267 listens to those of others, may he obtain great happiness! May he who longs for Svarga gain Svarga; may he who longs for a son gain a son; may he who longs for a wife gain a wife; may
- 268 he who longs for a kingdom gain a kingdom! Ah, the majesty of patience! ah, the great fruit of liberality! since Hariś-c'andra has reached his city and has gained his sovereignty."

The birds spoke.

- 269 This whole story of the deeds of Hariś-c'andra has been declared to thee: hear the remainder of the discourse next,
- 270 O best of Manis! the outcome of the Rája-súya sacrifice, which was the cause of the decay of the earth, and the cause of that outcome, viz. the great battle of the Mainá* and Heron.†

* Kṛī, also called S'aráli. The dictionaries all say this bird is *Turdus gin-ginianus*, which is the old name. It is Jerdon's Bank Maina, *Acridotheres gin-ginianus*, which is common throughout Upper India, and burrows in the river banks (vol. II, p. 326). Jerdon gives *salik* (śáriká) as the general Bengali name for mainas; but I do not trace either of these two words in his book.

† Vaka. Prof. Monier-Williams called this bird *Ardea nivida*, but I do not find this name in Jerdon. *Bak*, *bag*, (Bengali) and *baglá* (Hindi) are the general modern names for various kinds of common herons, egrets, and

CANTO IX.

The Battle of the Mainá and the Heron.

Vaśishṭha, enraged with Viśvámitra for his cruelty to Hariś-c'andra, cursed him to become a heron, and Viśvámitra cursed Vaśishṭha to become a mainá—Both Munis as gigantic birds have a terrible fight, and are at length pacified by Brahmá.

The birds spoke.

When Hariś-c'andra had left his kingdom and had gone to the abode of the thirty gods, there came out from his residence in the water the glorious family priest, Vaśishṭha, the Muni, who dwelt at the Ganges, at the end of twelve years; and he heard the whole of the deeds of Viśvámitra, and also the downfall of the noble-dealing king Hariś-c'andra, and his association with the c'aṇḍála, and his sale of his wife and son. That most illustrious *Muni* having heard *the story*, being full of affection for the king, grew wrathful in his dignity against the Rishi Viśvámitra.

Vaśishṭha spoke.

5 " It was Viśvámitra who destroyed my hundred sons; yet on
6 that *occasion* I was not so wroth as I am this day, on hear-
ing that this king, who was high-souled, eminent, worshipful
towards the gods and bráhmans, had been ousted from his
7 kingdom. Since that king, truthful, tranquil, devoid of envy
even towards an enemy, faultless also, upright in soul, vigilant,
8 a relier on me, has been reduced to the last extremity together
with his wife dependants and son, has been expelled from
his kingdom by Viśvámitra, and has been greatly worsted,
9 therefore that impious bráhmaṇ-hater, uprooted from among

bitterns. The Large Egret (*Herodias alba*, Jerdon), the Smaller Egret (*H. egretoides*), and the Little Egret (*H. garzetta*) are all white; the Cattle Egret (*Buphus coromandus*) and the Pond Heron, generally known as the Paddy-bird, (*Ardeola leucoptera*), which are most commonly called *bag* and *baglá*, have white bodies (Jerdon, vol. II, pp. 744-751).

the wise, blasted by my curse, the fool, shall be turned into heron."*

The birds spoke.

- 10 Hearing the curse, the glorious Viśvámitra likewise
 Kuśika's descendant, inflicted the counter-curse, "Do thou also
 11 become a mainá."† Both those most illustrious *sages* were
 transformed into birds through their mutual curses, the
 glorious Vaśiṣṭha and Viśvámitra, Kuśika's descendant.
 12 Both of them, boundless in might, allying themselves with
 other classes of *beings*, fought together, exceedingly exasperated,
 13 great in strength and prowess. The Mainá increased in
 size to two thousand *yojanas*; as the Heron, O bráhmaṇa
 14 increased to three thousand and ninety. And then those
 two, of wide heroism, assailing each other with blows on
 15 their wings, created sore fear among the creatures. The
 Heron, his eyes swollen with blood, lifting his wings beat
 the Mainá; and he also, stretching out his neck, struck the
 16 Heron with his feet. Overthrown by the wind from their
 wings, mountains fell down on the earth; and struck by the
 17 downfall of the mountains the earth quaked; and the earth
 as it quaked, caused the waters of the seas to swell up, and
 reeled over on one side, turning towards the descent to Pátála
 18 Living beings perished, some by the fall of the mountains,
 others by the waters of the seas, others through the quaking
 19 of the earth. Thus everything being terrified was turned
 into lamentation, bereft of consciousness; the world was
 greatly agitated, and its countries were thrown into confusion,
 20 people exclaiming "Ah, my child! ah my beloved child! come,
 here I am fixed"—"ah my darling *wife*!"—"my beloved
husband!"—"this rock is falling, escape quickly."
 21 Then, when the world was thus distressed and averted in
 terror, surrounded by all the gods, advanced the fore-father,
 22 the lord of the universe, and replied to both those *combatants*
 who were violently enraged—"Let this your strife cease, and

* See note †, p. 58.

† See note *, p. 58.

let the worlds recover their stability !” Although they heard the words of Brahmá, whose birth is inscrutable, yet both of them, filled with anger and fury *still* fought, and did not desist.

Thereupon the fore-father, the god, seeing the destruction of the worlds, and desiring the welfare of both of them, dissipated their brute-nature ; and the god, the lord of creation, addressed them both, clothed in their former bodies, Vaśishṭha and the noble descendant of Kuśika, the state of darkness having been dispelled :—

“ Stay thou, my beloved Vaśishṭha, and thou, most virtuous Kauśika, this contest that, while involved in the state of darkness, ye desire to carry on. This outcome of the Rájásúya sacrifice of king Hariś-candra, and this war between you two, are causing the earth to waste away. Nor moreover does that best of the Kauśikas offend against that king, *for* since he has caused him to attain to Svarga, O bráhmaṇ ! he occupies the position of a benefactor. Do ye both, the creators of obstacles to *your* austerities, who have fallen into subjection to lust and anger, cease ; for worthy *are your* prayers, and ample *is your* power.”

Thus admonished by him, both then grew ashamed, and embracing lovingly forgave each other. Thereupon, hymned by the gods, Brahmá departed to his own world, and Vaśishṭha to his own place, and Kauśika also to his own hermitage.

Those mortals, who shall fittingly relate and who shall fittingly hear this battle of the Mainá and the Heron, and the story of Hariś-candra, what they hear shall verily dispel their sins ; nor shall they ever encounter antagonistic duties.

CANTO X.

Conversation between a father and son.

Jaimini asks the Birds for instruction how living beings come into existence and die, and how the fœtus lives and develops—The Birds repeat the explanation that a wise young brahman Sumati, who was nick-named Jada because of his apparent stupidity, but who remembered his former existences, gave his father—He explains how death occurs, and describes the after-existences through which a living being passes according as it has lived well or ill—He describes incidentally the hell Raurava.*

Jaimini spoke.

- 1 Declare my doubt, when I enquire, O powerful brâhman,
- 2 wherein the appearance and disappearance of living beings
- 3 consist. How is an animal produced? How too does it
- 4 develop? How, again, is it placed when contained within the
- 5 womb, pressed upon by the limbs? How, again, when it has
- 6 issued from the womb, does it grow? And how at the moment
- 7 of departure is it deprived of the sentient state? Every dead
- 8 person also experiences *the results* of both his good and his bad
- 9 deeds, and how then do those *deeds* bring about† their results to
- 10 him? Why does the fœtus not become digested there in the
- 11 stomach, as if it were converted into a morsel of food? In the
- 12 female's belly, where the various foods consumed are digested
- 13 although highly indigestible, how is it that the little animal
- 14 is not digested there? Declare all this to me, free from
- 15 doubtful terms; this very matter is a transcendant mystery,
- 16 where men do err.

The birds spoke.

- 7 Unparalleled is this burdensome question that thou has
- 8 propounded to us; it is difficult to be imagined, touching *it*
- 9 *it does* the existence and death of all living beings. Listen to
- 10 it, Sir! as a son, most thoroughly righteous, named Sumati,‡
- 11 once declared it to his father.

* See Canto XIV.

† For *sampādayanti* read *sampādayatī* (neuter, dual, present participle)‡

‡ For *Sumatir* read *Sumatiḥ*.

A certain highly intelligent bráhmaṇ of Bhṛigu's line addressed his son Sumati who had undergone his initiation, and who was tranquil, and in appearance stupid. "Study the Vedas, O Sumati, in order from the beginning, be zealous in obedience to thy guru, make thy food of victuals collected by begging. After that taking upon thee the duties of a householder, and performing the chiefest sacrifices, beget the desired offspring. Next resort to the forest, and then living in the forest, my son, be a wandering ascetic,* free from family ties. Thus shalt thou attain that highest object of religious knowledge, *the Supreme Being*, reaching which thou shalt not grieve."

The birds spoke.

Thus frequently counselled, he through his stupidity never replied: still the father again and again repeatedly admonished him affectionately. He thus frequently exhorted by his father, through paternal love, alluringly and in pleasant terms, spoke thus at length with a laugh:—

10 "Father! I have repeatedly studied this that thou enjoined
me to-day, the other Śástras also, and the various mechanical
16 arts. Ten thousand births and more have passed into my
memory; disgusts and gratifications have sported in the
17 decay and the rise of my mind. I have seen partings and
meetings among enemies, friends and wives; I have seen
mothers of various kinds, and fathers of various kinds also.
18 I have tasted joys and sorrows thousands of times. Many
9 kinsmen have I gained, and fathers of divers kinds. I have
also dwelt in women's wombs, slimy with ordure and urine;
and thousands of times have the pains of sicknesses also taken
20 grievous hold of me. Many sufferings have I endured in
my stomach in childhood, and youth and old age: all those do
21 I remember. *I have been begotten* of bráhmaṇs, kshatriyas
and vaiśyas, and even súdras; and again of cattle and insects,
22 of deer and birds. I have been born moreover in the houses
of kings' dependants, and of kings resplendent in battle, and

* For *parivráṭa* read *parivráṇ*.

23 in thy dwelling also. I have been a servant and a slave
frequently to men. I have been a master and a lord, and
24 poor man as well. I have given blows, and I have received
blows from others, and my own blows have procured me
blows in return. Others have given me gifts, and I have given
25 gifts to others many a time. I have been gratified also by
the deeds of father, mother, friend, brother, wife and other
relatives. And often have I fallen into misery with my face
26 washed with tears. Whilst thus wandering, O father, in
the crowded circle of mundane existence, I have gained this
knowledge, which procures final emancipation from existence
27 That being known, all this body of religious rites, called
Ric' Yajus and Sáman, is worthless, *and* does not appear fit-
28 tingly to me. Of what use consequently are the Vedas to
me, who am mature in wisdom, satiated with the knowledge
29 of the gurus, void of desires, virtuous in soul? I will gain,
O bráhmaṇ! the highest seat, that Supreme Soul, which is
exempt from the qualities of the sixfold actions, pain, pleasure,
30 joy, and love. Hence, O father, I will abandon this well-known
series of pains which is tainted by love, joy, fear, inquietude,
anger, resentment and old age, and which is hampered with
31 hundreds of nooses in close contact ensnaring one's own self as
game, and I will depart. Does not the duty enjoined by
the three Vedas, which abounds in unrighteousness,* resemble
the result of sin?"

The birds spoke.

32 Hearing that his declaration, which was interrupted by joy
and surprise, the eminent father with gladsome mind address-
ed his son.

The father spoke.

33 "What is this thou sayest, my son? Whence arose thy
wisdom? How came thy stupidity before, and thy awakening
34 now? Is this a curse-wrought change inflicted on thee by a
Muni or god, since thy wisdom which was obscured has
become manifest?"

* A pun on *dharma* and *a-dharma*. Prof. Monier-Williams gives *trayá-*
dharma as masc. only.

The son spoke.

5 "Listen, father, how this happened to me, entailing pleasure and pain *on me*, and who I was in another birth, and what is beyond myself.

6 I was formerly a bráhmaṇ, my soul *fixed* on the Supreme Being; I attained the highest perfection in the consideration of the knowledge of the Supreme Being. While continually occupied in devotion, through constant application to study, through association with the good, through my own natural disposition, through deliberation, behaviour and
8 purification, while occupying myself in this indeed I experienced the sublimest joy at all times, and I gained the position of a spiritual guide, the most successful remover of
9 the doubts of disciples. A long while afterwards I attained absolute perfection; and my good disposition warped by
0 ignorance fell into calamity through carelessness. Beginning from the time of my departure I had no failure of memory, until a year had passed and had returned to my
1 recollection of my births. Being such, I, keeping my organs under control, will strive indeed, O father, by means of that
2 my former study, so to act that I may not have another existence. For this is the result of learning and liberality that I remember *former* existences; this indeed is not obtained,
3 O father, by men who apply themselves to the duty enjoined by the three Vedas. Being such I, from my former hermitage indeed, recurring to the duty of perfection, will attain to devotion to one object and will strive for the final emancipation of my soul. Declare thou then, Sir! what is perplexing
4 in thy heart: and to this extent let me, bringing the joy, discharge my debt."

The birds spoke.

5 Thereupon the father spoke to his son that speech of a man of faith, which relates to the perfection of mundane existence, and which *we* have been asked by thee, Sir.

The son spoke.

6 "Listen, O father, how I have often perceived the truth; the circle of mundane existence is ever young, the duration of

47 which is not known. I then tell thee the whole, with thy
 permission, O father, commencing from the period of depar-
 48 ture, as no one else will tell thee.

48 "Hot moisture is excited in the body; it is set in motion by
 a strong vital air; blazing without fuel it pierces the sites of
 49 the vital organs. And then the vital air, called Udána, passes
 upwards, impeding the downward course of the water and
 food consumed.

50 "Hence he, who has offered presents of water and has given
 51 food and drink, obtains joy therefrom in adversity. He also
 who has bestowed food with a mind purified by faith, is then
 52 satisfied even without food. He, who has not spoken un-
 truth, nor caused a breach of amity, a faithful believer
 53 meets a happy death. Men who have been intent on the
 worship of the gods and bráhmans, and who are unspiteful,
 54 fair, charitable, shamefast, die happily. He who would not
 forsake righteousness through lust, or anger or hatred, who
 acts up to his words and is gentle, meets a happy death
 55 Men who do not give away water, nor give away food, endure
 then, on the approach of death, burning thirst and hunger
 56 Those who give away fuel overcome cold; those who give
 away sandal *overcome* heat; and those who do not inflict dis-
 57 tress *overcome* the woeful life-ending pang. Those who cause
 error and ignorance suffer grievous terror; base men are op-
 58 pressed with intense pains. A false witness, a liar, and he
 who teaches evil, they all and also blasphemers of the
 Vedas die in delusion.

59 "Then Yama's officers, terrific, foul-smelling, carryin
 hammers and maces, hard-hearted, approach the false man
 60 When they meet his eyesight, trembling seizes him, and he
 bewails without ceasing his brother, mother, and children
 61 His voice seems thick, O father! *and* monotonous; and his
 sight wanders through terror; and his mouth grows dry with
 62 his breathing; his breathing grows loud; his sight fails; next
 63 he is pervaded with pains; then he quits the body. Preceded
 by the vital airs he assumes another body, similar to the

* For *anushyavaḥ* read *an-ashyavaḥ*.

former, produced by the actions of the former, intended for chastisement, born of no mother and father, like the previous one, with the periods of life and death conformable thereto.

“Thereupon Yama’s messenger speedily binds him with cruel fetters; drags him, bewildered as he is with the blows of his staff, to the southern region. And so, to some place which is rough with *kuśa* grass, thorns, ant-hills, stakes, and stones, where a fire is raging, which abounds in hundreds of holes, and which is heated by the blazing sun, which is scorched by his rays, he is haled by Yama’s emissaries, terrible through their ghastly cries. Being dragged about by those fearful *servants*, being eaten by hundreds of she-jackals, he, the evil-doer, proceeds by an awful road to Yama’s abode. Men who give umbrellas and shoes, and who bestow garments, those men pass along that road in ease; and so also do those who give away food. Thus encountering afflictions, the man oppressed with sin is led in twelve days to the city of king Yama.

“While the body is being burnt, he experiences a great burning; also while it is being beaten, and while it is being divided into pieces, terrible agony. While *the body* is being wetted a living being endures a very long pain, even while it is inhabiting another body, through the consequences of its own acts. There the deceased feeds on the water that his relatives offer together with the sesamum seed and the cake that they offer. The anointing with oil by relations, and the kneading of the limbs that *they perform*,—a living being is nourished thereby, and by what his relations* eat. A living being does not encounter excessive affliction on the earth through his deceased relatives, and so when dead he is nourished by his relatives who make gifts.

“Being led off he sees his own abode for twelve days and he enjoys the water, cake &c. that are offered on the earth. After twelve days, the man who is being carried off, next sees Yama’s city, awful, made of iron, terrible in appearance. Immediately he has gone *there* he beholds Yama, with fiery

* For *sa bāndhavāḥ* read *sva-bāndhavāḥ* ?

- red eyes, like to a mass of broken collyrium ; in the midst of
 78 Death, the destroyer Time and others ; his mouth gaping with
 projecting teeth, his countenance dreadful with frowns ; a loze
 surrounded by hundreds of deformed, horrible and crooked
 79 diseases ; busy in *awarding* punishment, with long arms,
 noose in his hand, very formidable. Then the living being
 80 takes the happy or miserable course decreed by him. But
 the false witness goes to Raurava, and the man who is un-
 truthful. Listen while I describe the nature of that Raurava
 81 “ Raurava* is in truth two thousand yojanas in size. There
 there is a chasm, just knee-deep, very difficult to pass over
 82 in it charcoal is heaped up and made level with the ground.
 It burns vehemently with its glowing surface of kindle
 83 charcoal. In its midst Yama’s servitors cast the evil-doers.
 84 He runs *about* there, being burnt by the violent flame ; and
 at each step, his foot is wasted and consumed again *and again*
 day and night he continues on the move.
 85 “ When he has thus passed over a thousand yojanas he is
 released, and then enters another similar *hell* Niraya,† to
 86 purge away his sins. Afterwards when he has passed
 through all *the hells*, the sinner enters the brute creation
 among worms, insects and birds ; among carnivorous animals
 87 among mosquitoes and such like. After having been born
 among elephants, trees and such like, among cattle, and
 among horses also ; and among other evil and noxious crea-
 88 tures ; he attains humanity, and is born a man, contemptible
 as a hunch-back or a dwarf ; among c’aṇḍālas, pukkāsas and
 89 such-like castes ; and then accompanied by the remainder of
 his sin and merit, he *enters* the castes in ascending order
 90 such as sūdras, vaiśyas, kings and so on ; also the position
 of brāhmins, the gods and Indra. Sometimes in descending
 order, and thus evil-doers fall headlong into the hells.
 91 “ What happens to righteous-doers, listen while I declare
 that. They take the holy course decreed by Yama. Bands
 92 of Gandharvas singing, bevy of Apsaras dancing, brilliant

* Terrible.

† Devoid of happiness.

with various celestial garlands, bedecked with strings of pearls
 3 and anklets and *gay with music,** and heavenly chariots
 beyond compare go forth quickly to them. And when
 they descend therefrom, they are born in the family of
 4 kings and other high-souled men: there observing upright
 conduct, they experience vigorous† pleasures, and afterwards
 5 they go upwards; and otherwise, when they take the down-
 ward path, they become men as before.

“This has all been declared to thee, how a living being
 perishes. Next listen, O Brahmarshi, how the foetus begins.”

CANTO XI.

Conversation between the father and son (continued).

*Sumati (Jada) explains how living beings are conceived and
 born, and mentions the evils of all existence.*

The son spoke.

“Now human impregnation‡ of women is a seed sown in
 darkness; immediately it is discharged it sets out from
 Naraka or Svarga. Dominated thereby the two seeds attain
 firmness, O father! and next the character of a speck—of a
 globule—of a ball of flesh. As there may be a minute seed in
 the ball of flesh, so it is called a germ. So the five limbs up-
 grow according to their parts; and the minor limbs also, the
 fingers, the eyes, the nose, the mouth, and the ears, grow out of
 the limbs; similarly the nails and other features grow out of
 them. In the skin is developed the hair of the body, and
 afterwards the hair of the head. The womb verily increases
 in size equally with it. Just as the cocoa-nut enlarges together
 with its shell, so it grows in size. The womb is situated with
 its mouth downwards. But at the bottom of the womb the foetus
 develops, placing its hands on either side of the knees: and
 its thumbs are placed upon the knees, and its finger in
 front of them; behind the knees are the eyes, and between

* For *-śobhitāni* read *-śobhitā*?

† *Ugra*; or noble.

‡ For *nishetam mānavaṃ* read *nisheto mānavaḥ*?

the knees is the nose; and the buttocks rest on the heels; the arms and legs lie outside.

- 9 “In this way gradually grows the human being, when
 contained in a woman’s womb: in the womb of other crea-
 10 tures, the position of the foetus corresponds to its form. The
 gastric fluid* renders it firm. It lives on the food and drink
taken by its mother. Thus the gestation of a living creature is
 11 meritorious, and constitutes a means of *obtaining* merit. Also
 the cord, which is called *Āpyāyanī*, is fixed in its navel, and it
 12 becomes fixed in the belly of women. As women’s food and
 drink penetrate into their womb, the foetus increases in size,
 its body being nourished thereby.
- 13 “Numerous matters of its transmigrations occur to its
 memory; hence distressed on this side and on that it becomes
 14 dispirited, *thinking*, ‘Never again will I thus act, when once
 I am delivered from this womb; assuredly I will so strive
 15 that I do not *again* undergo conception.’ Thus it meditates,
 recollecting the hundreds of pains attending existence, which
 have been experienced aforetime, and which spring from
 destiny.
- 16 “Afterwards in the course of time the foetus turns round
 with its face downwards, since it is born in the ninth or tenth
 17 month. While it is being expelled, it is pained by the wind
 of the *prajāpatīs*, and it is expelled wailing, being pained at
 18 heart by its sufferings. And when expelled from the belly, it
 falls into an intolerable swoon; and it gains consciousness
 19 when it comes into contact with the air. Thereupon Vishnu’s
 magical power, which effaces consciousness, assails it; its
 soul being stupefied thereby, it loses its knowledge.
- 20 “Thereafter the human being, bereft of knowledge, enters
 on childhood; and afterwards on boyhood, youth and mature
 21 age; and again the human being undergoes death, and so
 birth. Hence he revolves in this round of mundane existence,
 like the jar and rope at a well.
- 22 “Sometimes a man reaches Svarga, sometimes Niraya; and
 23 sometimes the dead man goes to Naraka and Svarga. Some-

* *Agni*; or, the digestive faculty.

times indeed re-born here, he obtains *the consequences* of his own actions; and sometimes the man who has consumed *the consequences* of his actions, passes at death with a very small remainder. And hence he is sometimes born here with a scanty stock of good and evil, having almost consumed them in heaven* and in hell,† O bráhmaṇ! In the hells there is this very great suffering that the dwellers in Svarga are visible *thence*, O father; and the denizens of hell rejoice,‡ as they are hurled down. Even in Svarga there is an unparalleled pain in that from the very time of ascension *there* this *thought* revolves in one's mind, 'I shall fall from *hence*': and from viewing the hells great suffering is felt; day and night one is cheerless, *thinking* 'I shall go this course.' One who is being born has great suffering in remaining in the womb; and after birth one has suffering in childhood and old age. The connexion also between desire envy and anger is grievous to bear in youth; and old age is almost all suffering; the heaviest suffering lies in death. Both for him who is borne off by Yama's messengers, and for him who is hurled down to the hells, there are again *destined* both conception, and birth, death and hell.

- 1 "So in this round of mundane existence creatures revolve about, like the jar and rope at the well; and having been bound with the fetters of nature, they are bound repeatedly.
- 2 No pleasure is there a whit, O father, in this world crowded with hundreds of pains; why then should I in striving for emancipation from existence observe the three branches of religion?"

CANTO XII.

Jada describes the Hells Mahá-raurava, Tamas, Nikṛintana, Apratishṭha, Asi-patra-vana, and Tapta-kumbha to his father.

The father spoke.

- 1 "Good, my son! thou hast declared the deepest obscurity of mundane existence, relying on the great fruit that grows
- 2 from the bestowal of knowledge. Therein thou hast verily

* Svar-loka.

† Naraka.

‡ For *modante* read *sīdante*?

described the Rauravas as well as all the Narakas ; tell me of them at length, O mighty in intellect !"

The son spoke.

3 "I have described to thee first the hell Raurava, now listen
to the description of the hell named Mahá-raurava,* O father
4 There for seven times five thousand yojanas all around the
5 earth is made of copper; beneath it† is fire. Heated by the heat
thereof the whole region shines with a light equal to that of
the rising moon, most intensely severe to sight touch and the
6 other sensations. There the evil-doer is deposited, bound hand
and foot, by Yama's servants; he moves rolling about in the
7 midst. Preyed upon by crows, herons, wolves, and owl
scorpions, and mosquitoes, and vultures he is speedily drag
8 ged out into the road. Burnt and confounded, he exclaims
repeatedly, "Father! Mother! Brother! Dear one!" Full of
9 fear he can get no repose. In this manner therefore emancipa
tion from existence is attained to by violent men, who evil
minded have committed sin, in ten thousand times ten
thousand years.

10 "Moreover there is another hell named Tamas;‡ it is bitter
cold naturally; it is as long as Mahá-raurava, and is envelope
11 in darkness. There the men, afflicted with the cold, running
about in the awful darkness, encounter one another and seek
12 refuge clasping one another. And their teeth adhere together
chattering with pain through the cold; there are also other
13 plagues the strongest of which are hunger and thirst. A cut
ting wind, laden with particles of snow, pierces their bones
pressed with hunger, they feed on the marrow and blood that
14 trickle down therefrom. Constantly licking, they whirl about
in mutual contact. So there in Tamas very great affliction is
15 indeed endured by human beings, until, O most worthy
bráhmaṇ! their sins are completely consumed.

"Next there is another notable hell, known as Nikṛintana.
16 In it potter's wheels revolve incessantly, O father! Human

* Very terrible.

† For *tasya* read *tasyá*?

‡ Darkness.

§ Cutting off.

beings are mounted thereon and are cut by the string of Fate which is borne on the fingers of Yama's servant, from the sole of the foot to the head ; and these men do not lose their life thereby, most virtuous bráhmaṇ ! and their portions severed in hundreds reunite. In this way sinners are cut in sunder during thousands of years, until indeed the whole of their sins are consumed.

" Listen also while I speak of the hell A-pratishṭha, the occupants of which hell undergo intolerable pain. Those wheels are there indeed, and jar and well-ropes on the other side, which have been constituted causes of pain to men who engage in sin. Some human beings mounted on the wheels whirl around there ; for thousands of years no other condition is theirs ; and then another man is bound to the jar and well-rope, as the jar in the water. Human beings whirl around, continually spitting out blood, with blood pouring from their faces, and with eyes streaming with tears. They are visited with pains that are beyond endurance by living creatures.

" Hear also of another hell called Asi-patra-vana ;* which has the ground covered with blazing fire for a thousand yojanas, where they are grievously scorched by the very fierce vehement beams of the sun. The living beings that inhabit the hell are ever falling down there. In the midst thereof appears a charming forest with moist leaves. The leaves there are sword-blades, O most virtuous bráhmaṇ ! Myriads† of powerful black dogs also bark there, with long muzzles, with large teeth, formidable as tigers. Then gazing at that forest before them, with its cool shades, the living beings hasten thither, oppressed with raging thirst, crying ' Ah mother ! ah dear one ! ' in deepest woe ; their feet burnt by the fire lambent on the ground. When they wend there, a wind blows, that hurls down the sword-leaves, and so casts the swords down upon them. Thereat they fall to the earth into a mass of blazing fire, which has pervaded the entire surface

* Sword-leaf-forest.

† For *ayuta-śobhitāḥ* read *ayutāḥ śilāḥ* ?

of the ground, and is constantly licking in other directions.
 33 Thereupon the terrific dogs quickly rend many limbs from
 the bodies of those wailing ones. I have described this
 Asi-pâtra-vana to thee, dear father !

- 34 "Next learn of me about the very dreadful Tapta-kumbha.*
 On all sides heated pitchers are surrounded with the flames
 35 of fire, *and* are filled with oil iron and powder which boil over
 on to the heaps of blazing fire. Into them the workers of
 36 iniquity are cast head-long by Yama's servants.† They are
 boiled, *and* foul the water with the marrow that oozes from
 their bursting limbs. Terrible vultures pulling them out
 37 fracture the eye-bones of their bursting skulls ; again they are
 dropped into the same *pitchers* by the impetuous *birds* ; again
 38 they become united with the liquefied heads, limbs, sinews,
 flesh, skin and bones, by means of the oil in the seething vessel
 Then being quickly and vigorously stirred up by Yama's ser-
 39 vants with a spoon, the sinners are churned up in the whirling
pool of copious oil. Such is the Tapta-kumbha that I have
 fully described to thee, O father !"

CANTO XIII.

Conversation between the father and son (continued).

*Sumati relates an incident in one of the periods he spent in
 hell—King Vipas-c'it comes there and asks why, in spite of a
 righteous life, he was condemned there.*

The son spoke.

- 1 Now I was born in a Vaiśya's family in the seventh life
 that preceded my present one. Once upon a time I obstructed
 2 the cattle at their drinking. In consequence of that act
 was consigned to a very terrible hell, fearful with flames of
 3 fire, infested with birds with iron beaks, muddy by reason of
 the streams of blood *that flowed* from limbs crushed by
 machines, pervaded with the sound of *blood* pouring down
 from sinners who are being cut asunder. When cast down

* Burning-pitcher.

† For *yâmyaḥ* read *yâmyaiḥ*.

there I spent a hundred years and more, scorched by the intense heat, and burning with thirst.

On a sudden a wind blew on me there, bringing gladness, deliciously cool, issuing from out of a pitcher of meal and sand.* Through contact with it all the men were relieved of their torments, and I too gained a bliss supreme, such as the celestial beings enjoy in Svarga. And with eyes fixed in a wide gaze of joy, *in wonder at* what this was, we saw at hand a peerless perfect man; and Yama's diro servant, staff in hand, like Indra's thunderbolt, *was* showing the path in front, and a voice *came* saying "come hither!" Then that man seeing the hell filled with hundreds of tortures, moved with compassion, addressed that servant of Yama.

The man spoke.

0 "Ho! servant of Yama! say, what sin have I committed,
for which I have incurred this deepest hell, frightful for its
1 torments? Known as Vipas'-c'it, I was born in the family of
the Janakas, in the country of Videha, in very truth a guar-
2 dian of men. I sacrificed with many sacrifices; I protected
the earth with uprightness; nor did I let fighting rage; no
3 guest departed with averted countenance; nor did I offend
the pitris, the gods, the fishis or my servants; nor did I covet
other men's wives, or wealth, or aught else belonging to them.
4 At the moon's changes the pitris, on *other* lunar days the
5 gods, voluntarily approached mankind† as cows a pool. The
two religious duties, both sacrifice and meritorious work,
perish inasmuch as the performers of domestic sacrifices depart
3 sighing with averted faces. The merit amassed in seven lives
is dissipated by the sighing of th pitris; the sighing assuredly
destroys the destiny that springs from three lives. Hence
7 I was ever indeed kindly disposed to what concerned the gods
and the pitris; being such, how have I incurred this very
terrible hell?"

* Or, camphor.

† Purusha.

CANTO XIV.

Jada's narrative (continued)—The conversation with Yama's officer.*

Yama's officer tells king Vipás-c'it why he was condemned hell—He explains to him the nature and results of good and evil deeds generally, and mentions at great length the punishments awarded to various special sins.

The son spoke.

- 1 Thus interrogated then by that high-souled king in our hearing, Yama's officer, though dreadful, with modest speech replied.

Yama's officer spoke.

- 2 "Mahárájá! it is even as thou hast said, undoubtedly. Nevertheless thou didst commit, Sir! a very trifling misdeed.
3 I will recall it to thy mind. The wife whom thou hadst, princess of Vidarbha, named Pivari,—her season of aptitude for sexual intercourse was formerly rendered barren by thee.
4 who wast enamoured of the resplendent Kaikeyi; hence for the transgression in the matter of her season thou hast incurred,
5 Sir! a dreadful hell such as this. As the Fire expects the fall of the liquid butter at the time of the Homa oblation even so does Brahmá expect the deposit of seed at the
6 approved season. A righteous man who disregarding the season, may become absorbed in objects of desire, would still incur sin by reason of the debt due to his ancestors and
7 would fall into hell. Such indeed was thy sin; naught else is found; come then! go, O king, to the enjoyment of thy meritorious acts."

The king spoke.

- 8 "I will go, O servant of the god, where thou shalt lead me. Something I ask, deign to declare it to me aright. These
9 crows with adamant beaks are tearing out men's eyes; and these men are having their eyes renewed again and again.
10 And what deed have they done? Explain this abominable thing. Likewise they are tearing out the tongue from these

* The 'Stupid one,' Sumati's nickname.

other men as it is being reproduced anew. Why are these grievously afflicted men torn with a saw? Why are these *other men*, immersed in oil, boiled among meal and sand? And these *other men* are dragged about by iron-beaked birds; say, of what kind are they, screaming with loud cries through the pain caused by the loosened bodily bands. Pained by the wounds in every limb, why are these men, who have wrought iniquity, struck by the onslaught of the iron beaks day and night. Tell me without reservation, through what maturing of their acts are these and other torments seen among sinners."

Yama's officer spoke.

"Since thou askest me, O king, concerning the rise of the fruits of sinful actions, I will tell thee that succinctly and correctly. A man verily attains merit and demerit in regular order; and his sin or his merit diminishes as he consumes it. But no human action, whether virtuous or sinful, quickly cleanses except by consumption. Diminution arises through consumption. And he abandons merit and demerit through consuming it; hearken to me! From famine indeed to famine, from affliction to affliction, from fear to fear go needy sinners, more dead than the dead. A manifold course do creatures take through the fetters of their actions. From festival to festival, from Svarga to Svarga, from happiness to happiness go the faithful, and the peaceful, the rich, and the doers of good. But sinners, when slain by sin, encounter perils from beasts of prey and elephants, terrors from snakes and thieves; what surpasses this? Decked with fragrant garlands, clad in fine apparel, enjoying beautiful carriages dwellings and food, those who are praised ever go to sacred groves with their meritorious deeds.

"Thus men's merit and demerit are amassed in the sum of many hundreds of thousands of lives: they spring from the germs of pleasure and pain. For as the seed, O king, awaits the water, so do merit and demerit await him who acts otherwise than at the right time and place. A trifling sin committed by a man, when it reaches the place and time,

inflicts the pain produced by a thorn, when the foot is plante
 26 down *heedlessly*. Then it inflicts the acuter severe pain tha
 is caused by pins and wedges, and likewise scarcely endurabl
 27 headaches and other *pains*. It causes *the pains engendere*
by eating unwholesome things, by cold, heat, fatigue, inflamma
 tion and such like. Moreover sins have regard to one anothe
 28 amid the confluence of their results. In this way heinou
 sins *have regard to* the deteriorated state of protracte
 illness, &c; and *they verily tend to* the consequences produce
 by weapons, fire, calamity, pain, imprisonment, and so forth
 29 A trifling good deed confers at once a pleasing fragrance, o
 30 touch, or sound, taste, or shape; more marked likewise afte
 a long time, and great when arising at the proper period
 And in this way pleasures and pains spring indeed out of goo
 31 and bad actions. *A man* stays here consuming the produc
 tions of numerous mundane existences. And the results o
 knowledge or ignorance are checked by race and country
 32 and remain there united merely by outward sign to the soul.
 “Never and nowhere doth the man exist who doeth not :
 33 wicked or holy act in body, mind, or speech. Whatever a man
 receives, whether pain or pleasure, whether great or insigni
 34 ficant, it produces a changed condition of the mind; by so
 much either his virtue, or on the other hand his sin, *gradually*
 35 diminishes by consumption, just like food that is being eaten
 In this way these men, dwelling within hell, diminish *thei*
 36 awful heinous sins by torments day and night. Likewise, O
 king, they consume their virtues in the company of the im
 37 mortals in Svarga with the songs and other *joys* of the
 Gandharvas, Siddhas and Apsarases. In the condition of a
 god, and a human being, and a brute creature, one con
 38 sumes good or evil, arising from virtue or sin, and characterized
 by pleasure or pain.

“What thou enquirest about of me, O king! namely ‘Of
 what particular sins are the tortures of wicked-doers the
 consequences?’ that I will declare to thee in full detail.

39 “When vile covetous men have gazed on others’ wives and
 40 on others’ goods with evil eye and evil mind, these birds

with adamant beaks tear out their eyes; and they have their eyes reproduced continually. Moreover during as many twinklings of the eyes as these men have committed the sin, so many thousands of years they undergo the eye-torture.

“Those men who have given instruction in wicked S’ástras, and those who have advised *such instruction*, for the purpose of completely destroying the sight even of their enemies; those who have repeated the S’ástra improperly; those who have given utterance to an evil word; those who have blasphemed the Veda, the gods, the dvijas and their guru; for so many years these very terrible *birds* with adamant beaks tear out those men’s very tongues as they are continually reproduced.

“Also base men, who have caused dissension among friends, or dissension between a father and his son and relations, between a sacrificer and a spiritual preceptor, between a mother and her son who is her companion, and between wife and husband,—see! these *men* who are such are torn with a saw, O king!

“Also those who cause pain to others; and those who forbid joyousness; and *those* who deprive *others* of fans, breezy places, sandal, and usír grass;* and base men who have inflicted suffering on innocent men at life’s end,—these participators in sin, who are such, are placed within meal and sand.

“Moreover the man who eats another’s s’ráddha, when invited by the other to a ceremony either to the gods or to the pitris, he is rent in twain by birds.

“But whoever lacerates the vitals of good men with wicked words, these birds unchecked continually strike him.

“And whoever indulges in backbiting, dissembling in speech, dissembling in mind, his tongue is assuredly torn in twain thus by sharp razors.

* *Andropogon muricatus*, Roxburgh; the modern *khas-khas*. The roots, when dry, and then gently moistened, emit a pleasant fragrance; they are employed to make large fans; and also screens, which are placed before doors and windows, and which being kept moist during the hot winds render the air that passes through them cool and fragrant (Roxb. p. 89).

- 52 "Whoever, puffed up, show contempt towards their parents and gurus—these *men*, who are such, are plunged head fore most into a pit reeking with pus, ordure and urine.
- 53 "Those who eat, while the gods, guests and living being dependants and visitors, and also the pitris, the fire and bird are left unfed; those evil men feed on carrion and exudation and they become Súc'i-mukha birds,* as large as mountain Behold! these are men of that kind.
- 54 "But those who feed a bráhmaṇ or a man of another caste in one company disagreeably on earth,—those men, like these persons, feed on ordure.
- 55 "Whoever eat their own food neglecting a man, who has gone forth in company with them, and who being destitute seeks wealth,—these *men*, who are such, feed on phlegm.
- 56 "Those men who, without washing their hands and mouth after meals, O king! have touched cattle, bráhmaṇs and the fire,—these hands of theirs placed in fire-pots are licked repeatedly.
- 57 "But those men who, without washing their hands and mouth after meals, have gazed longingly at the sun, moon and stars,—in their eyes Yama's servants place fire and augment it.
- 58 "Moreover whatever men have touched cattle, fire, their mother, a bráhmaṇ, their eldest brother, father, sister,
- 59 daughter-in-law, their gurus and the aged with their feet, they stand mid piles of charcoal, with their feet bound with red-hot iron fetters, enduring burning up to the knees.
- 60 "Whoever have eaten in an unhallowed manner milk, khichree, goat's flesh, and things offered as food to the gods,—the eyes of those sinners, as they lie hurled to the ground gazing with starting eyes, are torn out, see! from their faces by Yama's servants with pincers.
- 61
- 62

* The dictionaries do not say what bird this is. I would suggest from the meaning of the word, that it means a Honey-Sucker (the commonest species of which is the Purple Honey-Sucker, *Arachnechthra asiatica*), or it may be the Hoopoe, *Upupa epops*, which also has a long slender beak (Jerdon, vol. I, pp 370 & 390.)

“And base men who have hearkened to blasphemy against gurus, the gods, and dvijas, and against the Vedas,—these servants of Yama continually drive iron wedges, red as fire, into the ears, of such wicked men who rejoice *in such things* though they bewail *the while*.

“Whoever, led by anger and covetousness, have broken up and destroyed beautiful rest-houses,* the abodes of gods and bráhmans, and assemblages in the temples of the gods,—Yama’s exceedingly cruel servants continually flay the skins of those men from their body by means of those sharp instruments.

“Whatever men have made water in the path of cattle, bráhmans, and the sun, these entrails of theirs are drawn out through the anus by crows.

“Where a man after having given his daughter to some one, gives her to a second person, truly that man is thus divided into many portions, and swept along in a stream of burning corrosive.

“Whatever man, moreover, engrossed in his own nourishment abandons his destitute children, dependants, wife and other relatives in a famine or in a disturbance, he indeed in his hunger thus gets portions of his own flesh, which Yama’s servants cut off and put into his mouth.

“Whoever through avarice abandons those who have sought protection and who are dependent *on him* for their livelihood, he indeed is thus tortured by Yama’s servants with tortures by means of machines.

“Men who check good deeds all their lives long are ground with the grinding of rocks, as *are* these evil-doers.

“Men who carry off pledges are bound with bands on all their limbs, and are devoured day and night by insects, scorpions, and ravens.

“Wicked men who indulge in sexual intercourse by day, and men who defile others’ wives, are worn away by hunger, have their tongues dropping from their palates by reason of thirst, and are racked with pangs.

* *Prapád*, road-side sheds for accommodating travellers with water.

- 75 "Moreover, see the "seemul tree"* with its long im-
thorns; mounted *thereon* the bodies of *sinner*s are pierced,
and they are foul with the streams of blood that pour forth.
- 76 "See also, O tiger-like man! these defilers of others' wives,
who are being destroyed by Yama's servants in the "mouse."
- 77 "Whatever man, deposing his spiritual preceptor, stub-
bornly pursues his learning or art,—he verily, bearing thus a
- 78 rock on his head, undergoes affliction in the public way, suffer-
ing exceeding pain, emaciated with hunger day and night, his
head quivering through the pain of his burden.
- 79 "Those who have discharged urine, phlegm or ordure
in water,—they, *such as* these *persons*, have come to a hell
stinking with phlegm ordure and urine.
- 80 "Pressed with hunger these men are devouring one another's
flesh—these *men* formerly did not eat according to the rules of
hospitality mutually.
- 81 "Those also who have discarded the Vedas and the fires
themselves kindling their own fires,—they, *such as* these *persons*
are repeatedly hurled down from the loftiest summit of a
mountain.
- 82 "Those men who have married virgin widows and have
grown old to the full extent of life,—these turned into worms
are consumed by ants.
- 83 "By receiving favours from an outcaste,† by performing
sacrifices *for an outcaste*, by constant attendance *on an outcaste*
a man ever reaches the condition of an insect *that lives among*
stones.
- 84 "The man, who eats sweetmeats all by himself, while his
relatives or his friends or a guest look on, eats a pile of
burning charcoal.
- 85 "This man's back is continually devoured by fearful wolves
because, O king! he was a backbiter of people.

* Sālmali, the Cotton or Silk-cotton tree, *Bombax malabaricum* (*heptaphyllum* Roxb.), the Bengali *simul*, the Hindustani *semal*. It is a large tree, common almost everywhere, with stout hard conical prickles (Hooker, vol. I, p. 346 Roxb., p. 514). Here it means a kind of instrument of torture.

† A kind of instrument of torture.

‡ See Canto XV. verse 1.

"Blind, moreover, deaf, dumb, this man roams about, sick with hunger—he, base man, was ungrateful to men who occupy themselves in conferring benefits.

"This man, who returns evil for good, working injury to his friends, very evil-minded, drops into Tapta-kumbha; thereafter he will suffer grinding; then *he will go* to Karam-bha-báluká;* next *he will undergo* mechanical tortures; then Asi-patra-vana; and rending with saw-like leaves. After experiencing, too, division by the thread of Fate and manifold torments, how he will obtain expiation herefrom I know not.

"Corrupt Bráhmans, for having assailed one another when assembled at S'ráddhas, drink verily the moisture that exudes from every limb.

"A gold-stealer, a bráhma-slayer, a drinker of spirituous liquors, a defiler of his guru's bed, remain, being burnt in blazing fire beneath, above, around, for very many thousands of years; thereafter they are re-born as men afflicted with leprosy, consumption, sickness and other *diseases*. And when again dead, they enter hell; and when again born, they undergo a similar malady until the end of the kalpa, O king!

"A cow-slayer also goes to hell for a rather less *period*, namely, during three lives.

"There is likewise a fixed ordinance regarding all minor sins.

"To what various grades of creatures, for what several definite sins, men go, when released from hell—listen to me while I recount that."

CANTO XV.

Conversation between the father and son—(Continued).

The exposition of sins and their punishments is continued, and Jada concludes his story of king Vipás-c'it—The king by his merit delivers all the inhabitants of hell and ascends to heaven.

Yama's officer spoke.

"For accepting anything of value from an outcaste,† let a dvija be born an ass: but let him who sacrifices for the outcaste become a worm, on his release from hell.

* See Canto XIII, verse 5.

† See Canto XIV. verse 83.

- 2 "But the dvija who has misbehaved towards his spiritual preceptor,* by coveting the latter's wife and the latter's property in his mind, undoubtedly becomes a dog.
- 3 "The man also who scorns his parents is born an ass; for reviling his mother and father he is born a mainá;† and he
- 4 who scorns his brother's wife becomes a pigeon; but for injuring her he becomes a tortoise.
- 5 "He who, while eating his brother's piṇḍa, does not pursue his brother's welfare, being overwhelmed with folly is indeed born after death a monkey.
- 6 "He who carries away a deposit is born a worm on his release from hell. And the detractor when released from hell
- 7 becomes a Rákshasa. And the man who destroys trust is born a fish.
- "For carrying off through folly paddy, barley, sesamum‡ seed, másh beans,§ kulattha beans,|| mustard-seed,¶ chickpeas,** beans,†† áman rice,‡‡ mudga beans,§§ whea

* Upādhyāya. † Śáriká; see note * p. 49.

‡ Tila, Sesamum, *Sesamum orientale*, Roxb. (*indicum*, Linnaeus); the modern *til* (Roxb., p. 491). Not in Hooker.

§ Másha, a kind of bean, *Phaseolus mungo*, variety *radiatus*, the Beng. *másh-kaláy*. It is esteemed the best of all the leguminous plants, and the meal is made into bread for many religious ceremonies. (Hooker, vol. I, p. 203; Roxb., p. 557.)

|| Kulattha, a kind of bean, *Dolichos biflorus*, the Bengali *kulatthi* (Hooker, vol. II, p. 210; Roxb., p. 563.)

¶ Sarshapa, Mustard, *Sinapis campestris*; which combines Roxburgh's *dichotoma*, (the Beng. *śádá rái* or *sarishá*, Hind. *sarson*), and *S. glauca* (the Beng. *sveta rái*). From both varieties an oil is expressed which is used in diet and for various other purposes. (Hooker, vol. I, p. 156; Roxb., p. 497.)

** C'ana, Chick pea or Gram, *Cicer arietinum*, the Beng. *buf*, *chaná* or *chholdá*; it is the same as *vartula*. (Hooker, vol. II, p. 176; Roxb., p. 56 Oliver, p. 196.)

†† Kaláya. This is the general name for most of the commonly cultivated kinds of beans, *Phaseolus*.

‡‡ Kalama, the *áman* (*hemanta*) or later rice, which is sown in May & June and is reaped in December and January. The *ásu* (*ásu*) or early rice is sown about April and reaped about August.

§§ Mudga, Green gram, *Phaseolus mungo*, the Beng. *mug* or *mug-kalá*

and flax, or other crops, a man void of understanding is born a large-mouthed rat resembling an ichneumon.

"Moreover for improperly touching another's wife he is born a horrible wolf. And the foolish sinner who violates his brother's wife *becomes* a dog, a jackal, a heron, a vulture, a snake, and a bird of prey,* by degrees. And the sinner, who has violated his friend's wife, his guru's wife, and the king's wife, becomes a cock-cuckoo when released from hell. The man of lustful soul is born a hog.

"Let him who hinders sacrifice liberality and marriage become a worm.

"And he who gives his daughter away twice is verily born a worm.

"He who obtains food, without giving some to the gods the pitris and bráhmans, is indeed born a crow when released from hell.

"He who scorns his eldest brother, or a brother who is like a father to him, is indeed born a curlew when dismissed from hell.

6 "And the súdra for approaching a bráhman-woman is born a worm; for begetting offspring of her, let him become an insect living within wood. And a c'andála *for the same sin* is born a hog, a small worm, a diver.†

7 "A man ungrateful, base among men, who returns evil for good, when released from hell is born a small worm, an insect, a bird, a scorpion also, and a fish, a crow, a tortoise, then a pukkaśa.

9 "For slaying an unarmed man, a man is born an ass. The murderer of a woman also and a child-slayer are born worms.

"But for stealing victuals a man is born a fly.

0 "There is moreover a difference among victuals, listen thereto. For taking rice-food, he is born a cat, when quit

fáśha (see note § above) is a variety of this. (Hooker, vol. II, p. 203; Roxb., . 556).

* Kan-ka. This must mean a bird of prey. Vaka which is a synonym as just been mentioned.

† Madgu; see note * p. 31.

- 21 from hell ; but for taking rice-food mixed with sesamum an
oil-cake *he is born* a rat ; and for taking clarified butter
22 an ichneumon ; *for taking* goat's flesh, a crow, a diver.* H
who carries away fish-meat *becomes* a crow ; he who carries
away venison a hawk ; but when salt is taken away, *the offer-*
der becomes a water-crow :† when curdled milk *is taken away*
23 a worm ; and for stealing milk he is born a hen-heron ;
24 but he who steals oil is born a cockroach ; for taking honey
a man is born a gad-fly ; for taking a cake, an ant ; § but for
25 stealing pulse|| a small house-lizard ;

“ For stealing distilled spirits let the sinner become a
francolin partridge ; ¶ and for taking iron be born a crow
26 When brass is carried off, *he is born* a green pigeon ; *
when a silver vessel *is carried off*, a pigeon ; but for taking
27 a golden vessel, he is born a worm ; and for stealing
a garment of woven silk he becomes a partridge ; †† and
when a silk garment is taken away he is born a silk-

* See note † p. 85.

† Vic'i-káka. I do not find this in Prof. Monier-Williams' Dictionary. I would suggest that it is a Tern, most probably the Black-bellied Tern, *Sterna javanica*, which has a black and grey plumage and is found in every river in India. The Terns are commonly called *yangú-chil* or *gáng-chil*, i. e., the river kite. (Jerdon, vol. II, pp. 834 and 840.)

‡ Baláká. Baláká is the Pond Heron or Paddy-bird, *Ardeola leucoptera*, the Beng. *konch-bak*. (Jerdon, vol. II, p. 751.)

§ Pipílíka ; the modern pipirá or piprá denotes the larger species of ants.

|| Nishpáva ; this appears to be a general name for most kinds of pulse.

¶ Tittiri, the Francolin or Meadow partridge, of which there are two species in India, (1) the Black partridge, *Francolinus vulgaris* (the modern *titir* or *kala-titar*) which is found throughout the whole of Northern India, and (2) the Painted partridge, *F. pictus* (also called *kala-titar*) which is found in Central and part of Southern India. (Jerdon, vol. II, pp. 558 and 561). The former is probably the bird meant here.

** Háríta ; see note ** p. 28.

†† Krakara. Prof. Monier-Williams says this is *Perdix sylvatica*, but I do not find any such name in Jerdon. It is probably either the Grey partridge, *Ortygornis ponticeriana*, which is common throughout the greater part of India, or the Kyah partridge, *O. gularis*, which is found throughout Behar and Bengal. (Jerdon, vol. II, pp. 560, and 572.)

worm; when very fine cloth, an instrument of horn* and fine cloth are carried off, the sinner is born a parrot; and so too for taking a garment of goat's-hair or sheep's wool, and a linen one; when a cotton thing is taken away he is born a curlew; and the stealer of a barken thing *is born* a pond-heron; for taking paint and potherbs *he is born* a peacock. The man who carries off a red garment becomes a jivanjiva pheasant;† for taking splendid perfumes let him become a musk-rat; and *for taking* clothes a hare; for theft of fruit a man *becomes* a eunuch; *for theft* of wood, a wood-insect;‡ and a flower-stealer *becomes* a poor man; a carriage-stealer lame; and one who takes vegetables *becomes* a green pigeon;§ and one who takes water a pied-crested cuckoo.|| One who takes away land, after going to Raurava and the other very terrible hells, becomes grass, a bush, a creeper, a climbing shrub, a reed and a tree by degrees; and the man afterwards, when his sins have been diminished to insignificance, becomes a worm, an insect, and a grasshopper, a bird, an aquatic animal, a deer; and having attained the condition of kine, and despicable castes such as c'aṇḍāla and pukkaśa, *he becomes* lame and blind, deaf, leprous, and afflicted with pulmonary consumption; he is seized with diseases affecting the mouth and the eyes and the anus; and he becomes epileptic; he attains also the condition of a śúdra. This truly is known to be the course of stealers of cattle and gold.

“And fierce men who steal learning, who fall short in their rewards to the guru; the man who makes another's wife his own wife,—he becomes a eunuch, the foolish man, when escaped from the torments *of hell*.

“He who makes the Homa oblation in unkindled fire is born afflicted with the pains of indigestion, and dyspeptic.

“Abuse of others, the returning evil for good, hurting

Sárngika. I do not find this word in the dictionary.

Jivan-jiva or jiva-jivaka. See note †† p. 28.

Ghuṇa-kítaka: or, an armadillo.

Hárita: see note ** p. 28.

Ç'átaka: see note † p. 29.

40 the vitals of others, coarseness, and cruelty, paying court to
other men's wives, perfidy in taking other people's property
41 and contempt of the gods, dishonesty, fraud towards men,
and avarice, manslaughter, and the continued performance
42 also of whatever things are forbidden;—one should know
these to be the after-characteristics of those who are released
from hell.

“Compassion towards *all* creatures, concord, aid to other
43 people, truth, speech directed towards the welfare of *all*
creatures, inculcation of the authority of the Veda, veneration
of gurus devarshis Siddhas and rishis, association with the
44 good, hospitality, study, friendship,—let the wise man under-
stand these and whatever other things constitute the deeds
45 of truth and righteousness, *to be* the marks of sinless men
who have quitted Svarga.

46 “This I have declared explicitly to thee, O king! con-
cerning men, holy and wicked, who eat the fruits of their
own actions. Come then, we go elsewhere. Thou hast now
seen everything, for thou hast seen hell. Come then, let
us go elsewhere.”

The son spoke.

47 Thereupon the king prepared to follow him; and then a
cry went up from all the men that abode in torment, ‘Be
48 gracious, O king! stay but a moment, for the air that clings
49 to thy body gladdens our mind, and entirely dispels the
burning and the sufferings and pains from *our* bodies, O
tiger-like man! Be gracious, O king!’

50 On hearing this their entreaty, the king asked that servant
51 of Yama—“How do I afford gladness to these men? Have
I done such a mighty deed of merit in the world of mortals,
wherefrom *falls* this gladdening shower? Declare *me* that.”

Yama's officer spoke.

52 “Inasmuch as thy body was nourished with the food that
remained, after the pitris the gods guests and servants *were*
53 *satisfied*, and since thy mind was attached to them, hence
the air that clings to thy body brings gladness; the torment, O

king! does not hurt the evil-doers. Whereas thou didst offer the horse-sacrifice and other sacrifices according to precept, hence from seeing thee Yama's engines weapons fires and crows, *which* cause intense suffering, such as crushing cutting burning and so forth, grow mild, O king! when counteracted by thy majesty."

The king spoke.

"Neither in Svarga nor in Brahma-loka do men experience such joy, methinks, as arises from conferring bliss on suffering creatures. If, while I am present, torment does not hurt these men, here then, fair Sir, I will remain firm as a mountain."

Yama's officer spoke.

"Come, O king; we proceed. Enjoy the delights won by thine own merit, casting aside here the torments of evil-doers."

The king spoke.

"For that reason* I will not go as long as these are in sore suffering. From my near-presence the denizens of hell grow happy. Fic on the sickly protection-begging† life of that man, who shews no favour to one distressed, even though he be a resolute foe! Sacrifices, gifts, austerities do not work for the welfare of him, who has no thought for the succour of the distressed. Whoever bears a cruel mind towards children, the sick and such like, and towards the aged also, I do not hold him human; he is truly a Rákshasa. But if these men have pain originating in hell, whether produced by the heat from fire, or produced by overpowering smells, and *if they* have the intense pain arising from hunger and thirst that causes faintness, yet the grant of deliverance to them excels, I consider, the joy of Svarga. If many sufferers shall obtain happiness, while I undergo pain, should I not in truth embrace it? Go thou not therefore long."

For *tasmát* read *asmát*, (from hence)?

For *śaraṇārthanam* read *śaraṇārthanam* (from *arthanā*), since *jīvanam* is
 ter?

Yama's officer spoke.

- 66 "Here have both Dharma and Indra arrived to lead thee away. Thou must certainly depart from us: go therefore O king!"

Dharma spoke.

- 67 "Fittingly worshipped by thee, I lead thee to Svarga mount this heavenly chariot and linger not; let us go."

The king spoke.

- 68 "Men in thousands, O Dharma! suffer pain here in hell and being in affliction they cry to me to save them; hence depart not."

Indra spoke.

- 69 "These evil-doers have come to hell in consequence of *their own* deeds; thou also, O king, must go to Svarga in consequence of thy meritorious deed."

The king spoke.

- 70 "If thou dost know, thou, O Dharma, or thou, O Indra S'aci's lord, how great indeed is my authority, then deign to speak aright."

Dharma spoke.

- 71 "Just as drops of water in the sea, or as stars in the sky
72 or as showers of rain, as the sands in the Ganges—just as
these drops of water and other things are innumerable,
Mahá-rāja! even so thy merit is in truth beyond reckoning
73 In thy evincing now this compassion here in the hells, the
reckoning of that *merit* of thine has verily amounted to
hundred thousand. Then go, O king! enjoy then the abode
74 of the immortals; let these also consume away in hell the
sin arising from their own actions!"

The king spoke.

- 75 "How shall men attain their desire in things connected
with me, if in my presence these *people* gain no prosper-
76 Hence, whatever good deeds I possess, O lord of the *thi*
gods! by means thereof let the sinners who are undergoing
torment be delivered from hell!"

* For *arhathaḥ* read *arhatha*?

Indra spoke.

"Thus hast thou, O king! gained a more exalted station : see too these sinners delivered from hell !"

The son spoke.

Then fell there a shower of flowers upon that king, and Hari making him mount the heavenly chariot led him to the heaven-world. Both I and the others, who *were* there, were released from the torments ; thereafter we entered the other earthly existences, as determined by the results of our own actions.

Thus these hells have been reckoned up, O bráhmaṇ ! And for what particular sin to what particular kind of creature a man descends, it has all been recounted to thee in detail, as I saw it of yore, having gained the accurate knowledge that springs from previous experience. What else do I tell thee next, noble sir ?

CANTO XVI.

Anasúyā's gain of a boon.

The father asks Jaḍa for instruction on yoga or religious devotion—Jaḍa begins a long exposition, which starts with a story of Anasúyā—A certain bráhmaṇ was cursed by Mūṇḍavya at night that he should die at sunrise, and his devoted wife restrained the sun from rising—All activity ceased, and the gods in alarm besought Atri's wife Anasúyā—At her exhortation the wife relents, the sun rises, and the bráhmaṇ dies, but is restored to life by Anasúyā—Anasúyā obtains from the gods the boon that Brahmá, Vishṇu and Śiva should be born her sons, and that she should attain yoga.

The father spoke.

Thou hast declared to me, O son, the established nature of mundane existence which should be shunned exceedingly, a nature which is immutable like the rope and bucket at a well. I have thus then learnt it in its entirety such as it is. Say, what must I do in this thus-ordained *mundane existence* ?

The son spoke.

- 3 If, O father, thou dost believe my word implicitly, then
 abandoning thy condition as a house-holder become a dis-
 4 tinguished hermit. Following that *vocation* according to
 precept, forsaking thy fire and possessions, directing thy soul
 towards the Supreme Soul, indifferent in regard to the various
 5 opposites,* relinquishing thy property, become a mendicant
 eating only every other meal, subdued in soul, unwearied
 grown intent on religious devotion,† withdrawn from contact
 6 with external things. Thereafter thou shalt attain to that
 religious devotion,—which is the cure for connexion with
 pain, the cause of final emancipation from existence, incom-
 parable, unutterable, devoid of *worldly* attachments; through
 connexion with that *devotion* thou wilt never again have union
 with living beings.

The father spoke.

- 7 My son, tell me next of yoga, or religious devotion, the
 cause of final emancipation from existence; by which I may
 escape such suffering as this, when *I am* again born among
 8 living beings. Since I am intent on attachments, and my son
 does not by reason of the bonds of mundane existence attain
 to religious devotion, being itself even devoid of religious
 9 devotion,‡ speak now of that religious devotion. Sprinkle
 with the water of thy words, which are cool with the
 water of the knowledge of Brahma, me whose body and
 mind are disordered with pain through the heat of the sun of
 10 mundane existence. Re-vivify with the draught of the nectar
 of thy words me, *who am* bitten by the black serpent of igno-
 11 rance, who am in anguish from its venom, and dead. Hasten
 with the keys of the knowledge of approved goodness, libera-
 me, *who am* galled by the chains of selfishness in the matter
 of son, wife, home and land.

* Pleasure and pain, &c.

† Yoga.

‡ Or "devoid of means;" there seems to be a pun on the word *yoga*.

The son spoke.

Listen, dear father! how of yore the wise Dattátreya, when duly questioned, expounded *the system of religious devotion* at length to Alarka.*

The father spoke.

Whose son was Dattátreya? Again, how did he discourse about religious meditation? And who was the distinguished Alarka, who enquired concerning religious meditation?

The son spoke.

There was a certain Kauśika bráhmaṇ in the town Prati-shthána; he by reason of sins committed in other births was diseased with leprosy. His wife used to honour him her husband, thus diseased, as a god, by anointing his feet, kneading his limbs, bathing, clothing, and feeding him, and by cleansing the flow of mucus, blood etcetera, and with attendance in private, and with affectionate conversation. Though always exceedingly venerated by that modest lady, he being harsh continually menaced her by reason of his excessively fiery temper. Nevertheless his wife, bowing *before him*, used to esteem him a divinity;† nevertheless she used to esteem him, who was extremely loathful, as superior to all.

Being also of a constantly roaming disposition, the bráhmaṇ ordered his wife—"Do thou bring me to her dwelling. Procure for me that courtesan whom I saw living in her house in the high-way, O religious one; she indeed dwells in my heart. I saw the maiden at sunrise, and here is night come upon us. She does not depart from my heart, ever since I saw her. If she, lovely in every limb, with large hips and swelling breasts and slender body, does not embrace *me*, then thou wilt indeed behold me die. Beautiful is love among mankind; and she is courted by many; and I am unable to go; it appears perplexing to me."

Then having heard that speech of her husband who was sick with love, she his consort, sprung of a high family, very

* For *Anarkáya* read *Alarkáya*, see Canto XXXVI.

† For *davatam* read *dairatam*.

- 25 virtuous, faithful to her husband, gathered a compact retinue
and took abundance of money, and bearing her husband on
26 her shoulder, moved on, slow in her gait, along the high
road, in the cloud-covered night, while the sky was revealed
by the fitful lightning; for the bráhma lady was desirous
of doing her husband pleasure.
- 27 And on the road, the bráhma, while borne on his wife's
shoulder, through fear of thieves in the darkness pushed
28 away Mándavya, who was no thief and who was afflicted with
grievous pain, being impaled on a stake. Enraged at the
29 brush with a foot, Mándavya addressed him—"He, who
has with his foot pushed me away who am thus exceedingly
afflicted, he sinful in soul, base among men, has gotten a
30 miserable condition. At sunrise, helpless, he shall be bereft
of life assuredly: at the sight of the sun indeed he shall
31 perish." Thereupon his wife hearing that most cruel curse
exclaimed distressed—"The sun verily shall not arise!"
- 32 Then the sun failed to rise, and there was continual night
for many lengths of day. Thereupon the gods grew afraid
33 *fearing* "How indeed should not all this *universe* pass into
dissolution, when the Vedas are not uttered, and when it is
deprived of oblations with fire and of the Svadhá and Sváhá?
- 34 Without the ordinance of day and night, there is an end of
months and seasons: and again from the cessation of these
south and north are not known in the sun's half yearly course
- 35 And without knowledge of the half yearly course where would
be time, *such as* the year? Without the year no other know-
36 ledge of time exists. By reason of the utterance of that
devoted wife, the sun rises not: without the sun's rising
bathing giving of gifts and the other actions *can* not indeed
37 *exist*; nor indeed does the fire spread, and sacrifices are seen
to cease; nor indeed do we get satisfaction without the home
38 sacrifice. Mortals satisfy us with the appropriate shares of
the sacrifices: we favour mortals with rain for the perfect-
39 ing of their grain and other *crops*. When plants have
ripened, mortals sacrifice to us with sacrifices; worshipped in
40 their sacrifices &c., we bestow on them their desires." For

we pour rain downwards, and mortals make their rain ascend; for we rain with showers of water, men with showers of clarified butter. And evil-minded men, who do not give us the periodical sacrifices,* *being* greedy eat themselves our share of the sacrifice. We defile the water, the sun, fire and the winds, and the earth for the destruction of those mischievous sinners. Through partaking of bad water &c., very dire portents work towards the death of those doers of evil deeds. But to those high-souled men, who after delighting us consume the remainder themselves, let us allot the blissful worlds. Therefore all this *universe* of a truth does not exist, unless these things increase and endure. How indeed may the days be liberated?"—*so* conversed the gods with one another.

Having heard the speech of these assembled gods who were fearful of the destruction of the sacrifices, the god Brahmá spoke, "Majesty is subdued by majesty indeed, and austerities also by austerities, O ye immortals! Hearken therefore to my advice. Through the might of the faithful wife the sun does not rise, and from his not rising loss befalls mortals and you. Hence do ye, through desire that the sun should rise, propitiate Atri's faithful wife Anasúyá who is rich in austerities."

The son spoke.

She, propitiated by them when they resorted to *her*, said "Let your wish be asked for." The gods petitioned for day, saying "Let it be as before!"

Anasúyá spoke.

"The might of a faithful wife may not be lost in any wise. Hence while honouring that good *lady*, I will liberate the day, O ye gods! that day and night may again exist, and that that good *lady's* own husband shall not perish."

The son spoke.

Thus having addressed the gods, she the beautiful went to

* Nitya-naimittikí; see Canto XXX.

her temple, and being asked by that lady regarding the welfare and righteousness of her husband, spoke.

Anasúyá spoke.

54 "Perchance thou rejoicest, O blessed *lady*, at the sight of
thy husband's countenance! Perchance too thou esteemest thy
55 husband far above all the gods! Through obedience indeed
to my husband I have gained a great reward; through the
obtainment of the results of every wish obstacles have been
56 removed. Five debts a man must ever discharge, O virtuous
lady. Thus, he must amass wealth according to the duties
57 of his own caste: and he must next apply the wealth gained
to a fitting object according to the precepts: he should always
live full of compassion, observing truth, candour, austerities
58 and liberality: and he must daily perform the ceremonies
prescribed by the S'ástras and free from anger and enmity
59 with faith preceding, according to his ability. A man with
great pain gradually obtains the worlds specially allotted to
his own caste, such as that of the Prajá-patis and other worlds
60 O virtuous *lady*. So women by obedience to their husbands
obtain half of the entire merit painfully earned by their
61 husbands. There is no separate sacrifice for women, nor
śráddha, nor fasting: for by obedience to their husbands
62 indeed they reach these desired worlds. Therefore, O vir-
tuous and exalted *lady*, let thy mind ever be turned toward
obedience to thy husband, since a husband is a *wife's* supreme
63 bliss. Whatever worship the husband may offer by right
ceremonies to the gods, and whatever to the pitris and guests
even one half of that does the wife, whose mind is centred on
him alone, enjoy by very obedience to her husband."

The son spoke.

64 Having heard that her speech, the lady saluted Atri
wife Anasúyá respectfully in return, and replied thus to her—
65 "Happy am I, favoured am I, and regarded by the gods am
I, since thou, O *lady* blessed by nature, again increasest my
66 faith. I know this—none among women has a condition
equal with her husband, and love for him tends to her benefit

in this world and the next; through her husband's favour both here and after death, O illustrious *lady*, a woman gains happiness; for a husband is a woman's deity. Do thou, being such a *woman*, O exalted *lady*, tell me who have reached thy temple, what I, a noble* *woman*, must do, or what my noble husband must do, O beauteous one!"

Anasúyá spoke.

"Indra and these gods in distress have approached me; they are searching for the day and night, the virtuous acts prescribed for which have been discarded in consequence of thy speech. They beg for the natural uninterrupted continuance of day and night: I am come for that object, and do thou listen to this my speech. Through the absence of day there is the absence of all sacrificial ceremonies; through the absence of these the gods do not get their nourishment, O ascetic *lady*. Through the destruction of day also all work is cut short; from the destruction thereof the world will perish through drought. Therefore if thou desirest to deliver this world from calamity, be gracious, O virtuous *lady*, to the worlds; let the sun run his course as before."

The bráhmaṇ lady spoke.

"Māṇḍavya exceedingly furious, O illustrious lady, has cursed my lord, saying 'at sunrise thou shalt meet thy doom!'"

Anasúyá spoke.

"If, however, it pleases thee, O lady, then at thy word I will make thee even a new husband, in form the same as before. For I must in every way propitiate the majesty of faithful wives, O high-born *lady*—thus I do thee honour."

The son spoke.

On her saying 'be it so!' the ascetic *lady* Anasúyá then summoned the sun, raising up the arghya oblation, at midnight on the tenth night. Then the adorable sun, in appearance ruddy as the full-blown lotus flower, with wide disc, rose aloft above the mighty mountain. Forthwith indeed

* For *dryádá* read *dryayá* ?

her husband was bereft of life and fell on the ground ; and she caught him as he fell.

Anasúyá spoke.

- 80 "Be not dejected, O lady ; behold my power. Thou
hast succeeded through thy obedience to thy husband
81 What further need hast thou of austerities ? Since I have
nowhere seen another man equal to thy husband, in form
in disposition, in intellect, with sweetness of speech and
82 other adornments, in very truth let this bráhmaṇ, freed
from sickness, young again, obtain life in company with his
83 wife for a hundred autumns. Since I see no other deity than
equal of thy husband, in very truth let this bráhmaṇ regain
84 his life in sound health. Since thy* effort is constantly
directed to propitiate thy husband by deed mind and word
let this dvija then come to life."

The son spoke.

- 85 Then the bráhmaṇ arose, free from illness, young again,
with his own lustre illuminating the dwelling, as it were an
86 ever-youthful god. Then there fell a shower of flowers, accompanied
with the strains of heavenly instruments and other musical instruments.
And the gods were delighted and said to Anasúyá.

The gods spoke.

- 87 "Choose a boon, O blessed lady. Inasmuch as thou hast
accomplished a great matter for the gods, therefore the gods
will grant thee a boon, O ascetic lady."

Anasúyá spoke.

- 88 "If ye gods headed by Brahmá, being favourable, will grant
89 me a boon, and if ye deem me worthy of a boon, then let
Brahmá, Viṣṇu, and Śiva become sons to me, and let me
in company with my husband attain religious devotion,
the end that I may be delivered from affliction."
90 "Be it so," exclaimed Brahmá, Viṣṇu, Śiva and the other
gods to her ; and they departed, duly honouring the ascetic
lady.

* For mama read tava ?

CANTO XVII.

The Birth of Dattatreya.

The Prajā-pati Atri begot three sons by his wife Anasúyá, namely, Soma, Dattatreya, and Durvásas, who were incarnations of portions of Brahmá, Vishṇu and Śiva respectively—Their offices are described—Dattatreya, assembling young Munis about himself, tested their loyalty, by living immersed in a lake and by revelling in sensual pleasures.

The son spoke.

Then after many days' time the adorable Atri, the second son of Brahmá, looked upon his wife Anasúyá. Her, bathed after menstruation, very lovely in body, seductive and perfect in form, free from blame, the love-possessed Muni enjoyed mentally.

But while he contemplated her, a powerful wind through and above brought the change that was produced in her. The ten regions of the sky seized the white-lustred form of Brahmá, as it fell all around, in the form of Soma, characterized by passion. That mental Soma was begotten in her as the son of the prajā-pati Atri, the life and possessor of every excellence. Magnanimous Vishṇu being pleased begot of her Dattatreya, the bráhmaṇ, in whom goodness predominated, by production from his own body. Dattatreya was he called; he sucked Anasúyá's breast: he was Vishṇu indeed incarnate; he was Atri's second son. He issued from his mother's womb seven days afterwards, being enraged on seeing that the haughty king of the Haihayas was near and was offending Atri, being angry he at once desired to burn up the Haihaya. Filled with indignation at the long pains and toil of his residence in the womb, a portion of Śiva was born as Durvásas, in whom darkness predominated. Thus three sons were born of her, being portions of Brahmá, Śiva and Vishṇu.

Brahmá became Soma, Vishṇu was born as Dattatreya, Śiva was born as Durvásas, through the boon granted by the gods. The prajā-pati Soma, ever causing creepers and medi-

cinal plants and mankind to grow with his cool rays, abide
 13 in Svarga. Dattatreya protects offspring from destruction
 by the malignant Daityas : and Vishnu's portion must also be
 14 known as the benefactor of the docile. Durvāsas, the ador-
 able birthless god, destroys the scorner ; assuming a formidable
 15 body, he is haughty in look mind and speech. The adorable
 prajā-pati, the son of Atri again created the Soma plant.
 Dattatreya also, *being* Vishnu, enjoyed objects of sense while
 16 engaged in profound meditation. Durvāsas, deeming his
 father and mother to be the chiefest object of devotion,
 assuming the form known as 'frantic,' roamed about the earth.
 17 Surrounded by the sons of Munis, the lordly yogi Dattatreya
 also, desirous of obtaining exemption from *all* attachments,
 18 long immersed himself in a lake. Nevertheless those youths,
 resorting to the bank of the lake, did not forsake him, who
 19 was magnanimous and exceedingly benign. When after a
 hundred heavenly years were ended, all those youthful Munis,
 through affection for him, still forsook not the bank of the
 20 lake, the Muni, taking his noble wife clothed in heavenly
 raiment, beautiful and plump in form, arose from the water
 21 thinking, "If these sons of Munis shall forsake me because
 of the presence of a woman, then I will remain free from all
 22 attachments." When nevertheless the sons of the Munis did
 not forsake him, he next drank intoxicating liquors in com-
 23 pany with his wife. Thereupon they did not forsake him
 though he was engrossed in drinking spirituous liquor
 company with his wife, and though he was rendered impu-
 by addiction to singing, musical instruments and such like
 24 and also by intercourse with his wife ; deeming that the high
 souled *Muni* when with her was detached from religious rites.
 The lord of yogis, although drinking spirituous liquor, incurred
 25 no fault. Dwelling like Mātariśvan within the abodes
 c'andālas, drinking strong drink he, skilled in yoga, the k

* The text appears to be corrupt. Another reading has been suggested
 Babu Hari Mohan Vidyābhushan, the pandit of the Bengal Asiatic Society
 from a MS., *atréṣa putráḥ* for *atréṣa punaḥ* ; this is preferable and I have adopted it.

of yogis, attended by his wife, performed austerities, being meditated on by yogis who longed for deliverance from mundane existence.

CANTO XVIII.

Garga's speech.

Arjuna the son of Kṛita-vīrya, on succeeding to his kingdom, resolves to rule worthily—His minister Garga advises him to propitiate the Muni Dattātreyā—And narrates how, when the Daityas and Dānavas had conquered the gods, the gods by Vṛihaspati's counsel propitiated Dattātreyā, who, being an incarnation of Viṣṇu, was enjoying himself with Lakshmi; and how, when the demons penetrated to Dattātreyā's hermitage and seized Lakshmi, they were destroyed by Dattātreyā.

The son spoke.

Once upon a time Arjuna, the son of Kṛita-vīrya, when Kṛita-vīrya had departed to heaven, being invited by the ministers and family priest and by the citizens to be inaugurated as king, spoke thus—

“It is not I will wield regal sway, which surpasses hell, O ministers, if I leave that foolishly unaccomplished, for the sake of which taxes are levied. Merchants, giving the twelfth part of their wares to the king, travel on the road protected from robbers by the watchmen. And the herdsmen and husbandmen giving the sixth part of the ghee, buttermilk and other produce, enjoy the rest. If the merchants gave a larger portion than that out of all their wares and other property, then that would tend to the destruction of the sacrifices and pious works of the extortionate king who took it. If people who allow that and other livelihoods are protected by others, well is surely the lot of a king who takes the sixth part as his revenue. This has been decreed by men of old as the permanent income of a king. When a king fails to afford protection from thieves, that is the same as theft; and it would be sin in a king. Therefore if, by performing austerities, he has gained

- 9 the coveted position of a yogi, he is the only king who possesses power to protect the earth. Therefore I indeed will be a weapon-bearer in the earth, worthy of honour, endowed with prosperity; I will not make myself a participator in sin."

The son spoke.

- 10 Understanding that his resolve, standing among the ministers spoke the leading Muni, Garga by name, mighty in intellect, advanced in age.
- 11 "If thus thou desirest to act, rightly to govern the kingdom, then hearken to my speech and act, O royal scion!
- 12 Propitiate, O king, Dattátreya, the illustrious, who made his abode once in a bucket, who protects the three worlds,
- 13 who is busied in religious devotion, who is illustrious, who looks impartially everywhere, who is a portion of Vishnu, the
- 14 upholder of the world, incarnate on earth. By propitiating him the thousand-eyed Indra gained his abode, which had been seized by the evil-minded Daityas, and slew the sons of Diti."

Arjuna spoke.

- 15 "How did the gods propitiate majestic Dattátreya? And how did Indra regain his godhead, of which he had been deprived by the Daityas?"

Garga spoke.

- 16 "There was a very fierce contest between the gods and Dánavas. The lord of the Daityas was Jambha, and the leader
- 17 of the gods was Sací's spouse. And while they fought a heavenly year elapsed. Then the gods were worsted, the Daityas were victorious. The gods led by Vipra-c'itti were
- 18 vanquished by the Dánavas: they strove to flee, being dispirited at the victory of their enemies. Desirous of compassing the slaughter of the army of Daityas, accompanied by the Bálikhilyas* and Rishis, they approached Vṛihaspati and
- 20 took counsel. Vṛihaspati said, 'Deign to gratify with your faith Dattátreya, Atri's high-souled son, the ascetic, who is
- 21 occupied in improper practices. He the boon-giver will grant

* Read 'Bala-khilyas'? These are divine personages of the size of the thumb.

you a boon for the destruction of the Daityas; then, O gods, shall ye and your friends slay the Daityas and Dánavas.'

- 22 "Thus exhorted the gods then went to Dattátreya's hermitage, and they beheld the high-souled Muni, attended by
23 Lakshmi, hymned by Gandharvas, and engrossed in quaffing spirituous liquor. Approaching they expressed in words their salutations to him, which were the means of accomplishing
4 their objects. And the heaven-dwellers lauded him; they offered him food, viands, garlands and other *presents*; when he stood, they stood near; when he moved, they moved; when
5 he reposed on his seat, they worshipped him with heads down-bent. Dattátreya addressed the prostrate gods, 'What desire ye of me, that ye do me this obeisance?'

"The gods spoke.

- 6 'The Dánavas, headed by Jambha, have attacked and seized upon the earth the atmosphere and the third world, O tiger-
17 like Muni, and our shares of the sacrifices entirely. Employ thou thy wit to their destruction and our deliverance, O sinless one! Through thy favour do we desire to regain the three worlds which *they now* possess.'

"Dattátreya spoke.

'I am drinking strong drink, I have remnants of food in my mouth, nor have I subdued my senses. How is it, O gods, ye seek for victory over your enemies even from me?'

"The gods spoke.

- 1 'Thou art sinless, O lord of the world; no stain hast thou, into whose heart, purified by the ablution of learning, has entered the light of knowledge.'

"Dattátreya spoke.

'True is this, O gods! all learning have I, who am impartial in view: but by reason of association with this woman I am now impure after eating. For commerce with women when continually pursued tends to depravity.'

•"Thus addressed, the gods then spoke again.

“ The gods spoke.

- 32 ‘ This woman, O sinless bráhmaṇ ! is the mother of the
world ; she is not depraved, even like the sun’s halo of rays,
which touches the dvija and the c’aṇḍála alike.’

Garga spoke.

- 33 “ Thus accosted by the gods, Dattátreya then with a smile
spoke thus to all the thirty *gods* ;—‘ If this be your opinion,
34 then summon all the Asuras to battle, O most virtuous gods,
35 and bring them here before my view—delay ye not—in order
that the glory of their strength may be consumed by the fire
of my glance, and that they may all perish from my sight.’
- 36 “ The valiant Daityas, summoned to battle by the gods in
compliance with that his advice, advanced with fury against
37 the troops of the gods. The gods being slaughtered by the
Daityas were quickly demoralised by fear ; they fled in
38 body, seeking protection, to Dattátreya’s hermitage. Even
there the Daityas penetrated, driving forward the heaven
dwellers, and saw the high-souled mighty Dattátreya ; and
39 seated at his left side his wife, Lakshmi, loved by all the
worlds, beauteous, her shape most graceful, her countenance
40 like the moon, her eyes lustrous as the blue water-lily,* her
hips large and breasts full, uttering melodious speech, adorned
41 with every womanly virtue. Seeing her before them, the
Daityas, seized with longing, could not bear the intense love
42 with fortitude ; and pined in mind to carry her off. Desisting
from the gods, but desirous of seizing the lady, they were
shattered in vigour, being bewitched by that sin. Then con-
43 pact together they spoke—‘ If only this jewel of womankind
in the three worlds might be our prize, successful then *show*
44 *we all be*—this is our engrossing thought. We are resolved
therefore, let us all, foes of the gods, raise her up, place her
in the palki, and bear her to our abode.’
- 45 “ Thereupon possessed with longing and thus mutually ex-
horted, afflicted by love, the united Daityas and Dánava
46 raised up his virtuous wife, mounted her in the palki, and

* Nilotpala, the blue water-lily, see note † page 29.

placing the palki on their heads set off for their own homes.
 7 Thereon Dattátreya smiling spoke thus to the gods—' Bravo !
 ye prosper ! Here is Lakshmi borne on the heads of the
 Daityas. She has passed beyond the seven stations, she will
 reach another, a new one.'

" The gods spoke.

3 ' Say, O lord of the world, in what stations has she her
 abode ; and what result of a man's does she bestow or destroy ?'

" Dattátreya spoke.

1 ' When stationed on the foot of men, Lakshmi bestows a
 habitation ; and when stationed on the thigh, clothing and
 manifold wealth ; and when taking her position in the
 pudenda, a wife ; when resting in the bosom, she grants
 offspring ; when stationed in the heart, she fulfils the thoughts
 of men. Lakshmi, is the best *fortune* of fortunate men.
 When resting on the neck, she adorns the neck with loved
 relatives and wives, and close contact with those who are
 absent. When abiding in the countenance, the sea-born *god-*
dess bestows beauty fashioned according to her word, real
 command also, and poetic fire. When mounted on the head,
 she forsakes *the man* and thence resorts to another abode. And
 here, mounted on their head, she will now desert these *Dai-*
tyas. Therefore seize your arms and slay these foes of the
 gods ; nor fear them greatly ; I have rendered them impotent ;
 and through touching another's wife their merit is consumed,
 their might is broken.

Garga spoke.

" Thereupon those enemies of the gods, being slain by divers
 weapons and their heads being assailed by Lakshmi, perished—
 thus have we heard. And Lakshmi, flying up, reached the
 great Muni Dattátreya, being hymned by all the gods who
 were filled with joy at the slaughter of the Daityas. There-
 upon the gods, prostrating themselves before the wise Dattá-
 treya, gained as before the uppermost heaven, being freed from
 affliction. Likewise do thou also, O king ! if thou wishest to
 obtain matchless sovereignty according to thy desire, straight-
 way propitiate him."

CANTO XIX.

The Episode of Dattátreya.

King Arjuna, taking Garga's advice, propitiates Dattátreya, who grants him the boon that he should reign righteously, prosperously and gloriously—Arjuna is then installed in his kingdom, and his reign is described—The blessedness of worshipping Vishṇu, who is Dattátreya, expounded—The story of Alarka is then begun.

The son spoke.

- 1 Having heard the Rishi speak thus, king *Arjuna*, Kṛitavírya's son, proceeded to Dattátreya's hermitage and wor-
- 2 shipped him with faith; by kneading his feet and other services, and by offering honey and other *delicacies*, and by bringing garlands, sandal, and other perfumes, water, fruit &c.;
- 3 also with preparations of rice, and by removing the Rishi's fragments of food. Pleased *therewith* the Muni addressed the
- 4 king in the very same way, as he had formerly addressed the gods.

"Ever indeed am I an object of reproach for my enjoyment of spirituous liquor and other *bodily pleasures*, and an object of reproach for this enjoyment in that I have my wife here by my side.* Deign thou not thus to obstruct me who am unable to benefit *thee*; O conciliate one who is able."

- 6 Thus the Muni addressed him; and Arjuna Kártavírya, recalling that speech of Garga's, replied then, bowing before him.

Arjuna spoke.

- 7 "Why dost thou beguile me, my lord, resorting to thy illusory devices. Sinless thou art, and this bráhmaṇ lady is the path of all existence."

- 8 Thus invoked, the benign bráhmaṇ answered him, the illustrious Kártavírya, the subduer of the earth.

- 9 "Choose thou a boon; since thou hast declared my secret I have felt thereby intense gratification in thee to-day,⁰
- 10 king. And the men who shall worship me with perfumes, garlands and such like, with offerings also of meat and strong

* The text appears obscure.

drink, and, with sweetmeats accompanied with clarified butter, —and who shall worship me and Lakshmi with songs also and the worship of bráhmans, and with lute, flute, conchs and other gladsome musical instruments;—to them I will give supreme gratification, children, wives, wealth and other *blessings*, and I will ward off the violent blows of scorners. Do thou then choose the choice boon that thy mind desires: my face is very gracious to thee through thy declaration of my secret name.”

Kártavírya spoke.

“If my lord thou art gracious, then grant me supreme prosperity, whereby I may protect my people and may not incur iniquity. I desire to have knowledge in the customs of others, irresistibility in fight, and the dexterity of a thousand arms. May my paths be unimpeded on hill, in air, in water, and on land, and in all the hells! And may my death come from a superior man! And let me have moreover a guide to the right path when I stray from the path: and may my guests* be worthy of praise in the imperishable bestowal of wealth! And let there be freedom from impoverishment in my country with repeated recollection of me! May my faith in thee be ever in truth unwavering!”

Dattátreya spoke.

“Thou shalt receive all those boons in the matters that thou hast specified; and through my favour thou shalt become a universal monarch.”

Jada spoke.

Thereon Arjuna prostrated himself before Dattátreya. And having convened his *subjects*, he duly received his inauguration. Then he the Haihaya, established in his kingdom, having received supreme prosperity from Dattátreya, owning exceeding power, made proclamation;—‘Henceforth whoever besides me shall lay hold of a weapon, I shall put him to death as a robber or as one bent on injuring others.’ After this order had been issued, there was no man that bore arms in

* For '*títahayaḥ*' read *títihayaḥ*, days?

24 that country, except that valiant tiger-warrior. He it was
 who was the guardian of the villages, and he the guardian
 of the cattle. He it was who was the guardian of the
 25 fields and the protector of the dvijas. He also was the
 guardian of ascetics, and the guardian of caravans; *the guardian*
dian of those who were sinking amid the fears of robbers,
 26 rogues, fire, arms and so forth, *as* in the sea, and of those who
 were involved in other calamities; he was the destroyer of
 hostile warriors. He it was who was ever remembered as
 27 the upholder of mankind. And there was exemption from im-
 poverishment, while he ruled as king. He offered many
 28 sacrifices, complete with gifts and fees. He also practised
 austerities. He performed exploits in battles.

Having seen his prosperity and exceeding honour, the Muni
 Angiras spoke.

29 “Assuredly kings will not follow in Kártavírya’s steps,
either with sacrifices, alms-giving, or austerities, or with high
 exploits in battle.”

30 On the very day when the king received prosperity from
 31 Dattátreya, he performed sacrifice to Dattátreya. And then
 all his subjects having seen the king’s supreme prosperity
 that day offered up sacrifices with devout attention.

32 Such is this magnanimity of the wise Dattátreya, *wh*
is Vishṇu, the guru of all things movable and immov-
 33 able, endless, high-souled. In the Puráṇas are narrated the
 manifestations of the bearer of the bow Śárṅga, who is endless
 34 inscrutable, the bearer of the conch discus and club. What
 ever man ponders on his highest form, happy is he, and he
 35 may soon pass over mundane existence. ‘Ho! I am ever in
 truth easy of reach by faith even to Vaishṇavas,’—how is it
 that a man should not have recourse to him, whose are these
 36 very words? For the destruction of unrighteousness, and for
 the practice of righteousness, the god, who is without beginning
 and without end, preserves the stability *of nature*.

37 Moreover I tell thee of Alarka* also, the famous birth

* Read *Alarkam* for *Anarkam*.

And thus has been related the union between the high-souled Rájārshi Alarka, who was faithful to his father, and Dattátreya.

CANTO XX.

The Story of Kuvalayáśva.

*King Śatru-jit's son Rīta-dhvaja receives into intimate friendship two
iga princes in the guise of bráhmans—They live with him by day,
ā spend the nights in Rasátala —They extol him to their father, and
ate his story as follows—Rīta-dhvaja sets out to succour the bráhma-
ñara against a Daitya Pátála-ketu, with the aid of a wondrous horse
med Kuvalaya.*

Jaḍa spoke.

There was formerly a valorous king named Śatru-jit, in whose sacrifices Indra was pleased by receiving the soma juice. His son was a valiant destroyer of his foes; the peer of Vṛihaspati, Indra and the Áśvins in intellect, prowess and beauty. The king's son was continually surrounded by young princes, who were his equals in age, intellect, virtue, prowess and behaviour. He was sometimes resolved on investigating the whole Sāstra literature; at other times engrossed* with poetry, dialogue, singing and the drama. Moreover *he enjoyed himself* both with gambling pastimes, and in the discipline of all kinds of weapons: he was intent on the study of elephants, horses, and chariots suitable for war.† The king's son enjoyed himself in company with the young princes, being absorbed in pleasure by day and night alike. But while they sported there, numbers of young bráhmans, young princes and young vaiśyas of the same age came to enjoy themselves affectionately.

Now after a time two young Nágas, the sons of Áśvatara,‡

For -sambhavaiḥ read -sambhavaḥ?

The text appears corrupt; for *yogyáni yuddha-* read *yuddha-niyogya-*?

A Nāga prince.

9 visited the surface of the earth from the Nága-world. Dis-
guised in form as bráhmans, youthful, handsome, those two
in company with the young princes and the other dvijas
10 remained there linked in friendship, *occupied* with various
amusements. And all those young princes and the young
11 bráhmans and vaiśyas, and those two young Nága prince
engaged in bathing, kneading the limbs &c., adorned them-
selves with garments and perfumes, and occupied themselves
12 with the business of kings.* As day after day went by, the
two young Nágas enjoyed themselves, being bound by affection
13 for the king's son. And the king's son received the highest
pleasure from those two, by various amusements, and by jest
14 conversation, &c. Apart from those two he neither ate, nor
bathed, nor drank sweet drinks; he did not disport himself
nor take up his weapons to improve his accomplishments
15 And those two, spending the night in Rasátala,† mainly oc-
cupied in sighing in the absence of that high-souled prince
visited him day after day.

16 "With whom do ye both, my sons, find supreme affection
in the mortal-world?" thus inquired their father of both
17 those young Nágas. "Whilst I have seen you both many days
here in Pátála, I *ever* behold you both with kindly counte-
nances by day and night."

Jaḍa spoke.

18 Thus questioned by their father himself, the two illustri-
ous sons of the Nága king falling prostrate, with hands rever-
ently joined, replied.

The sons spoke.

19 "*It is* the son of Satru-jit, dear father, famed by name as
Rita-dhvaja, shapely, upright in conduct, a hero, proud, kind
20 of speech, no sneaking tale-bearer,‡ eloquent, learned
friendly, a mine of excellencies, an honourer of the honour
21 worthy, intelligent, modest, adorned with courtesy. *Our mind*

* The text seems incorrect. For *-samyuktámí* read *-samyuktáí*?

† The lower world.

‡ For *anáprishṭa-katho* read *anáprishṭha-katho*.

being ravished by attendance on him, affection for him and pleasure with him, finds no delight in the Nága-world or the air-world.* By separation from him chill Pátála *does not tend* to warm us, dear father; through union with him the sun by day *tends* to gladden us."

The father spoke.

"He is the happy son of a holy *father*, whose excellencies such accomplished persons as ye are thus celebrate even in his absence. There are evil-dispositioned men learned in the Sástras; there are good-dispositioned men who are fools: but I esteem him, my sons, the happier who equally possesses *knowledge of Sástras* and a *good* disposition. A father has indeed a son in that *son*, whose friends always declare his friendly qualities, and whose enemies his valour, among the good. Perchance ye have preferred a request to him as a benefactor: he has done something to satisfy your mind, my children. Happy is he! The life of each high-born one has been *well* lived, when petitioners to him turn not away, and the petition of his friends is not powerless. In my house whatever gold and other *metals*, jewels, animals for riding, and seats there are, and whatever else imparts delight; that should be given him without hesitation. Fie on the life of that man, who, while failing to make a return to beneficent friends, believes that he *really* lives! The wise man who, cloud-like, showers benefits on his circle of friends and injury on his foes,—*men* wish him prosperity."

The sons spoke.

"What might any one do for that successful man, whose petitioners are all *always* honoured in his house with *the grant* of all their desires. The jewels that are in his house, whence can we have them in Pátála? *And whence* his animals for riding, his seats, and carriages, ornaments and clothing? The knowledge that he *has*, is found nowhere else. Even for the wise he is, dear father, the ablest remover of all doubts. One thing he *has* done, and that in our opinion *was* impossible of

* For *bhuvo loka* read *bhuvartloka*?

accomplishment, except by Brahmá, Vishnu,* S'iva, and the other lords."†

The father spoke.

- 35 "Nevertheless I wish to hear what was his highest deed
whether it be impossible or possible of accomplishment. Is
36 anything impossible to the wise? Men who have determination attain to the position of the gods, lordship over the
immortals, and the position of being worshipped by them, or
37 any other coveted arduous thing. There is nothing unknown or inaccessible, or unobtainable, either in heaven or here
to strenuous men who have brought their mind, organs
38 and soul under control. An ant by walking travels thousands of yojanas; even Garuḍa, if he does not move, does not move
39 a single foot. Where is the surface of the earth, and where is the site of the polar star? Yet Dhruva the son of king
40 Uttāna-pāda, a denizen of the earth, reached it. Relate then how the good young prince did his feat, that ye may discharge
your indebtednesses, my sons!"

The sons spoke.

- 41 "The high-souled *prince* has told us this feat he did before dear father; that he spent his youth, being noted for his good conduct.
42 "But formerly, dear father, a certain bráhmaṇ, the wise Gálava, bringing a magnificent steed, approached Satru-jit
43 and replied to the king—"A certain vile Daitya, an evil-doer, O king, springing up, is destroying my hermitage without
44 cause day and night, assuming the several forms of a lion, an elephant, and forest-roving *beasts*, and of other small-bodied
45 animals. When I am absorbed in profound meditation and deep contemplation, and intent on vows of silence, he raises
46 obstacles so that my mind wavers. Thou art able instantly to burn him with the fire of thy anger, but not we. Do I desire that austerities arduously acquired should be squan-

* Govinda.

† The text seems incorrect. For *tasyásti kartavyam* read *tasya kṛtáḥ káryam*? And for *íśvarád* read *íśvarán*?

dered, O king ? But one day O king, having perceived the demon, I heaved a sigh, being distressed by him, and exceedingly depressed in mind. Thereupon this horse fell forthwith from the sky itself, and a voice from no corporeal being exclaimed—hearken to it, O lord of men !—“ Unwearied the noble steed can traverse the whole circle of the earth with the sun. He has been produced for thee. Nor is his course stayed in Pátála, in the sky or in water ; nor does he succumb when moving in every direction, or even among the mountains. Since he will traverse the whole circle of the earth unwearied, he will become famed in the world under the name Kuvalaya. And the base sinful Dánava, who day and night torments thee, him shall slay, O bráhman, the king named Satru-jit mounted on this horse ; and his son Ríta-dhvaja getting this jewel of a steed shall attain to fame by means of him.” I now have met with thee : do thou, O king, ward off that obstructor of *my* austerities, for a king is interested *therein*. Therefore I have told thee, O king, of this gem of a horse : do thou command thy son, so that righteousness may not perish.’

“ At his word the king, righteous in soul, mounting his son Ríta-dhvaja, who had performed a solemn ceremony, on that gem of a horse, sent him away then with Gálava. And the Muni, taking him, departed to his own hermitage-home.”

CANTO XXI.

Kuvalayáśva's marriage with Madálasá.

Ríta-dhvaja, called also Kuvalayáśva, wounds and pursues the citya Pátála-ketu.—In the pursuit he falls through a chasm into Pátála and reaches the city Purandara-pura—There he meets Madáśa, (daughter of the Gandharva king Visvávasu,) whom Pátála-ketu carried off—He marries her with the help of her companion andalá, who then admonishes them on the blessings of marriage—kills the Daityas who oppose him, and brings her home to his father, who praises and blesses him.

The father spoke.

“ Relate my sons what the king's son did after he departed in company with Gálava ; your story is a surprising one.”

The sons spoke.

- 2 "The king's son, residing in Gálava's pleasant hermitage,
subdued every obstacle to the reciters of the Veda.
- 3 "The base Dánava, infected with frenzy and arrogance, did
not know the prince Kuvalayásva who was dwelling in Gála-
4 va's hermitage. Then assuming the form of a hog, he ap-
proached to outrage the bráhmaṇ Gálava, who was busied in
5 the evening service. On an out-cry by the Muni's disciples,
the king's son hastily mounting the horse pursued the boar,
6 shooting arrows *at him*; and drawing his mighty bow, that
was decorated with pretty designs, he struck *the boar* with an
7 arrow shaped like the half-moon. Wounded by the iron
arrow, the wild beast, intent on its own speedy escape, set off
8 for the large forest dense with mountain trees. The horse
followed him impetuously, swift as thought, being urged on
by the king's son who was obeying his father's command.
- 9 After traversing thousands of yojanas with speed the quick-
10 paced *boar* fell into an open chasm in the earth. Immediately
after him, the king's son also, on his horse, fell into the great
11 chasm, which was enveloped in crass darkness. Then the
beast was lost to the sight of the king's son therein; and he
saw Pátála clearly there, but not that *animal*.
- 12 "Next he saw the city called Purandara-pura filled with
hundreds of golden palaces, embellished with ramparts
13 Entering it, he beheld no man there in the city, and as he
wandered about he next saw there a woman hastening along
14 He questioned her, the slender-limbed, 'Why or on whose
account are you proceeding?' The noble lady replied not a
15 word and ascended into the palace. And the king's son
fastening up his horse on one side followed her indeed, being
wide-eyed with amazement *but* fearless.
- 16 "Then he saw reclining on a very spacious couch, all made
17 of gold, a solitary maiden, full of love, as it were Rati;—her
face like the clear moon, her eye-brows beautiful, large-hipped
and full-breasted, scarlet-lipped,* slender-bodied, her eyes

* Vimba-lipped. The Vimba, *Cephalandra indica* (*Momordica monnina*)

like the blue water-lily, her nails red-tipped, black-complexioned, soft-skinned, her hands and feet copper-coloured, her thighs round and tapering, her teeth beautiful, her locks dark-blue fine and strong.

"On seeing her, lovely in every limb, as it were a creeper on the body of the god of Love, the king's son thought her the deity of Rasátala. And the beauteous maiden immediately she saw him, with his dark blue wavy hair, and well-developed thighs shoulders and arms, deemed him the god of Love. And she rose up, the noble lady, feeling an agitation in her mind. The slender one was overcome at once by bashfulness, astonishment and dejection. 'Who is this that has come? Is he a god, or a Yaksha, or a Gandharva, or a Nága, or a Vidyádharma, or a man accomplished in virtuous deeds and love?' Thinking thus, and sighing often, she seated herself on the ground and then the fascinating-eyed lady swooned away. The king's son, being also smitten by the arrow of Love, revived her, saying 'Do not fear.' And then that maiden, whom the high-souled prince saw before, being distressed took a fan and fanned her. After reviving her, the maiden, on being questioned by him, somewhat bashfully made known the cause of her friend's fainting. And the noble lady related to the king's son in detail all the cause of the fainting, which occurred at the sight of him; and also her story as the other lady had told it.

"The lady spoke.

"The king of the Gandharvas is named Visvávasu, and this is his beautiful-browed daughter called Madálasá. The son of Vajra-ketu, a fierce Dánava, the cleaver of his foes, was named Pátála-ketu, a dweller within Pátála. He, raising an illusion of darkness, carried off this maiden when she was in her garden, unattended by me, and brought her here, the villain. On the coming thirteenth day of the lunar fortnight, it was foretold, an Asura shall carry her off; but he does not

^a, Roxb.) bears a bright scarlet berry, 2 inches long, and 1 in diameter. is a climber, common everywhere (Hooker, vol. II, p. 621; Roxb. p. 696).

- deserve the lovely-limbed *maiden*, any more than a *śúdra*
 32 deserves to hear the Veda. And when the day was over,
 Surabhi said to the maiden who was ready to kill herself,
 33 "This base *Dánava* shall not get thee. He who shall pierce
 him, when he* reaches the world of mortals, with arrows,
 34 that one, O noble lady, shall shortly be thy husband." And
 I am her prudent companion, *Kuṇḍalá* by name, the daughter
 of *Vindhyaván*, and the wife of *Pushkara-málin*, O warrior.
 35 My husband having been killed by *Sumbha*, I am wandering,
 in fulfilment of a vow, from one place of pilgrimage to another
 36 by a divine course, ready for another world. *Pátála-ketu*,
 evil-souled, when he had assumed a wild boar's form was
 pierced by some one with an arrow, to secure the deliverance
 37 of the *Munis*. And I having really followed him, have
 returned in haste: *it is* indeed true, the base *Dánava* has
 been smitten by some one.
 38 'And this *lady* fell into a swoon: hear what is the cause.
 The maiden is full of affection for thee even at *first* sight,
 39 pride-inspirer! who resemblest the sons of the *Devas*, distinguished
 for gracious speech and other virtues. And she
 allotted as wife to the other, who has wounded the *Dánava*
 40 For this reason she fell into the deep swoon, and all her life
 the slender-limbed maiden will indeed experience suffering
 41 On thee *is fixed* her heart, O enamoured *hero*; and she will
 have no other† husband all her life long. Hence is her suffering.
 42 Even so was *Surabhi's* prophecy. But I have come here
 my lord, through affection for her, experiencing grief; for
 there is in truth no difference between one's friend's body and
 43 one's own. If this lovely lady gets an approved *hero* for her
 husband, then assuredly may I engage in austerities with
 44 mind at ease. But who art thou? and wherefore hast thou
 come here, O high-minded *hero*? Art thou a *Deva*, or *Dāitya*
 45 *Gandharva*, *Nāga*, or *Kinnara*? For not here can men come
 nor is human body such as *thine*. Declare thou that, even
 I have spoken truthfully.'

* The *Dánava*.† For *e'dānyo* read *nānyo*.

" Kuvalayáśva spoke.

'What thou askest me, O *lady* skilled in holy law, who I am and why I have come, hear that, O *lady* bright of understanding! I tell it thee from the beginning. Son of king Śatru-jit, I was despatched by my father, O beauteous one! I reached Gálava's hermitage for the purpose of protecting the Muni. And while I was affording protection to the Munis who observe the holy law, there came one, disguised in hog-like form, to hamper them. Pierced by me with an arrow, shuped like the half-moon, he rushed away with great speed: mounted on horseback I pursued him. Suddenly I fell as in play into a chasm, and my horse also. Thus mounted on horseback, wandering alone in darkness, I met with light, and saw thee lady; and when questioned, thou gavest me no answer whatever. And following thee I entered this splendid palace. Thus I have related this truly. No Deva am I, or Dánava, nor Nága, nor Gandharva or Kinnara, O sweet-smiling one! The Devas and the rest are all objects of veneration to me, O Kuṇḍalá. I am a man; thou must not be afraid of this at any time.'

The sons spoke.

"Gladdened thereby, the noble maiden, gazing dully through bashfulness on the noble countenance of her friend, uttered no word. And again the friend, being gladdened, answered him, *after saying to her*, 'Truly has he related it, O maiden obedient to Surabhi's word!'

" Kuṇḍalá spoke.

'O hero, unvarnished truth is the word thou hast spoken; and her heart, perceiving it no otherwise, will gain composure. Surpassing beauty indeed clothes the moon, and light clothes the sun: prosperity attends the happy man, fortitude the resolute man, and patience the great man. Thou indeed hast assuredly slain that wicked base Dánava: how shall Surabhi, the mother of cattle, speak falsely? Therefore happy verily is this *maiden* and blessed with good



fortune, in gaining union with thee. Perform, O hero, the needful ceremony, celebrated according to rule.'

The sons spoke.

60 " 'I am ready to comply,' thus spoke the king's son to her
O father. And she thought of him, the large-thighed* *her*
61 the chief of his race. And he taking fuel and kúsa grass
accepted her immediately, through affection for Madálasá and
62 through respect for Kuṇḍalá. Kindling fire, he sacrificed
being conversant with the mantras, and caused the blessed
maiden to take part in the marriage ceremony. And as he
63 had come, he departed then, being a wise man, to his own
hermitage-abode for the purpose of practising austerities.

" And the companion† said to the maiden 'My wishes are
64 fulfilled, O lovely-faced one. Now that I have seen thee, so
splendent in beauty, wedded to this *husband*, I will perform
65 matchless austerities, with a mind at ease; and, having my
sins washed away in the waters of the sacred pilgrimage
places, I shall not *again* become such as I am now."

" And then bending courteously she addressed the king
son, being desirous to go, yet shaken in her speech through
love for her friend.

" Kuṇḍalá spoke.

66 'No counsel should be given even by men to such as thou
art, O man of boundless understanding! and much less there-
67 fore by women; hence I offer thee no counsel. But yet thou
hast caused me also to confide in thee with a mind drawn to
love towards this slender-waisted one: I will remind thee,
68 foe-queller. Verily a husband must ever cherish and protect
his wife. A wife is her husband's help-meet unto the con-

* For *tumbúrum* read *tumborum*, "whose thighs are like the tumba," kind of long gourd, *Lagenaria vulgaris* (*Ocucurbita lagenaria*, Roxb.) It appears to be a wild variety. The common plant is the Sanskrit *alávu*, and modern *kadu* or *láu*. It bears a large, thick, membranous or almost woody fruit, often 1½ foot long, usually bottle- or dumb-bell-shaped (Hooker, vol. 1 p. 613; Roxb., p. 700).

† For *sakhám* read *sakhá*?

plete attainment of religion, wealth and love. When both wife and husband are controlled by each other, then all the three combine, religion, wealth and love. How without a wife does a man attain to religion or wealth or love, my lord? In her the three are set. So also without a husband a wife is powerless to fulfil religion and the other *duties*. This three-fold group resides in wedded life. Men cannot perform the worship of the gods, pitris and dependants and of guests, without a wife, O prince! And riches, although acquired by men, although brought to their own home, waste away without a wife, or even where a worthless wife dwells. But there is indeed no love for him *without a wife*,—this is clearly evident. By community of the wedded pair in their duties he may attain to the three duties. A man satisfies the pitris with children; and guests with preparations of food; likewise the immortal *gods* with worship; as a man he satisfies a virtuous wife. Moreover for a woman there is no religion, love, wealth or offspring without a husband. Hence this three-fold group rests upon wedded life. This have I spoken to you both; and I go as I have wished. Prosper thou with her in riches, children, happiness and long life.'

The sons spoke.

"Having spoken thus, she embraced her friend and bowed to the prince; and she departed by a divine course according to her own purpose.

"And Satru-jit's son, being desirous to depart from Pátála, mounted her on the horse but was perceived by Danu's offspring. Thereon they suddenly shouted out, 'She is being carried off, she is being carried far away, the pearl among maidens, whom Pátála-ketu brought from heaven. Besides he has won the might of the Dánavas, the iron-staff, the sword, the club, the spear, the bow, together with Pátála-ketu.' 'Stand, stand!' thus exclaiming, the Dánava chiefs then rained* a shower of arrows and spears on the king's son. And Satru-jit's son, excelling in valour, split their weapons with

* For *vavarshur* read *vavrishur*?

84 a multitude of arrows, laughing as if in sport. In a moment
the surface of Pátála was covered with the swords, lances,
spears and arrows, which were split by the multitudes of
85 Rīta-dhvaja's arrows. Then taking up Tvashṭri's weapon
he hurled it against the Dánavas; thereby all those Dánavas
86 together with Pátála-ketu were turned into heaps of bones
bursting with the excessive heat from blazing rings of fire,
just as the oceans were burnt up when the fire of Kapila fell
on them.

87 "Then the prince, seated on horseback, after slaying the
chiefs of the Asuras, came to his father's city with that pearl
88 of women; and prostrating himself he recounted every-
thing to his father, both the visit to Pátála, and the meeting
89 with Kuṇḍalá, and the meeting with Madálasá, and the con-
flict with the Dánavas, and their slaughter with the weapon,
and the return.

90 "His father, having thus heard the exploits of *his* graceful
minded *son*, was both filled with affection and embracing his
91 son spoke thus—'I have been delivered by thee, O son
worthy, magnanimous, who hast saved from their fears the
92 Munis who follow true religion. The fame handed down
by my ancestors has been further augmented by me: thou, O
93 son, mighty in valour, hast multiplied it. Now he, who does
not diminish the glory, wealth or heroism which his father
94 has acquired, is known as an ordinary man. But whoever
strikes out by his own might froth *heroism* still, exceeding his
95 father's heroism, the wise call him great among men. Who
ever lessens the wealth and heroism and glory acquired by
96 his father, the wise call him base among men. I then had
accomplished even as thou hast the bráhmaṇ's deliverance
And the visit to Pátála that *thou madest*, and the destruction
97 of the Asuras that *thou didst effect*, even this, my child, is
in excess, hence thou art great among men. Therefore thou
98 art fortunate, my boy. I indeed in getting thee, such a son
as this, excelling in virtues, am to be praised even by
righteous men. That man does not, I hold, gain the affec-
99 tion of adopted sons, who does not surpass his son in wis-

dom, liberality and valour. Fie on the birth of him who
 10 is known in the world through his father! He who attains
 fame through a son, his birth *is the birth* of a nobly born man.
 The fortunate man is known by reason of himself; the
 11 ordinary man by reason of his father and grandfather; the
 base man attains distinction through his mother's relations and
 his mother. Therefore, my son, prosper thou in riches and
 12 heroism and in happiness. And never let this daughter of
 the Gandharva be parted from thee.'

"Thus he was addressed by his father kindly again and
 13 again in various sort; and after an embrace he was permitted
 to depart with his wife to his own residence. He lived there
 joyfully in the society of his wife in his father's city, and also
 elsewhere in gardens, woods, and mountain-tops. And she,
 the lovely, the beautiful-waisted, having prostrated herself
 before the feet of her parents-in-law, thereafter morning by
 morning enjoyed herself in companionship with him."

CANTO XXII.

The story of Kuvalayásva (continued): Madálasá's death.

Tála-ketu's brother Tála-ketu, in the guise of a Muni dwelling on
 bank of the Yamuná, induces Kuvalayásva to guard his hermitage,
 the pretext that he had certain ceremonies to perform in the
 er—Disappearing within the water he goes to the palace and reports
 Kuvalayásva had died in battle with the Daityas—Madálasá dies
 nigh grief, and the king and queen utter their lamentations, and
 form the prince's obsequies—Tála-ketu then returns to the hermitage
 releases the prince.

The sons spoke.

"Many days afterwards the king again addressed his son,
 'Mounting this horse go quickly to rescue the bráhmans;
 and patrol the earth, morning by morning, day by day,
 for the bráhmans' freedom from molestation must always be
 sought after. There are evil-behaved Dánavas in hundreds,
 born in wickedness; do thou so act that the Munis may ex-

4 perience no obstacle from them.' Then the king's son did as
 he was directed by his father. After traversing the whole
 5 earth, the king's son did obeisance to his father's feet in
 the forenoon, as each day came round; and then during the
 rest of the day he enjoyed himself with her, the slender
 waisted one.

6 "One day, however, while moving about, he saw Pátála-
 ketu's younger brother Tála-ketu, who had fixed his hermitage
 7 on the bank of the Yamuná. The wily Dánava had assumed a
 Muni's shape. Bearing the previous enmity in mind, he
 8 accosted the king's son—'O royal prince! I accost thee, do
 thou then accomplish *my request* if thou art willing: nor must
 thou refuse *my petition*, thou that art true to thy promise
 9 I will offer a sacrifice to Dharma, and the oblations also
 must be made. The funeral piles must be put up there, since
 10 they have not *yet* ascended into the air. Hence give me
 O hero! this thy own ornament that is about thy neck
 11 for gold, and guard thou my hermitage, until I praise
 within the water the god Varuna, the lord of marine animals
 with the mantras prescribed by the Vedas for Varuna'
 12 worship, which cause creatures to thrive, and in hast
 return.' To him as he spoke thus the prince did obeisance
 13 and then gave his neck-ornament, and replied to him, 'Go
 sir! with a mind at ease; I will stay in this very spot near
 thy hermitage according to thy command, Sir! until thy
 14 coming again. No man shall cause thee molestation here
 while I stay. And do thou in *perfect* confidence, without
 hurry, O bráhmaṇ, accomplish thy purpose.'

15 "Being thus addressed by him, he then plunged into the
 water in the river, while the prince guarded the other's magic-
 16 raised hermitage. And Tála-ketu went from that river to
 the prince's town, and spoke thus in the presence of Madálas
 and other *persons*.

"Tála-ketu spoke.

17 'The hero, Kuvaláyáśva, while guarding the ascetics close
 to my hermitage, fighting with a certain wicked Daitya

and striking down the bráhmans' foes in the conflict with all his might, was pierced in the breast with a spear by the wicked *Daiya* who resorted to magic. While dying he gave me this neck-ornament; and súdra ascetics gave him to the fire in the wood. And the frightened horse which uttered distressed neighings, with tearful eyes, was led off by that cruel *Dánava*. This beheld I, malicious, evil-doer. Whatever should forthwith be done in this *matter*, let it be done without delay. And take this neck-ornament as a consolation to your hearts, for we ascetics may not have anything to do with gold.'

The sons spoke.

"Having so spoken, he left it on the ground and departed as he had come. And those people afflicted with grief, fell down, ill with fainting. Immediately recovering consciousness all those royal handmaids, and the queens and the king lamented sorely distressed. But Madálasá seeing that his neck-ornament, and hearing that her husband was slain, quickly yielded up her dear life.

"Thereon a great cry arose in the houses of the citizens, even as there was in the king's own house. And the king beholding Madálasá bereft of her husband and dead, made answer to all the people, having recovered his composure after due reflection. 'Ye should not weep, nor I, I perceive, when one considers the fleetingness of even all relations. Why do I bewail my son? Why do I bewail my daughter-in-law? I think after due reflection, that neither should be bewailed, since events happen as they are fated. Why should my son, who in obedience to me has met death when engaged in guarding the *dvijas* according to my command, be bewailed by the intelligent? Assuredly if my son has quitted *his body* on account of those *dvijas*, will not that body, to which he resorts, cause him to rise higher? And how is it possible that this high-born *lady*, thus faithful to her husband, should be bewailed? For women have no deity besides a husband. For she would have to be thus bewailed by us, and her relatives, and other compassionate persons, if she were

- 34 separated from her husband. But this noble *lady*, who or
 hearing of the death of her husband has immediately follow-
 ed her husband, should not for this reason be bewailed by
 35 the wise. Those women should be bewailed, who are sepa-
 rated *from their husbands*; those should not be bewailed who
 have died with them: but this grateful *wife* has not expe-
 36 rienced separation from her husband. Verily what woman
 in both the worlds would think her husband human, who
 gives *her* all happinesses both in this world and the next?
 37 Neither should he be bewailed, nor yet this *lady*, nor I, nor
 his mother. We were all rescued by him who resigns his life
 38 for the sake of the bráhmans. For my high-souled son, by
 relinquishing his body which was half consumed, has freed
 himself from his debt to the bráhmans, to me, to religion.
 39 Though losing his life in war, he did not surrender his
 mother's honour, the spotless fame of my family, or his own
 heroism.'
- 40 "Then Kuvalayásva's mother, having heard of her son's
 death, looked upon her husband and, immediately after her
 husband, spoke similarly.

"The mother spoke.

- 41 'Not such gratification did my mother or my sister get
 O king! as I have felt in hearing that my son has been slain
 42 while protecting the Muni. Those who die, sighing, in
 great distress, afflicted with illness, while their relatives
 lament,—their mother has brought forth children in vain.
 43 Those who, while fearlessly fighting in battle to guard cattle
 and dvijas, perish crushed with arrows, they indeed are
 44 *really* men in the world. He who turns not his back on sup-
 pliants, friends, and enemies, in him his father has a *real*
 45 son, and *in him* his mother has given birth to a hero. A
 woman's pain of conception reaches, I think, its success at
 the time when her son either vanquishes his foes or is slain
 in battle.'

The sons spoke.

- 46 "Then the king bestowed the funeral obsequies on his son

and daughter: and having gone forth bathed and offered the water to his son.

"And Tāla-ketu also, having issued from the Yamunā's water, spoke this honied speech respectfully to the king's son. 'Depart, O prince; thou hast caused me to be successful. While thou hast remained stationary here, the long wished-for business, and the sacrificial acts to Varuṇa the high-souled lord of the ocean, all that I have completed, as I had desired.'

"The king's son did him reverence and departed to his father's city, mounting on that steed which sped along like Garuḍa and the wind."

CANTO XXIII.

Kunalayāśva's visit to Pātāla.

Kunalayāśva, returning home, learnt what had happened—He turns his loss, and shunning women lives a cheerful life—The Nāga Aśvatara, hearing this story, engages in austerities and extols Sarasvatī—Sarasvatī, propitiated by him, restores him his companion mbala, and gives them both perfect skill in poetry and music—Both pitiute S'iva, who at their request gives Aśvatara Madālasā as his fighter, restored to life as before—At Aśvatara's suggestion, his sons invite Kunalayāśva to their palace in Pātāla and introduce him to his father—Aśvatara asks Kunalayāśva to relate his story.

The sons spoke.

The king's son reaching then his own city in haste, desirous to salute his parents' feet respectfully, and eager to see Madālasā, beheld some people of the city downcast, with joyless countenances, and then again astonished with joyful faces: and other people with wide-open eyes, exclaiming "Hurrah! hurrah!" embracing one another, filled with the utmost curious interest. "Long mayest thou live, O most fortunate prince! Thy adversaries are slain; gladden thy parents' mind and ours also, which is relieved of anxiety.

Surrounded before and behind by the citizens who were crying out thus, his joy forthwith aroused, he entered his

6 father's palace. And his father and mother and other relations embraced him, and then invoked on him auspicious blessings, saying "Long mayest thou live!" Thereupon having done obeisance, surprised at what this *might mean*, he questioned his father; and he duly explained it to him.

8 On hearing that his wife Madálasá, the darling of his heart was dead, and seeing his parents before *him*, he fell into the midst of a sea of shame and grief. He thought, "The maiden on hearing I was dead, gave up life, the virtuous one: flee to me harsh-minded *that I am!* Malignant am I, worthless as I, that I live most pitiless, when deprived of that deer-eyed one who encountered death for my sake!" Again he thought, having firmly composed his mind, banishing hastily the rising distraction, and breathing hard outwards and inwards, feeling undone.

12 "If I abandon life because she has died on my account, what benefit shall I confer on her? Yet this would be praise-worthy in women's opinion. Or if being downcast I weep repeatedly exclaiming 'ah! my beloved,' still this would not be praiseworthy in us; for we are men assuredly. Frigid with grief, downcast, ungarlanded, uncleansed, I shall then become an object of contumely to my adversaries. I must cut off my enemies, and obey the king, my father. And how then can I resign my life which is dependant on him? But here, I consider, I must renounce pleasure with woman, and yet this *renunciation* does not tend to benefit the slender-limbed one. Nevertheless in every way I must practise harmlessness, which works neither benefit nor injury. This is little for me to do on her account who resigned her life on mine."

The sons spoke.

18 Having thus resolved, Rīta-dhvaja then performed the ceremony of offering water, and immediately afterwards performed the obsequies; and he spoke again.

Rīta-dhvaja spoke.

19 "If she, Madálasá, the slender-limbed, were not my wife, I
20 would not have another companion in this life. Besides that fawn-eyed daughter of the Gandharva, I will not love

any woman—so have I spoken in truth. Having given up that wife, who observed true religion, whose gait was like the elephant's, I will not assent to any woman—this have I declared in truth."

The sons spoke.

And having renounced, dear father, all the delights of woman, bereft of her, he continued to sport in company with his peers, his equals in age, in the perfection of his good disposition. This was his supreme deed, dear father. Who is able to do that which is exceedingly difficult of accomplishment by the gods, how much more so by others?

Jaḍa spoke.

Having heard their speech, *their* father became dissatisfied; and after reflecting the Nága king addressed his two sons, as if in ridicule.

The Nága king Ásvatara spoke.

"If men, deeming a thing impossible, will put forth no effort in the deed, from the loss of exertion there ensues loss. Let a man undertake a deed, without squandering his own manhood; the accomplishment of a deed depends on fate and on manhood. Therefore I will so strive, my sons, henceforth—let me so practise austerities diligently,—that this may in time be accomplished."

Jaḍa spoke.

Having spoken thus, the Nága king went to Plakshávarāṇa,* the place of pilgrimage on the Himavat mountain, and practised most arduous austerities. And then he praised the goddess Sarasvatí there with his invocations, fixing his mind on her, restricting his food, performing the three prescribed ablutions.†

Ásvatara spoke.

"Desirous of propitiating the resplendent goddess Jagadhátrī Sarasvatí, who is sprung from Brahmá, I will praise her, bowing my head before her. Good and bad, O goddess,

* Where the R. Sarasvatí takes its rise.

† At morning, noon, and evening.

- whatever *there be*, the cause that confers alike final emancipation and riches,—all that, conjoint and separate, resides in thee, O goddess. Thou, O goddess, art the imperishable and the supreme, wherein everything is comprised; *thou art* the imperishable and the supreme, which are established like the Atom. The imperishable and the supreme is Brahma, and this universe is perishable by nature. Fire resides in wood and the atoms are of earth. So in thee resides Brahma, and this world in its entirety; in thee is the abode of the sound Om, and whatever is immoveable and moveable, O goddess. In thee *reside* the three prosodial times,* O goddess, all that exists and does not exist, the three worlds,† the three Vedas the three sciences,‡ the three fires,§ the three lights,|| and the three colours,¶ and the law-book; the three qualities the three sounds,** the three Vedas, and the *three* áśramas,†† the three times, and the *three* states of life, the pitṛis, day night and the rest. This trinity of standards is thy form, O goddess Sarasvatī! The seven soma-saṁsthā *sacrifices*, and the seven haviḥ-saṁsthā *sacrifices*, and the seven páka-saṁsthā‡‡ *sacrifices*, which are *deemed* the earliest by those

* Mátrá; short, long, and prolated.

† Loka; earth, atmosphere and the sky.

‡ Vidyá; metaphysics (with logic), the art of government, and the practical arts (?)

§ Pāvaka; gárhapatya, áhavanīya, and dakṣiṇa.

|| Jyotis; fire on the earth, ether in the atmosphere, and the sun in the sky.

¶ Varna; or, the three castes.

** Śabda.

†† Áśrama; those of the griha-stha, vana-prastha, and bhikṣu.

‡‡ The names of these sacrifices are thus given me by the Pandit of the Bengal Asiatic Society. The Soma-saṁsthā are (1) agni-sṣṭoma, (2) atyañi-sṣṭoma, (3) ukthya, (4) shoḍaśin, (5) atirātra, (6) vájaheya, and (7) áptor-yáma. The haviḥ-saṁsthā are (1) agnyádheya, (2) agni-hotra, (3) darsapúrnamáśan, (4) c'áturmásyani, (5) paśu-bandha, (6) sautra-mañi, and (7) agrajñeshti. The páka-saṁsthā are given differently by different authors. According to Āpastamba they are (1) aupāsana-homa, (2) vaiśva-deva, (3) párvana, (4) ashtaká, (5) śráddha, (6) sarpa-bali, (7) isána-bali. According to Baudháyana, (1) huta, (2) prahuta, (3) áhuta, (4) súlagava, (5) bal-

who think differently, and which are as eternal as *Brahma*,* are performed by those, who assert that all things are *Brahma*, with the utterance of thy *name*, O goddess. Undefinable, composed of half a measure, supreme, unchanging, imperishable, celestial, devoid of alteration is this thy other supreme form which I cannot express. And even the mouth does not declare it, nor the tongue, the copper-coloured lip, or other *organs*. Even Indra, the Vasus, *Brahmá*, the Moon and Sun, and Light *cannot declare thy form*, whose dwelling is the universe, which has the form of the universe; which is the ruler of the universe, the Supreme Ruler; which is mentioned in the discussions of the *Sáṅkhya* and *Vedānta* philosophies, and firmly established in many *Sákhás*; which is without beginning middle or end; which is good, bad, and neutral; which is but one, is many, and yet is not one; which assumes *various* kinds of existence; which is without name, and yet is named after the six *guṇas*, is named after the classes, and resides in the three *guṇas*; which is one among many powerful, possesses the majesty of the *Śaktis*, and is supreme. Happiness and unhappiness, having the form of great happiness, appear in thee. Thus, O goddess, that which has parts is pervaded by thee, and so also that which has no parts; that which resides in non-duality, and that which resides in duality (O *bráhmaṇ*). Things that are permanent, and others that perish; those again that are gross, or those that are subtler than the subtle; those again that are on the earth, or those that are in the atmosphere or elsewhere;—they all derive their perceptibility from thee indeed. Everything—both that which is destitute of visible shape, and that which has visible shape; or whatever is severally single in the elements; that which is

ana, (6) *pratyavaroḥaṇa*, and (7) *aṣṭaká-homa*. According to Gautama, *aṣṭaké*, (2) *parvaṇa*, (3) *śráddha*, (4) *śravaṇi*, (5) *ágrahāyani*, (6) *o'aitrí*, (7) *ásvayují*.

* A MS. in the Sanskrit College reads *ádye* for *ádyí*, and *sanátane* for *átanáh*; with this reading the first line of the verse would qualify *devi asruti*, if *sanátane* be taken as an *ársha* form of *sanátani*. But these verses are obscure.

in heaven, on the surface of the earth, in the sky or elsewhere;—is connected with thee by thy vowels and by thy consonants!”

Jada spoke.

- 48 Thereupon, being praised thus, the goddess Sarasvatī, who Vishnu's tongue, answered the high-souled Nāga Aśvatara.

Sarasvatī spoke.

- 49 “I grant thee a boon, O Nāga king, brother of Kambal speak therefore: I will give thee what is revolving in thy mind.”

Aśvatara spoke.

- 50 “Give thou me, O goddess, Kambala indeed my former companion, and bestow on us both a conversance with sounds.”

Sarasvatī spoke.

- 51 “The seven musical notes,* the seven modes in the music scale,† O most noble Nāga! the seven songs also,‡ and the

* Svara, a “musical note.” There are 7 *svaras*, viz., *śaḍja*, *riṣabhi*, *gāndhāra*, *madhyama*, *pañcāma*, *dhaivata*, and *niṣāda*; and they are designated by their initial sounds, *sa*, *ri*, *ga*, *ma*, *pa*, *dha*, and *ni*: but the arrangement varies, and Prof. Monier-Williams in his dictionary places *niṣāda* first, *śaḍja* fourth, and *pañcāma* seventh. Those 7 *svaras* compose the “musical scale,” *grāma* (Beng. *saptak*). The interval between each consecutive pair of notes is divided into several ‘lesser notes’ called *śruti*; thus there are 2 between *sa* and *ri*, 3 between *ri* and *ga*, 2 between *ga* and *ma*, 4 between *ma* and *pa*, 4 between *pa* and *dha*, 3 between *dha* and *ni*, and 2 between *ni* and *sa* in the higher octave—that is 22 *śrutis* in all. The *svaras* correspond to the ‘natural notes,’ and the *śrutis* to the ‘sharps and flats’ in European music. (Raja Sourindro Mohun Tagore's *Sangita-sāra-saṅgraha*, pp. 22–4 where the names of the *śrutis* are given; and his *Victoria-gīti-mālā* in Bengali, Introduction.)

† *Grāma-rāga*. I do not find this in the dictionary. Does it mean a “series of musical scales” that can be formed by taking each of the notes (*svara*) as the ‘key’ note? Thus there would be 7 scales, as there are 7 notes. But Raja S. M. Tagore calls this *svara-grām* (Beng.), and he says that only 3 such scales were common in early times, viz., those with *śaḍja*, *gāndhāra* and *madhyama* as key notes (*Victoria-gīti-mālā*, Introduction, p. 2).

‡ *Gītaka*. I do not know what the seven songs are.

same number of modulations,* so also the forty-nine musical times,† and the three octaves‡—all these thou and also Kam-bala shalt sing, O sinless one! Thou shalt know more yet through my favour, O Nāga king. I have given thee the four kinds of quater-verse,§ the three sorts of musical tunes,|| the three kinds of musical movement,¶ also the three pauses in

Mūrc'haná. This seems to be "running up or down the scale;" it is named thus—

Kramāt svarānām saptaśatām drohaś c'āvarohanam

Mūrc'hanetyuc'yate grāma-traye tāh sapta sapta c'a.

there are 7 scales obtained by taking any of the 7 notes as the key note, there would be 7 mūrc'hands; and this applies to the 3 octaves (grāma-ja), so that there are 21 mūrc'hands altogether (*Sangita-sāra-sangraha*, 30, where their names are given). But in his Bengali Treatise Raja S. M. Tagore explains mūrc'hand to be the "passing uninterruptedly from one (svara) to another, and in the process sounding all the intermediate notes and lesser notes (s'ruti)." This corresponds to 'slurring.' With this meaning the number of possible mūrc'hands is almost indefinite.

Tāla, the "division of time in music." It consists of three things, *kāla*, duration of time, *kriyā*, the clapping of the hands (accentuation), and *śrāva*, the interval between the clappings. It seems to correspond to the 'measure' and the 'kinds of time' in European music. European music has only three kinds of time, Common, Triple and Compound, each with a few subdivisions; but in Hindu music there is the utmost variety. I do not know what the 49 tālas here meant are; but Raja S. M. Tagore gives two lists of tālas, one enumerating 120, and the other 72.

Grāma, the "octave." Hindu music uses only three octaves, which are named *nīma* (Beng. *udārā*), *madhya* (*mudārā*) and *uc'cā* (*tārā*).

Pada.

Tāla. This seems to refer to the classification of the tālas, viz., *buddha*, *śālagā* (or *śālanaka* or *śālagā*, v. r.) and *san-kīrṇa*, (Raja S. M. Tagore's *gīta-sāra-sangraha*, p. 201); but this classification is also applied to the *śrāva* (see his *Victoria-gīti-mālā*, Introduction, p. 9.). The *buddha* are extended to be the famous kinds complete in themselves; the *śālagā* are produced by a mixture of two simple ones; and the *san-kīrṇa* those produced by a mixture of many simple ones.

Laya, "musical speed." The 3 kinds are *druta*, quick, *madhya*, mean, *vilambita*, slow; the *druta* being twice as fast as the *madhya*, and the *vilambita* twice as fast as the *vilambita*. Laya does not take account of proportional time. This corresponds to "the movement" in European music.

music,* and the four-fold todaya.† This thou shalt know through
 55 my favour O Nága king, and what lies further. What is
 contained within this and dependant thereon, measured in
 vowels and consonants—all that I have given to thee and
 56 Kambala. I have not so given it to any other on the
 earth or in Pátála, O Nága: and ye shall be the teacher
 of all this in Pátála and in heaven and on earth also, y
 two Nágas!"

Jāḍa spokó.

57 Having spoken thus, the lotus-eyed goddess Sarasvatí, the
 tongue of all, then disappeared at once from the Nága's view
 58 And then, as it all happened to those two Nágas, there was
 begotten in both the fullest knowledge in versification
 musical time, musical notes, &c.

59 Then the two Nágas, observing musical time on the lute
 strings, being desirous of propitiating with seven songs the
 60 lord who dwells on the peaks of Kailása and Himálaya
 the god Śiva, who destroyed Káma's body, both exerted
 61 themselves to the utmost, with voice and tone combined, being
 assiduous morning, night, noon and the two twilights. The
 bull-bannered god, being long praised by them both, was
 62 gratified with their song, and said to both, "Choose ye
 boon." Thereon Aśvatara with his brother doing reverence
 63 made request to Śiva, the blue-throated, Umá's lord,—

"If thou, O adorable three-eyed god of the gods, art pleased
 64 with us, then grant us this boon according to our desire

* Yati, "a break in the *laya*" (*laya-pravṛtti-niyama*), 'a rest' in music.
 The 3 kinds are *samā*, *sroto-gatā*, and *go-puc'c'hā*. The *samā* may occur at
 the beginning, in the middle, or at the end of the *laya*, and in each of the 3
 kinds of *laya*. The *sroto-gatā* occurs apparently when the time quickens
 (*accelerando*) after the rest, that is when the *laya* changes from *vilambita* to
madhya, or from *madhya* to *druta*, or from *vilambita* or *madhya* to *druta*.
 The *go-puc'c'hā* occurs apparently when the time becomes slower (*rallento*
ritardando) after the rest, that is when the *laya* changes from *druta* to
madhya, or from *madhya* to *vilambita*.

† Todaya. I do not find this word in the dictionary. Does it mean
 'drum-music'?"

let Kuvalayāsya's deceased wife, Mādālasā, O god, at once become my daughter of the same age as *when she died*, remembering her life as before, endowed with the selfsame beauty, as a devotee, and the mother of Yoga; let her be born in my house, O S'iva."

S'iva spoke.

"As thou hast spoken, most noble Nāga, it shall all happen through my favour, in very truth. Hearken also to this, O Nāga. But when the śrāddha is reached, thou shouldst eat the middle piṇḍa by thyself, most noble Nāga, being pure, and having thy mind subdued; and then, when that is eaten, the happy *lady* shall rise out of thy middle hood, the same in form as when she died. And having pondered on this thy desire, do thou perform the libation to the pitris; immediately she, the fine-browed, the auspicious, shall rise out of thy breathing middle hood, the same in form as when she died."

Having heard this, both then adored S'iva, and returned, full of contentment, to Rasātala. And so the Nāga, Kambala's younger brother, performed the śrāddha, and also duly ate the middle piṇḍa; and, while he pondered on that his desire, the slender-waisted *lady* was produced* at once, in the selfsame form, out of his breathing middle hood. And the Nāga told that to no one: he kept her, the lovely-teethed one, concealed by his women in the inner apartments.

And the two sons of the Nāga king pursuing pleasure day by day, played† with Rīta-dhvaja like the immortals. But one day the Nāga king, being intoxicated, spoke to his sons, "Why indeed do ye not do as I told you before? The king's son is your benefactor in my opinion; why do ye not confer a benefit on him, the pride-inspirer? Thereupon they both, being thus admonished by their kindly-affectioned father, went to their friend's city, and enjoyed themselves with the wise *prince*. Then both, after having held some other talk with Kuvalayāsya, invited him respectfully to come to their house. The king's son said to them, "Is not this your

* For *yajne* read *jayne*.

† Read *cikriḍḍte* for *cikṭiḍḍte*.

80 house? Whatever is mine, riches, carriages, garments, &c., th
is indeed yours. But whatever ye desire should be given yo
81 riches or jewels, let that be given you, O young dvijas, if ye ha
friendly regard for me. Am I cheated by such a cruel fate;
82 this, that ye do not evince any sense of ownership in m
house? If ye must do me kindness, if I am to receive favor
83 from you, then consider my wealth and home as your own.
84 Whatever is yours is mine, mine is your own. Believe i
this in truth. My life has gone out *into you*. Never again
must ye speak of separate property, O virtuous dvijas
85 since ye are devoted to my favour, I have adjured you by m
heart affectionately."

Thereupon both the young Nágas, their faces beaming wit
86 affection, replied to the king's son, somewhat feigning anger
"Rita-dhvaja, without doubt, we must not think in our min
87 in this matter otherwise than thou hast now spoken. But
our high-souled father has himself repeatedly said this—
88 wish to see that Kuvalayásva." Thereon Kuvalayás
rising from his seat of honour, prostrated himself on th
ground, saying, "Be it as your dear father says."

Kuvalayásva spoke.

89 "Happy am I! Most rich in merit am I! Who else is ther
like me, that your father shews an earnest mind to see me
90 Rise ye therefore, let us go: not even for a moment do I wis
to transgress his command here. I swear by his feet!"

Jaḍa spoke.

91 Having spoken thus the king's son went with them both
and issuing from the city reached the holy river Gomati
92 They passed through it, the Nága princes and the king's son
and the king's son thought their home *lay* on the other sid
93 of the river. And drawing *him* thence, they led the prince
to Pátála; and in Pátála he beheld them both as young
94 Nágas, lustrous* with the gems in their hoods, displaying
the svastika marks. Gazing with eyes wide open with
amazement at them both, who were most handsomely formed

* Read *kṛitoddyotau* for *kṛitodyotau*.

and smiling he spoke kindly—"Bravo! most noble dvijas!" And they told him of their father, the Nága king, Ásvatara by name, peaceful, worthy of honour by the heaven-dwellers.

Then the king's son saw charming Pátála; which was adorned with Nágas, young adult and old, and also with Nága maidens, who were playing here and there, and who wore beautiful ear-rings and necklaces, as the sky is *decked* with stars; and elsewhere *resounding* with drums, small drums, and musical instruments, *mingled* with the strains of singing, which kept time with the sounds of lutes and pipes; filled with hundreds of charming houses. Gazing about on Pátála Śatru-jit's son the foe-queller, walked *about* accompanied by those two Nágas his friends.

Then they all entered the Nága king's residence, and they saw the high-souled Nága king seated, clad in heavenly garlands and raiment, adorned with gems and ear-rings, resplendent with superb pearl-necklaces, *decorated* with armlets, *blessed* with good fortune, on a throne all of gold, the frame of which was overlaid with a multitude of gems coral and lapis lazuli.

They showed the king to him saying "That is our father;" and they introduced him to their father, saying "This is the hero Kuvalayáśva." Then Rita-dhvaja bowed at the feet of the Nága king. Raising him up by force, the Nága king embraced him warmly, and kissing him on the head he said "Long mayest thou live, and destroying all thy foes, be submissive to thy father. My son thy virtues have been mentioned even in thy absence, happy *that thou art*; thy rare *virtues* have been reported to me by my two sons. Mayest thou indeed prosper thereby in mind, speech, body and behaviour: the life of a virtuous man is praise-worthy; a worthless man although alive is dead. A virtuous man, while accomplishing his own good, brings complete satisfaction to his parents, anguish into the hearts of his enemies, and confidence among the populace. The gods, the pitris, bráhmans, friends, suppliants, the maimed and others, and his relatives also desire a long life for the virtuous man.

The life of virtuous men, who eschew abuse, who are co-
passionate towards those in trouble, who are the refuge
those in calamity, abounds in good fruit."

Jada spoke.

- 111 Having spoken thus to that hero, the Nága next address
his two sons thus, being desirous to do honour to Ku
112 layásva. "When we have finished our ablutions and all th
other proceedings in due order, *when we have drunk wine an
enjoyed other pleasures, when we have feasted up to ou*
113 desire, we shall then with joyful minds spend a sho
time with Kuvalayásva in *hearing the story of the success*
114 his heart's festival." And atru-jit's son assented in silen
to that speech. Accordingly the lofty-minded king of th
Nágas did *as he had proposed*.
- 115 The great king of the Nágas, true to his word, assemblin
with his own sons and the king's son, filled with joy, feasts
on foods and wines, up to fitting bounds, self-possessed as
enjoying pleasure.

CANTO XXIV.

The story of Kuvalayásva (continued).

The Recovery of Madálasá.

*The Nága king Ásvatara asks Kuvalayásva what gift he can conf
on him—Kuvalayásva replies he needs nothing, and is sufficient
gratified by the king's favour—The king urges him and at his son
suggestion the prince asks to see Madálasá even in illusion—The kin
brings her in as an illusion, and afterwards restores her to Ku
layásva.*

Jada spoke.

- 1 His two sons and the king's son respectfully attended th
2 high souled king of the Nágas, after he had banquetted. Th
high-souled Nága manifested kindly regard towards his son
3 friend with suitable conversation, and said, "Declare, Si
what pleasure I must do thee who hast entered my house:

cast away hesitation towards me as a son *would* towards his father. Whether silver or gold, raiment, carriages, or seats, or whatever thou dost highly appreciate that is hard to be got—ask that of me.”

Kuvalayáśva spoke.

“Through thy favour, illustrious Sir! gold and other *wealth* are in my father's house; I have no need of any such thing at all now. While my father rules this earth for thousands of years and thou also *rulest* Pátála, my mind is not expectant in solicitation. They are both possessed of Svarga and are very rich in merit, who from their youth possess, in their father's lifetime, a mere particle* of wealth amidst his krores of wealth, friends equally-educated, and a body free from sickness. My father† holds the wealth; have I not youth? When wealth is wanting, men's minds become prone to petitions. When I have it in full measure, how shall my tongue make petition? Those who need not think whether they have any riches at home or not, happy are they, sheltered in the shadow of the tree of their father's arm. But those, who even from childhood losing their father have had the care of a family, they have in my opinion, through the ruin of their taste for happiness, been tricked by the Creator. We therefore through thy favour always give willingly to supplicants the hoards of money, gems and other *wealth* left by our fathers. I have everything then here, since I have touched thy feet with my crest-jewel, since I have touched thy body.”

Jaḍa spoke.

Being answered thus in a modest speech, the noble Nága replied kindly to the young prince, the benefactor of his sons.

The Nága spoke.

“If it be not thy mind to receive of me gems, gold or other *gift*; whatever else may please thy mind, mention thou it. I will give *it* thee.”

wealth as small as the point of a blade of grass,
lead *janitrá* for *janitá*.

Kuvalayásva spoke.

- 16 "My lord, through thy favour, I whom thou dost ask ha
everything at home: it has been gained especially throu
17 sight of thee. And herein I am successful, and my life h
been rewarded, that I a mortal have embraced thy body w
18 art divine; that the dust of thy feet has found a seat
my head. What indeed have I not gained thereby, O Na
19 king? But if thou needs must give me the boon tha
desire, then let not the faculty of working righteousness
20 depart from my heart. Gold, gems, jewels and such li
carriages, houses, seats, women, food and drink, and childre
21 and tasteful garlands and ointments,—both these vario
objects of desire, and also vocal and instrumental music a
whatever other *music there be*—all this I hold to be the fir
22 of the tree of good works. Therefore a man must sta
from the root thereof; he must exert himself, while rulin
his spirit; nothing in the world is hard of attainment to the
who adhere to good works."

Ásvatara spoke.

- 23 "So shall thy mind be, O wise man, relying on righteou
ness; and truly all this is the fruit of righteousness as the
24 hast said. Nevertheless thou must certainly take, now th
thou hast entered my house, what thou thinkest hard to
gained in the human world."

Jaḍa spoke.

- 25 Having heard this his speech, the young prince the
26 looked at the faces of the Nága king's sons. Thereupon bot
those heroes prostrating themselves told their father clea
all the young prince's thoughts.

The sons spoke.

- 27 "When this *prince's* beloved wife heard that he was slay
she forsook her dear life, being deceived by a certain crea
28 bad-minded Dánava, who shewed his enmity. *She was the*
29 daughter of the Gandharva king; she was named Madálasá.
Then he, mindful of the past, made this vow, dear father
30 'No other shall be my wife save Madálasá.' This hero Rí

dhvaja longs, dear father, to behold her, lovely-limbed : if this may be done, let it be done."

Aśvatara spoke.

"Such magical power as that belongs to one who is exempt from such gross elements. How can this be except as a dream or as an illusion proceeding from Śambara ?"*

Jaḍa spoke.

Then Ś'atru-jit's son prostrated himself before the high-souled Nāga king and replied, being touched with affection and modesty. "If thou show† me now, dear father, Madālasā even in illusion, I hold that thou hast done me the greatest favour."

Aśvatara spoke.

"Look thou here then, my son, if thou wouldst see the illusion. I must show thee favour ; a visitor at one's house, though a child, is master."

Jaḍa spoke.

The Nāga king led in Madālasā who was concealed in the house, and next he uttered some gibberish distinctly in order to bewilder them. And then he showed the young prince the beautiful lady, saying, "Is she or is she not, O prince, thy wife Mādalasā ?"

Jaḍa spoke.

Then, seeing the slender one, he lost his reticence that very moment ; he moved towards her, uttering the word "Beloved !" And the Nāga Aśvatara hasting held him off.

Aśvatara spoke.

"It is illusion, my son ! touch her not ! I told thee so at first. The illusion quickly vanishes when touched or otherwise meddled with."

Thereupon he fell to the ground, overwhelmed by a faint ; and exclaiming "Ah Beloved !" he thought of his noble wife. "Alas for the love of this king towards my steadfast mind, whereby I have been thus overthrown without the

* A Daitya.

† Read *darśayase* for *darśaya te* ?

- 41 weapons of foes. She was shown as an illusion, though it was clearly no illusion at all by reason of the action of air, water and fire, earth and ether."

Jada spoke.

- 42 Then the Nága reviving Kuvalayásva, related to him the whole story of her recovery from death and all else that had
43 happened. Thereat rejoicing he took again his loved one, and after doing obeisance to the Nága departed in great splendour, mounted on the horse, to his own city, having attained* the object of his thoughts.

CANTO XXV.

The story of Kuvalayásva and Madálasá (continued).

Kuvalayásva, returning home, lives in perfect happiness with Madálasá—He succeeds his father Satru-jit—A son is born to them, Vikranta—Madálasá prattles to the infant.

Jada spoke.

- 1 Reaching then his city he narrated the whole story fully to his parents, how he had regained his slender-limbed one who had died. And the beautiful, slender-limbed lady bowed to the feet of her father and mother-in-law, and did honour before to her kindred with obeisance, embraces and sweet greetings, according to propriety, and their ages. Then the citizens held a great festival there in the city.

- And Rīta-dhvaja long enjoyed himself with his beautiful waisted wife, both among mountain torrents, and on river sand-banks, and amid pleasant woods, and in groves. She also, longing to consume her merit by the delights of love, enjoyed herself with him, her greatly-beloved, in pleasant places.

- 7 A long time afterwards the king Satru-jit, having ruled the earth worthily, underwent the law of Death. Then the

* Read *abhyupetaḥ* for *abhyupetaṃ* ?

zens inaugurated as king his high-souled son Rīta-dhvaja, noble in conduct and action.

While he duly protected his subjects as if they were his own sons, Madālasā gave birth to her first-born son. The father gave that clever *child* the name Vi-krānta. The retainers were pleased thereat and Madālasā laughed. Madālasā spoke to her infant boy in the way of prattle,* as he lay on his back crying not unmelodiously.

"Perfect art thou, darling, nor has thy name been given thee now in mere fancy. This very body of thine is composed of the five elements, not indeed for this reason dost thou cry—wherefore then? Nor indeed does your highness (this title is thy birth-right) cry because thou art a king's son. Doubtful are the various good and bad qualities, that are connected with the elements, in all thy organs. Since in a man here the elements, extremely weak, increase by the means of the elements, namely, by means of the food and water and other *nutriments* given, of what hast thou no gain, of what hast thou no loss? Do not grow infatuated at this thy bodice which is already decaying, and in that thy body; thy body is given thee by good and bad deeds; the bodice is fastened on thee by persons infatuated with pride and other *passions*. Do thou greatly esteem *each* aggregate of elements—some *one* aggregate as a dear father, some *other* as a child, some *other* as a mother, some *other* as a loved wife, some *other* as thy own *property*, some *other* as not thy own. A man beguiled in mind thinks that evils tend to assuage evils, that enjoyments tend to happiness. Again the unwise man, greatly beguiled in mind, thinks that these very evils are pleasures. Laughter, gazing at the bones,† a pair of excessively bright mocking eyes, firm plump flesh in the breasts and elsewhere, in a woman—that is Love's abode; is not woman

* Ullāpāna: not in the dictionary. Ullāpa is said to mean "calling out in loud voice," "change of voice in grief, sickness, &c.;" but no such meaning admissible here.

† Aṣṭhi-sandarśana; this seems meaningless. Akshi-sandarśana seems perfidious.

18 hell? The carriage *rests* on the earth; and the body seated in the carriage; and even in the body there is another seated, the soul. There is not the same perception of ownership in one's body, as there is this excessive infatuation with it."

CANTO XXVI.

*The story of Kuvalayásva (continued).
The Education of his Sons.*

Two other sons are born, Subáhu and Satru-mardana—A fourth is born whom Maddásá names Alarka—She criticizes these names—The king objects to her way of educating them, and wishes them to be brought up as kshatriyas—She prattles to Alarka.

Jaḍa spoke.

1 Now the queen trained up that son, as he grew day by day
2 to unselfish thought by talking and other means. As he regularly gained strength, as he gained his father's intelligence, even so he acquired knowledge of himself through his mother's talk. So the youth, instructed by her from his birth, having understanding and being unselfish, did not turn his mind towards family life.

4 A second son was born to her. His father named him
5 When he said "This is Su-báhu," Madálasá laughed. Her son also when a child she spoke to with prattle and other talk the same as before, and thus he, having a good intellect, acquired knowledge from his childhood.

6 When the king named the third-born son Satru-mardana she the beautiful-browed laughed again very long thereat
7 The slender-limbed mother similarly instructed him also from childhood. Devoid of desire he performed ceremonies, but not anything beneficial.

8 Now the king, when desirous of naming the fourth son, said Madálasá, well-behaved as she was, laughing slightly: the

king, somewhat eagerly curious, spoke to her as she was laughing.

The king spoke.

"Tell me the cause of your laughter, at the very time when the name is being given. Vi-kránta, Su-báhu and the other Satru-mardana,—the names given by me are I think fine, suited to the kshatriya kindred, and indicative of heroism and majesty. If these are not good, lady,—if you think *this* in your mind,—then do thou give a name to this my fourth son."

Madálasá spoke.

"I must obey thy command, Mahá-rájá, as thou tellest me ; so I will give a name to thy fourth son. 'Alarka' ! Learned in religion he shall acquire fame in the world, and this thy youngest son shall have understanding."

On hearing that name given the son by the mother, the king, laughing at 'Alarka' as inappropriate, said—

The king spoke.

"This name that thou hast given to my son, beauteous lady,—why hast thou given such an inappropriate one ? What is its meaning, O Madálasá ?"

Madálasá spoke.

"This is my fancy, Mahá-rájá ; I have given it as being practical. So do thou listen, O king, to the meaninglessness of the names given by thee. Since wise men speak of a pervading soul ; and 'kránti' is described as the course which *passes* from one place to another place ; since the soul is *all*-pervading in that it is ubiquitous and does not move about ; therefore this appellation Vi-kránta, 'passed beyond,' appears to me meaningless. The appellation Su-báhu, 'fine-armed,' given to thy second son, that too is meaningless because the soul is incorporeal, O king. The name that thou hast given the third son, Ari-mardana, 'foe-crusher,' I think that too is inappropriate ; and listen to the reason as regards it. Since there is only one soul in all bodies, who then, O king, is regarded as its enemy in this world, or who as its friend ?

- 22 Creatures are crushed by creatures; how can the incorporeal
 real be crushed? This fancy is meaningless because of the
 23 separate existence of anger and the other *passions*. If a
 bad name is fixed upon because of mutual dealing, why dost
 thou think there is no meaning in the name Alarka? ”*

Jada spoke.

- 24 Being thus excellently addressed by the queen, the king
 having great understanding, assented to his loved wife who
 25 spoke correctly. And the fine-brewed lady spoke to that son,
 just as to the elder sons, what would arouse the intellect
 26 The king said to her. “Why dost thou deal thus, O foolish
 one, with the temperament of my child, by giving him a mis-
 27 chievous education as *thou didst* before to my *other* sons. If
 thou shouldst do what pleases me, if my word should be ac-
 28 cepted, then restrain this son within the path of activity. So
 the path of action will not lead to utter destruction. O lady,
 and so the piṇḍa offering to the pitris will not cease, O virtuous
 29 one. The pitris dwell in the Deva-loka, they are also born as
 brutes, they become men likewise, and they reside within the
 30 class of elements. By offering the piṇḍa and water a man
 busied in the ceremonies, ever nourishes them, O fine-brewed
 31 one, both the righteous and the unrighteous, those worn
 with hunger, those harassed by thirst; *he nourishes* the
 likewise and guests. The gods, mankind, the pitris, departed
 32 spirits, goblins, and guhyakas, birds, worms and insects live
 upon man indeed. Therefore, O slender-limbed, cause my
 33 to acquire thoroughly the whole duty of kshatriyas, as re-
 gards this life and life in the next world.”

- The queen Madālasā, being thus admonished by her husband,
 34 band, spoke to her son Alarka, with prattling word
 “Thrive my son! rejoice my husband’s mind with *thy* deed
 35 in order to benefit friends and destroy enemies. Happy art
 thou, my son, who alone, with never an enemy, wilt long pro-
 tect the earth: from protecting it mayest thou have full
 enjoyment of happiness, and from righteousness thou shalt

* Alarka, a furious dog, or a fabulous hog with eight legs.

obtain the fruit, immortality. Mayest thou delight the bráhmans at the holy festivals! Mayest thou fulfil the longing among thy kinsmen! Mayest thou think kindly in thy heart for another! Mayest thou restrain thy mind from the wives of others! Please continually the gods with numerous sacrifices, and the dvijas who resort to thee with wealth. And thou shalt long satisfy women with unparalleled affections, and thy foes with battles, O hero! As a child gladden the mind of thy kinsmen; and as a boy *the mind* of thy teacher by observance of his commands; as a young man *gladden the mind* of women who are the ornament of high families; as an old man *the mind* of the hermits in the forest. Exercising thy sovereignty mayest thou gladden thy friends! Guarding the good, mayest thou offer up sacrifices, darling! Destroying the wicked and thy enemies in battle, mayest thou meet thy death, my child, on behalf of cattle and bráhmans!"

CANTO XXVII.

The Education of the Sons (continued).

Madálasá instructs Alarka in a king's duties—Enforcing especially necessity for self-control, prudence and maintenance of the laws.

Jada spoke.

Now being talked to in this way by his mother every day, child Alarka grew in age and intelligence. Then this son Ríta-dhvaja, on reaching boyhood, received investiture with the sacred thread, and being intelligent did obeisance to his mother and said, "What I ought to do now for happiness in this world and the next world, tell all that to me who am living respectfully *before thee*?"

Madálasá spoke.

"My child, a king inaugurated in his kingdom must in the first place conciliate his subjects, without obstructing his own *path*. Eschewing the seven vices, which are radically injurious, he must guard himself from his adversaries without de-

- 6 parting from good counsel. Just as a man meets destruction in eight ways from a fine-wheeled chariot, so undoubtedly does even a king without departing from good counsel
- 7 And let him recognise the bad and good ministers through his enemies' faults; and he must strenuously trace out his
- 8 enemy's spies by spies. But a king must not confide in friends, acquaintances, or relatives; let a king trust even in
- 9 an unfriendly person, if so obliged by his affairs. A king must himself be conversant with the stationary, prosperous and deteriorating conditions of *state policy*, be familiar with the merits of the six measures of *military policy*,* and not be enslaved by desire.
- 10 "A king must first subdue himself, and his ministers, then his dependants, and afterwards his citizens; then let him
- 11 fight against his enemies. But he who, without having indeed conquered these, desires to conquer his adversaries, he, with his own self unsubdued and with unsubdued ministers,†
- 12 is killed by his enemies' party. A king must therefore, my son, first conquer desire and the other *passions*; for when they are conquered, victory is his assuredly; vanquished by
- 13 them, a king perishes. Desire, and anger, and covetousness intoxication and pride, joy also, and enemies—these in truth
- 14 tend to destroy kings. Let him restrain himself, recollecting how Pāṇḍu himself was killed when engrossed in love
- 15 and how Anuhráda‡ killed his own son through anger; and how Aila§ was killed through covetousness; how Vena|| was killed by dvijas through intoxication; how Anáyus¶ son Bala
- 16 was killed through pride; Puranjaya through joy. Reflecting how, when these were conquered, high-souled Marut vanquished all, let a king cast out these his own faults.

* *Viz.*, *sandhi*, peace; *vigraha*, war; *yāna*, marching; *śasana*, encamping; *dvaiddhā-bhāva*, dividing his forces; and *samśraya*, alliance.

† For '*jitātmā jitāmātyaḥ*' read '*jitātmājitāmātyaḥ*'?

‡ Son of Hiraṇya-kaśipu.

§ Purúravas.

|| A son of Anga.

¶ She was his mother.

"A king should learn the ways of the crow, cuckoo and bee, of the deer, serpent and peacock, of the goose, cock and the red goat. A king should act like an insect against an opponent; and a king should carry out the ways of the ants at a fitting time. A king, who possesses the natural character of the moon and the sun, ought to know for the sake of good policy the behaviour of sparks of fire and of the seeds of the seemul tree.* And a king ought to gather wisdom from a courtesan, the lotus flower,† and a grasshopper, a doe-hare, and the breast of pregnant women, and also from a woman of the cow-herd caste.

"A king should assume the five forms of Indra, the Sun, Yama and the Moon, and also of the Wind in the work of government. Just as Indra *nourishes* the people on the earth with showers of water for four months, so should a king nourish *them* with largesses. Just as the Sun draws up the water with his rays for eight months, so *should a king collect* the tolls and other *dues* by truly subtle means. Just as Yama restrains friend and foe when the time arrives, so a king should be impartial towards friend and foe, towards the vicious and the virtuous. Just as by gazing on the full Moon, a man grows affectionate, so, where the people are all raceful, that is the practice *he should adopt* from the moon. Just as the Wind moves mysterious among all creatures, so should a king move among the citizens, ministers and others, and among his relatives by *the agency of spies*.

"The king, my child, goes to Svarga, whose mind is attracted neither by covetousness, nor by love, nor by riches, as by other *motives*. The king goes to Svarga, who keeps within their duty erring foolish men, who are swerving from their duty. He, in whose kingdom the duties of the *four classes* and the *four periods* of a bráhmaṇ's life do not fall into desuetude, has, my child, eternal happiness after death and in a future state. A king's highest duty, and that which

S'álmali; see note * p. 82. The pods contain a quantity of silky cotton which is blown about, when the pods burst.

Nelumbium speciosum; see note § p. 29.

brings supreme felicity for him, is the maintenance among men of their own laws,* since it is disturbed by evil-minded
 31 men. By protecting creatures indeed a king reaches success; he who duly protects gains by his efforts a portion of righteousness."

CANTO XXVIII.

The Education of the Sons (continued).

Madālasā's Exhortation.

Madālasā enunciates to Alarka the special duties of the four castes and of the four periods of a brāhman's life—and the duties common to those four castes and periods, which must be strenuously maintained.

Jada spoke.

1 Having listened to that his mother's exhortation, Alarka also further questioned his mother both about the duties of the four classes, and about the duties appertaining to the four periods of a brāhman's life.

Alarka spoke.

2 "Thou hast expounded, gracious lady, this the duty relating to the system of kingly government. I wish to hear the duty which concerns the four classes and the four periods of brāhman's life."

Madālasā spoke.

3 "A brāhman's *duty* is held to be threefold—liberality, study, sacrifice. There is no other fourth duty. His duty is regardless of his position. Irreproachable sacrificial and educational occupations, and the acceptance of gifts from the purified—this is fitly proclaimed his threefold means of livelihood.
 4
 5 Liberality, study, sacrifice—this is declared to be the threefold duty of a kshatriya also: protection of the earth, and subsistence by weapons are his means of livelihood. Liberality, study, sacrifice,—that indeed is the threefold duty of a vaishya

* Dharma.

also : merchandise, and the tending of cattle, and agriculture are his means of livelihood. Liberality, and sacrifice, obedience to dvijas, I have declared to be the threefold duty of the súdra also ; and his means of livelihood are a handicraft, obedience likewise to dvijas, nourishing them, buying and selling. These are said to be the duties of the *four* classes.

“ Hear also the connexions among the *four* periods of a bráhma-man's life. A man who has not erred from the duty of his own class gains perfect felicity : he goes to hell after death, if he has served what is forbidden. And as long indeed as a dvija is not invested with the sacred thread, so long, my son, he acts, speaks and eats unrestrainedly.

“ When duly invested with the sacred thread, *he becomes* a brahma-c'árin in his guru's house, and he should dwell there. I relate his duty ; hear it of me. Private study, attendance on fire, bathing, and wandering about for alms, and always *eating* that food after informing his guru and obtaining permission from him. *He should be* diligent in the guru's business ; there should be thorough evoking of his affection ; and when summoned by him, he should read intently, his mind withdrawn from everything else. After acquiring one, two or all the Vedas from his guru's mouth, he is authorized *to give* the guru his fee with words of eulogy. But let him enter on the griha-stha period when desirous of the period of family life ; or, by his own wish, on the vána-prastha period and on the fourth *period*. Or let the dvija await his decease there in the guru's house, *obedient* to the guru's son if the guru be dead, or to the guru's disciple, if there be no son. Obedient, free from self-conceit, let him pass through the period of a brahma-c'árin.

“ Next when he has desisted therefrom, through desire for a griha-stha's status, let him then rightly marry a wife, sprung from the family of a different* Rishi, his equal, free from sickness, not deformed, for the sake of a griha-stha's status. And having gained money by his own toil, let him duly

* *A-gamná*. His family and hers should not be descended from the same *hi*. This indicates exogamy.

please the pitris, gods and guests by faith; and also nourish
 20 those who resort to him, his dependants and children, and
 his female relatives, and the afflicted, the blind, and the out-
 cast, the birds and the cattle,* to the utmost of his power
 21 with gifts of food. This is the duty of a griha-stha; sexual
 intercourse also at the proper season: but he should not, to
 the utmost of his power, neglect the performance of the five
 22 sacrifices. And let the man himself, being zealous to the best
 of his power, together with his dependants, eat the remains
 of the food consumed by the pitris, the gods, the guests and
 paternal kinsmen.

23 "Now I have declared this griha-stha period distinctly. I
 describe to thee the duty of the vána-prastha: be it heard
 24 Having seen the succession of his offspring, and the stoop of
 his body, let the wise man enter upon the vána-prastha period,
 25 for the purpose of purifying his soul. In it *there is* the
 enjoyment of the forest, and attraction by penances, sleep-
 ing on the ground, sacred study, ceremonies for the pitris
 26 gods and guests, the homa oblation, the three daily abla-
 tions,† the wearing matted hair and a bark dress, and dili-
 gence in meditation unceasingly, the use of forest unguents
 27 This is the vána-prastha period, for the purification of sin,
 and beneficial to the soul. But after that *comes* another, the
 last, *period* of the bhikshu.

28 "But hear from me the nature of the fourth period, which
 with its peculiar duties has been described, my darling, by
 29 high-souled *men* conversant with its duties.‡ Renunciation
 of every association, sacred study, abstinence from anger
 control over the senses, no long dwelling in one habitation,
 30 abstaining from undertakings, and eating food obtained by
 begging once a day, also desire for the awakening of know-
 31 ledge of the soul, and gazing at the soul. Now I have
 acquainted thee with this duty in the fourth period.

"Hear from me the common *duty* of the other classes and of

* For *paśavas* read *c'a paśūṣas*?

† At dawn, noon, and sunset.

‡ For *yah sva-dharmo 'sya* read *sva-dharmo yasya*?

the periods of life. Truthfulness, purity and harmlessness, freedom from envy, and patience, mercy, generosity,* and contentment is the eighth virtue.

"Those duties have been succinctly described to thee concerning the classes and the periods of life: and a man should stand wholly within these his own peculiar duties. And the man, who, overstepping his own duty named according to his own class or period of life, should behave otherwise, should be punished by the king. And the king who overlooks men, who after forsaking their own duties commit sin, loses his pious acts. Therefore a king must vigorously punish all the classes that behave contrary to their special duties, and he must keep them within their own occupations."

CANTO XXIX.

Madālasā's Exhortation (continued).

Madālasā explains to Alarka the position of a griha-stha—and personifies as a cow, the Vedas, pious acts, the words of the good and the deeds svādhā, svadhdā, vashat and hanta—She describes the bali giving, and utsarga oblation—the duties of a griha-stha to guests—the dharma—and further duties to guests—She pronounces a blessing on griha-stha state—and quotes a song by Atri on it.

Alarka spoke.

"And what men must do who are engaged in the griha-stha period; and what becomes confined in the absence of action, and what increases by action; and what is beneficial to men; and what a good man should avoid at home; and how things are done—declare that accurately to me who ask."

Madālasā spoke.

"My child, a man on assuming the griha-stha status, thereby nourishes all this earth and conquers the worlds he longs for. The pitris, the Munis, the gods, living things, and mankind,

* For *akārpyanyam* read *akārpanyam*?

- and worms, insects, and flying creatures, birds, cattle, &
 5 Asuras subsist upon the griha-stha, and derive satisfaction
 from him; and gaze indeed at his countenance, wondering
 'Will he give us *anything*?'
 6 "The support of everything is this cow, my child, which consists
 of the three *Vedas*, in which the universe is established
 7 and which is believed to be the cause of the universe. I
 back is the R̥ig-Veda; her loins the Yajur-Veda; her feet
 and neck the Sāma-Veda; and her horns are pious acts;
 8 her hair the excellent words of the good; her ordure and urine
 are tranquillity and prosperity; she is supported on feet which
 are the four classes; she is the sustenance of the worlds; being
 9 imperishable she does not wane. The word sváhá,* and
 word svadhá,† and the word vashaṭ, my son, and the other
 10 word hanta are her‡ four teats. The gods drink of
 the teat which is the word sváhá; and the pitris of that country
 of svadhá; and the Munis of that which is the word
 11 vashaṭ; the gods, living things and Asuras, and mankind
 drink constantly of the teat which is the word hanta.
 Thus this cow consisting of the three *Vedas*, my child, feeds
 12 them. And the man, who grievously sinning causes the
 destruction, sinks into the hell Tamas,§ the hell And
 13 támisra|| and the hell Támisra.¶ And the man, who
 worships this cow with his own children and with the immortals
 and other *objects of worship* at the proper time, attains Svarga
 14 "Therefore, my son, a man must nourish the gods, pitris
 and men and living things daily, even as his
 15 body. Therefore having bathed and become clean he should
 be composed in mind, delight the gods, pitris and men, and
 16 prajā-pati also with water at the *proper* time. And a man
 having worshipped the gods with the fragrant flowers of
 great-flowered jasmine, should next delight Agni; and
 17 bali offering should also be made. Let him cast the

* The oblation to the gods.

† The oblation to the pitris.

‡ Read *tasyáḥ* for *tasyá*.

§ Darkness.

|| Complete darkness.

¶ Deep gloom.

** Read *mānavaḥ* for *mānu*.

offering to Brahmá and the Viśva-devas inside the house, and
 3 to Dhanvantari to the north-east; let him offer the bali
 eastward to Indra, southwards to Yama, and the bali west-
 3 wards to Varuṇa, and northwards to Soma. And let him also
 give the bali to Dhātṛi and Vidhātṛi at the house-door, and
 let him give it to Aryaman outside and all around the houses.
 1 Let him offer the bali to night-walking goblins in the air, and
 let him scatter it to the pitṛis, standing with his face south-
 1 ward. Then the griha-stha, being intent *and* having his mind
 well composed, should take the water and cast it, as a wise
 1 man, into those places for those several deities, that they may
 rinse out their mouths.

“Having thus performed in his house the family-bali, the
 1 pure griha-stha should perform the utsarga oblation respect-
 fully for the nourishment of living things. And let him
 scatter it on the ground both for the dogs, and low-caste men
 1 and the birds; for certainly this *offering* to the Viśva-devas
 is declared to be *one* for evening and morning.

“And then he, as a wise man, having rinsed out his mouth,
 1 should look towards the door the eighth part of a muhūrta,
 whether a guest is to be seen. He should honour the guest,
 who has arrived there, with rice and other *food* and with
 1 water and with fragrant flowers and other *presents*, according
 to his power. He should not treat as a guest a friend, nor a
 fellow-villager, nor one who bears the name of an unknown
 family, nor one who has arrived at that time. Men call
 a bráhmaṇa who has arrived, hungry, wearied, supplicat-
 ing, indigent, a guest; he should be honoured by the wise
 according to their power. A learned man should not inquire
 his lineage or conduct, nor his private study; he should esteem
 him, whether handsome or unhandsome in appearance, as a
 prajā-pati. For since he stays but a transitory time, he is
 therefore called an a-tithi, ‘a guest.’ When he is satisfied, the
 griha-stha is released from the debt which arises from hospita-
 lity. The guilty man, who without giving to the guest him-
 self eats, he incurs only sin and feeds on ordure in another life.
 The guest transferring his misdeeds to that *man*, from whose

32 house he turns back with broken hopes, and taking *that man*,
merit, goes off. Moreover a man should honour a guest re-
33 spectfully according to his power with gifts of water and
vegetables, or with just what he is himself eating.

“ And he should daily perform the *śrāddha* with rice and
34 other *food* and with water with regard to the *pitṛis* and brāh-
mans; or he should feed a brāhman. Taking up an *agra** of
35 the rice, he should present it to a brāhman: and he should
give an alms to wandering brāhmans who ask. The alms
should be the size of a mouthful, the *agra* four mouthfuls
36 Brāhmans call the *agra* four times a *hanta-kāra*.† But
without giving food, or a *hantakāra*, an *agra* or an alms
37 according to his substance, he must not himself eat. And
he should eat, after he has done reverence to guests, friends
38 paternal kinsmen, relatives, and petitioners, the maimed, and
children and old men and the sick.

“ If a man consumed with hunger, or another who is destitute
39 wants food, he should be fed by a householder who has ade-
quate‡ substance. Whatever kinsman is dispirited when he
40 reaches a prosperous kinsman, the latter gets the sin that has
been done by the dispirited man. And the precept must be
observed at evening, and he should do reverence to the guest
41 who has arrived there after sunset, accordingly to his ability
with a bed, a seat and food.

“ Thus a weight is placed on the shoulder of one who
42 undertakes family life. *Vidhātṛi*, and the gods, and the
pitṛis, the great *Rishis*, all shower bliss on him, and so also
43 do guests and relatives: and the herds of cattle and the flock
of birds, and the minute insects that exist besides, are satisfied.

44 And Atri himself used to sing songs on this subject, noble one!
Hear those, O noble one! that appertain to the *griha-stha*
period— ‘ Having done reverence to the gods, and the *pitṛi*
45 and guests, relatives likewise, and female relations, and
gurus also, the *griha-stha* who has substance should scatter

* A measure.

† A formula of salutation, or an offering to a guest.

‡ Read *samartha* for *samartha*?

the fragments on the ground for both dogs and low caste men ; and birds : for he should certainly perform this offering to the Viśva-devas evening and day. And he should not himself eat flesh, rice and vegetables and whatever may have been prepared in the house, which he may not scatter according to the precept.' ”

CANTO XXX.

Madālasā's Exhortation (continued).

Madālasā explains to Alarka the ceremonies to be performed by a griha-stha, which are of three kinds, continual, occasional and periodical—She explains the occasional śrāddha, which is celebrated for men and women.

Madālasā spoke.

“ Now what the griha-stha's ceremonies are, the continual, and the occasional, and the periodical, listen thereto, my son.

“ The continual are comprised in the five sacrifices,* these that I have described to thee : and the occasional are the others, such as the ceremony on the birth of a son, and so forth. The periodical† are recognisable by the learned as the sacrifices at the moon's changes, the śrāddha and others.

“ Here‡ I will tell thee of the occasional śrāddha celebration, of the birth-ceremony that should be performed similarly by men on the birth of a son ; and everything duly related in order that should be done at marriages and on other occasions. And in this the Nāndī-mukha pitris§ must be worshipped ; and he should give the piṇḍas mixed with curds and containing barley, facing northward or eastward, with composed mind making the oblation. Some men like it with the offer-

* Brahma (i. e. Veda)-yajña, deva-yajña, pitri-yajña, manushya-yajña, and ūta-yajña (all created beings.)

† Read *nitya-naimittikam* for *nitya-naimittika*.

‡ Read *atra* for *tatra* ?

§ Nine pitris, viz., the six parents, grandparents and great-grandparents on the paternal side, and the grandfather, great-grandfather and great-great-grandfather on the maternal side.

7 ing to the *Viśva-devas* omitted. And in this ceremony the
 dvijas must be arranged in pairs, and must be worshipped in
 dextral circumambulation. This is the occasional ceremony
 during growth, and the other is the funeral obsequies.

8 "And the *śrāddha* for a single deceased person should be
 performed on the day of the death; listen to that. And it
 should be performed omitting the offering to the gods, and
 9 with a single vessel. And the oblations-with-fire* should not
 be made in the fire without the ceremonies. And he should
 10 give one *piṇḍa* to the deceased person near the fragments of
 food, and sesamum-seed and water on the right, accompanying
 them with the recollection of that person's name. 'May he
 11 be exempt from decay,' let the celebrant say, and 'may enjoy-
 ment be his,' let the others delighted say, at the place where
 the brāhmans are dismissed. Men must do this every month
 12 for a year. Now at the expiration of the year, or whenever
 the ceremony is performed by men, the *śrāddha* for deceased
sapiṇḍas must be performed for him also: so the rule is
 13 stated; and that must be without the offering to the gods,
 and accompanied with a single *argha* offering in a single
 vessel. And that ceremony must not be performed there in
 14 the fire without offering the oblations-with-fire: and on the
 right there, he should feed the single dvijas.

"And there is another distinction, consisting in an extra
 15 ceremony every month; do thou listen attentive to me, as I
 tell thee of it, while it is being described. He should fill
 four vessels there with sesamum-seed, perfume and water,
 16 three for the *pitris*, one for the deceased person, my son.
 And he should scatter the *arghya*-oblation in the three ves-
 sels, and in the deceased's vessel,† uttering the words 'Ye
 17 *samánā*' &c., he should perform the rest as before.

"This *śrāddha* for a single deceased person is ordained
 18 precisely the same for women also. The *śrāddha* for deceased
sapiṇḍas does not exist for them, if they have no son. The
śrāddha for a single deceased person must be performed

* *Kṛādhana*.

† Read *preta-pátre* for *preta-pátram*?

every year for a woman by the men, duly on the day of her death, as has been here mentioned for men.

"But if there are no sons, the sapinḍas; if they are wanting, the sahodakas,* and those who may be the mother's sapinḍas and those who may be the mother's sahodakas, should duly perform this ceremony for a man who has no son, and for one who has begotten only a daughter. The daughters and their children should in this way perform the ceremony for the maternal grandfather. But those who are designated as the sons of two such persons should worship their maternal and paternal grandfathers fittingly with the occasional śrāddhas.

"When all these relatives are wanting, the women should perform the ceremony without the mantras for their husbands; when they too are wanting, the king should cause the ceremony to be performed by a member of his own family, and the cremation and all the other ceremonies to be performed properly by men of that caste; for the king indeed is kinsman to all the classes.

"Thus these continual and occasional ceremonies have been described to thee, my child. Hear the other periodical ceremony appertaining to the śrāddha. The new moon is just the cause there, and the time is the moon's waning: the fixed time indicates the constancy of that ceremony."

CANTO XXXI.

Description of the Pārvaṇa Śrāddha.

Madālasā mentions the seven sapinḍa ancestors, and the lepa-
ujas, and the remoter ancestors—She explains how the celebrant of
śrāddha nourishes them all—She enumerates the times for the
śrāddha, and the persons who should and who should not be invited to
—She describes how the śrāddha should be performed.

Madālasā spoke.

"After the performance of the śrāddha to deceased sapinḍas,
he who is the father's great-grandfather passes to the class of

* The samānḍakas.

those who feed on the lepa,* having lost *his share* in the piṇḍa offered to the pitṛis. He, who is the fourth there-above among those who feed on the lepa bestowed by the deceased son, ceases to eat *thereof* and obtains the satisfaction that is freed from the relationship.

“The father, and grandfather, and also the great-grandfather—these truly must be known as the three males who are related by the piṇḍa.† And those who are related by the lepa are said to be the three others reckoning upwards from the grandfather's grandfather: and the celebrant is the seventh among them. Such have Munis declared this seven-ancestral relationship to be, reckoning from the celebrant upwards. And there-above are those beyond participation in the lepa.

“Next are classed all the other ancestors, both those who dwell in Naraka, and those who have become animals, and those who reside within living creatures and other things.

“By what several means the celebrant, while performing the śrāddha rightly, nourishes all those *ancestors*, hear that, my child.

“Now truly *those ancestors* who have become piśac'as obtain satisfaction from the food that men scatter on the ground. Those *ancestors*, my son, who have become trees, receive satisfaction from the water that drips from the bathing garment on the ground. But the drops of water, that fall from the limbs on the ground, *minister* nourishment to those *ancestors* in the family who have attained divinity. And when the piṇḍas are taken up, the particles of food that fall on the earth,—*those ancestors* in the family who have become animals gain nourishment therefrom. The children moreover in the family who, being capable of performing religious ceremonies but not having undergone the purificatory rites, are burnt on their death, they in their distress subsist on the scattering of the food and the water used in scouring. And

* The wipings of the hands after offering the funeral oblations to the three sapinḍas.

† Sapinḍas.

the water, both *that which is used* by brāhmanas for rinsing out the mouth after meals, and *that which is used by them* for sprinkling the feet,—the other *ancestors* likewise gain satisfaction indeed therefrom. So whatever water and food is scattered by the celebrant and by those dvijas, *whether it be* unsullied or fragmentary, that, my child, in the family of those who duly perform the śrāddhas, nourishes the other *ancestors* who have been born among the several creations. With the śrāddhas, which men perform with ill-gotten wealth, are satisfied *those ancestors who have been born* as c'andālas, pukkaśas and other *men of degraded castes*.

"Thus many here derive nourishment, my child, through their relations who perform the śrāddhas, by means of the casting away of food and drops of water. Therefore a man should perform the śrāddha in faith according to rule even with vegetables: no one perishes in the family of one who performs the śrāddha.

"I will mention the periodic times for it; and learn of me by what rule men perform it.

"The śrāddha must necessarily be performed on the night of the new moon, at the moon's waning every month, and on the eighth days* also.

"Learn of me the voluntary seasons. On the arrival of a distinguished brāhman, on an eclipse of the sun or moon, at the solstice, at the equinox, at the sun's passage from one sign into another, and on the occasion of a portent,† my son, on acquiring property worthy of a śrāddha, and on seeing a bad dream, and at occultations of the constellation or planet under which one is born, one should perform the śrāddha according to one's inclination.

"A distinguished brāhman learned in the Veda, a yogī, one who knows the Veda, one who has mastered the Jyeshtha-sāman, one who has thrice kindled the fire Nác'iketa, one who knows the three verses which begun with 'madhu,'‡ one

Of three months.

For *vyatipáte* read *vyatípáte*. This word has several other meanings, each are admissible.

Rig-V. I. 90. 6—8.

- who knows the 'tri-suparna' hymns, one who knows the
- 24 Vedāngas, a daughter's son, a Ritvij priest, a daughter's husband, and a sister's son, and a father-in law also, and one who is skilled in the business of the five sacred fires, and one who
- 25 is eminent in austerities, a maternal uncle, and one who is anterior to one's parents, a disciple, a relative by marriage and a kinsman—these brāhmanas are all worthy of invitation to a śrāddha.
- 26 "A religious student who has been incontinent, and a sick man, and one who has a limb superfluous or deficient, the son of a widow remarried, and a one-eyed man, an adulterine son
- 27 and a widow's bastard, my son, a traitor to his friends, one who has bad nails, an impotent man, a man with brown teeth a brāhman negligent of his duties, a man cursed by his father
- 28 a slanderer, a vendor of soma juice, one who has deflowered his daughter, a medical man, and one who has discarded his guru and father, a hired teacher, a friend,* and
- 29 the husband of a previously-married woman, one who discards the Vedas, and one who abandons the sacred fire, a man who has been corrupted by the husband of a low caste woman,† and others who habitually practise improper acts—all these persons are verily to be shunned in ceremonies to the pitṛis, (O brāhmanas.)
- 30 "The celebrant should invite the above-mentioned brāhmanas on the day before, to the function performed in honour of the gods and pitṛis, and should fetch them also.
- 31 "And both he, who shall perform a śrāddha that ought to be performed by those self-controlling men, and he, who indulges in sexual intercourse after having offered the śrāddha and eaten the food,—the ancestors of these two men verily
- 32 lie down in that semen a month. Moreover he who eats at śrāddha and he who goes to a śrāddha after intercourse with
- 33 a woman,—the ancestors of those two men feed on semen and urine for that month. Therefore a wise man must first issue

* Bhṛitakādhyāpako mitraḥ. This seems strange.

† For *vrishali-pati-dūṣhitaḥ* read *vrishali-dūṣhita-patiḥ*, one who has married a low-caste woman or a deflowered girl?

an invitation; and men who have intercourse with women before the day arrives must be shunned.

“With his mind controlled he should feast those who have come seeking for alms, or ascetics who control themselves at the proper times, after first propitiating them with prostrations and other *reverential acts*. Just as the time of the waning moon is dearer to the pitris than that of the waxing moon, so the afternoon pleases the pitris more than the forenoon. One should do reverence to these dvijas, who have arrived at his house, with a welcome; and with the pavitra in hand he should seat those, who have rinsed out their mouths, on seats. In the case of the pitris the number of brāhmanas should be uneven, and in the case of the Gods* even; or, according to the circumstances of the *celebrant*, there should be one brāhman for the pitris and one for the Gods. In like manner for the maternal ancestors *the number of brāhmanas should be uneven or only one*. The brāhmanas intended for the Viśva-devas may be identical *on the side of the pitris and maternal ancestors*; but some other men desire that they should be distinct. He should place the brāhmanas intended for the Gods with their faces toward the east, and those for the pitris toward the north.† The ceremony due to the maternal ancestors has been similarly expounded by the wise.

Let the intelligent man giving kuśa grass for a seat, and worshipping with the arghya and other offerings, giving things pure and such like, and obtaining permission from them,—let the wise dvija perform the invocation to the gods according to the mantras. And having also given the arghya offering to all the deities with barley and water, and having duly given perfume, garlands, water and incense accompanied with a lamp, let him both perform the whole of the dextral circumambulation for the pitris; and having given a double quantity of darbha grass, and having obtained permission

For *devai* read *daive*.

The text is very obscure, and seems corrupt. For this translation I am indebted to Babu Harimohan Vidyābhushan, the Pandit of the Bengal Asiatic Socy.

44 from them, let the intelligent man perform the invocation to
the pitris, prefacing it with the mantras. And let him also
perform the dextral circumambulation and give the arghya
45 offering and barley and money and sesamum seed, inter-
on pleasing the pitris. Then permitted by the dvijas who
46 say, 'Perform the ceremonies in the fire!' let him offer rice
unmixed with condiments or salt according to rule. The fire
rite consists in uttering 'Sváhá!' to fire, the bearer of
47 oblations to the pitris; and let the next be 'Sváhá!' to
Soma who is esteemed by the pitris; and the third offering
48 'Sváhá!' to Yama, the lord of the departed. And let him
put the remains of the offering into the vessels of the dvijas
and taking hold of the vessels let him give the rice accord-
49 to rule. He should say affably "Ho, do ye enjoy yourselves
happily!"* and then they also should eat happily, with the
50 minds attentive thereon and observing silence. And a man
should leisurely give them whatever food they like best, dis-
51 playing no wrath and alluring them appropriately. And let
him utter the mantras which vanquish the Rákshasas, and let
him strew the ground with sesamum seed and with white
mustard: for the śráddha possesses abundant devices for
52 protection. And let the man, permitted by the dvijas who say
"Ye are satisfied and we are satisfied by those who are
nourished and satisfied," scatter food everywhere on the
53 ground. Similarly then having obtained permission, let him
with voice body and mind controlled, give the dvijas several
54 waters† to rinse out their mouths. Then, my son, let him
with his left hand put the piṇḍas with rice and sesamum-seed
on the darbha grass, near the remains of the food, for the
55 pitris. Let him composedly also give them water with the
part of the hand‡ sacred to the pitris, since O prince!
56 celebrates the sacrifice with faith for the pitris. Similarly
he should, after giving the piṇḍas on behalf of the maternal
grandfathers according to rule, then give water for rinsing

* For *yathá sukham* read *yaihá-sukham*?

† For *ápah* read *apah*.

‡ Pitri-tīrtha, the part between the forefinger and thumb.

out the mouth together with scent, garlands &c.; and having given the brāhman's fee according to his ability, address them "May Svadhā be fortunate!" and let him cause them, who being satisfied say "Be it so!" to pronounce the Vaiśvadevika *mantras*. Let him say "May they be pleased!" "Hail to you, O Viśve devas." And on those brāhman's, saying, "Be it so!" he should request their benedictions. He should dismiss them, addressing them pleasantly and prostrating himself in faith; and he should attend them as far as the door, and he should return, a gladdened man. Then he should perform the continual ceremony, and should also feed guests. And some very good men wish for a continual ceremony to the pitṛis, and others *do not wish it* for the pitṛis. He should perform the remainder as the first part: some think 'not with a separate cooking vessel,' some *prefer it* repeated exactly in the same order.* Then the celebrant should eat that rice in company with his servants and others.

Thus should the man skilled in religious law perform composedly the śrāddha to the pitṛis, or so as satisfaction accrues to the brāhman's. There are three pure things in a śrāddha, sesamum-seed,† sacrificial grass, and the sesamum-plant;‡ and they say these, (O princely brāhman,) are to be avoided, anger, journeying, haste. A silver vessel is also commended at śrāddhas, my son. Now silver is for use, for looking at and for giving away; for when the offering to the pitṛis is milked out in a silver vessel, the pitṛis give ear to the earth;§ hence the pitṛis desire silver, which increases their affection.

* The text seems obscure.

† Dauhitrām, see note †, p. 84.

‡ Tila.

§ The text seems incorrect.

CANTO XXXII.

The ordinance of the Śrāddha.

Madālasā explains what kinds of food please the pitris at śrāddha and for what periods—what kinds are to be avoided—what sites should be avoided for the ceremony—what men and animals should be excluded—and what defilements must be avoided—Yogīs must have priority at the śrāddha—ancient songs are to be sung—and what benefits accrue from the performance.

Madālasā spoke.

- 1 Next hear, my son, with faith this* that I say,—what is to be avoided in order to please the pitris, or what conduces to their pleasure.
- 2 The pitris are satisfied with clarified butter and rice for a month. The paternal grandfathers receive satisfaction with
- 3 fish-meat for two months. Venison should be known to satisfy the pitris for three months; and the flesh of hare
- 4 nourishes the pitris for four months; birds' flesh *satisfies them* for five months; hog's flesh for six months; goat's flesh for
- 5 seven months; and flesh of the black antelope† for eight months; flesh of the ruru deer gives them satisfaction for nine months, without doubt; flesh of the gayal‡ gives them
- 6 satisfaction for ten months. Moreover sheep's flesh§ satisfies the pitris for eleven months; and milk of kine or anything
- 7 made of milk *satisfies them* a year. Flesh of the rhinoceros flesh of the red-goat, the dark tulsi plant,|| and honey, and
- 8 flesh of the rhinoceros¶ and whatever else is *given* by members

* For *inam* read *idam*.

† For *aineyam* read *aineyam*.

‡ For *gavayāmisham* read *gavayāmisham* ?

§ For *ūrabhram* read *aurabhram*.

|| *Kāla-sāka* : *Ocymum sanctum*, Roxb. I do not find it in Hooker.

¶ *Daulitra*; but the rhinoceros is already mentioned.

of their own family, and turmeric and soma juice, and a śrāddha performed at Gayā without doubt yield the pitṛis end-
less satisfaction. Śyāmāka* grain and rāja-śyāmāka† grain,
and likewise small-grained rice,‡ wild rice,§ and paushkala
grain, these among grain tend to satisfy the pitṛis.

Barley, vrīhi rice||, and sesamum-seed, and wheat, green
gram,¶ and mustard, priyangu** seed, kovidāra†† seed, and
the finest pulse,‡‡ markāṭaka§§ seed, rāja-māsha||| pulse, and
agu¶¶ grain should be eschewed at a śrāddha. Viprāshika***
seed and lentils††† are forbidden in a śrāddha. Garlic‡‡‡ and
red garlic,§§§ onions,|||| carrots,¶¶¶ asparagus,**** and
whatever other vegetables are shunned on account of their taste

* This according to Roxburgh is *Panicum frumentaceum*, the Beng. *śyāmā*; he says the Beng. *śyāmā* also denotes *P. colonum*.

† Perhaps this may be *Panicum hispidulum*, which Roxburgh says is called ng. *bara-śyāmā*.

‡ Prasātika.

§ Nivāra.

¶ The *dus*, or rainy season crop?

¶ Mudga; see note §§, p. 84.

* Priyangu, *Panicum italicum*, (Roxb. p. 101.)

† Kovidāra, *Bauhinia variegata*; see note ||, p. 27.

‡ Nishpāva; see note ||, p. 86.

§ Markāṭaka; this does not seem to be known.

|| Rāja-māsha. Prof. Monier-Williams says this is *Vigna catianga* (*Dolichos ang.*, Linn. and Roxb.). (Hooker, vol. II, p. 205).

¶ *Panicum maliaceum*, Roxb., the modern *chinā*.

** Viprāshika; not given in the Dictionary.

†† Masūra. Prof. Monier-Williams says this is either *Ervum hirsutum* or *erlens* (Roxb. p. 567). The former is the modern *masūr chandā*, and the latter *masūr*. Hooker appears to combine both in *Vicia hirsuta*, which seems to be the common Lentil (Hooker, vol II, pp. 177 and 179).

‡‡ Laśuna.

§§ Grīnjana.

|||| Palāṇḍu.

¶¶ Piṇḍa-mūlaka.

*** Karambhā, *neut.* Prof. Monier-Williams does not give the *neut.*, but *s karambhā, fem.*, is *Asparagus racemosus*, which is also called *sata-mūli*. Roxb. p. 291; not in Hooker).

- and colour; gándháríká* and kadus,† salts and salted things
 14 and reddish juices,‡ and things that are manifestly salt—these
 should be indeed avoided in a śráddha. And whatever has been
 obtained by talk or through bribes or other *improper means*,
 not commended, nor what has been acquired from an outcast
 15 and wealth that has been obtained unlawfully as the purchase-price
 of a bride is forbidden in this ceremony. And water that is bad-smelling
 and frothy, and very scanty, and
 16 water that cattle would disdain, and what has been taken
 by night, and what has been left after every one has cooked
 and what is unfit for drinking in a tank—that water should
 17 be avoided always in the ceremony to the pitris. All milk
 from deer, sheep, camels, and from animals that have cloven
 hoofs, from buffaloes, and from the yak, and cow
 18 milk that is not more than ten days old,§ and what has
 been brought to a person who has asked for it on account
 19 the pitris,—such milk must be always avoided by the guests
 in the śráddha ceremony.

And in this ceremony ground must be avoided that
 swarming with insects, that is rough, and that has been
 20 scorched by fire, and that is hot with the words of enemies
 and wicked men, and that is foul-smelling.

Men who disgrace their family or who injure their family
 21 separating themselves from the śráddha, naked men and criminals
 may destroy the ceremony to the pitris with their glance
 a eunuch, and a man repudiated by his relations, a cock, and
 22 the village hog, and a dog, each ruins śráddhas by his look, and
 so also do Rákshasas.

Hence let a man offer the ceremony being well secluded, and

* Gándháríká; not in the Dictionary. Professor Monier-Williams says gándhári denotes *Hedysarum alhagi* (Roxb., p. 574), and the Prickly Nightshade (which appears to be *Solanum Jacquinii*, Roxb., p. 191); but neither seems appropriate. The text as it stands seems corrupt. For gándháríkám read gándholikam, which might mean "dry ginger"?

† Alábu; see note * page 118.

‡ Nirýása; or 'gums.'

§ A-nirdása. This seems strange.

scattering the ground with sesamum seed. Thus may safety be secured in the śrāddha even for both, my child.

What has been touched by a corpse or by a recently-delivered woman,* and by those who have been long ill, by outcastes, and by filthy persons, does not nourish the pitṛis.

And the celebrant must moreover avoid the sight of a woman who is in her courses; and he must shun sitting together with bald-pated men and drunken men at a śrāddha, out of respect.

And whatever is infested with hair-lice, and whatever has been gazed at by dogs, and whatever is putrid and stale, and the brinjal,† and ferments,‡ and whatever has been fanned by the wind from clothing, are indeed to be avoided at a śrāddha.

Whatever, in the shape of articles of food possessed by thee, is given with supreme faith to the pitṛis according to their name and family, that becomes food for them. Hence a man of faith, who desires the pitṛis' satisfaction, must place the best that he has in the vessel and according to rule at a ceremony to the pitṛis.

And the yogis must always be fed by a wise man at a śrāddha; for the pitṛis are patrons of religious devotion; hence one should ever worship them. Now if a yogi is fed first, he can save the person for whom the sacrifice is offered and those who feast, just as a boat saves in water, better than thousands of brāhmans.

At this ceremony also songs in honour of the pitṛis are sung by those who recite the Veda, songs which were§ formerly sung by the pitṛis to king Purúravas. "When will any one of us have a son, the chief among his race, who, eating the remains of food left by the yogis, will offer the piṇḍa on earth? Or will offer the piṇḍa, buffalo-beef, the clarified butter, or the vegeta-

For *śava-sūṭaka-saṃsprisṭam* read *sūṭaká-śava-saṃsprisṭam*?

Vártáki, the brinjal, *Solanum melongena*, Roxb., the modern *begun*. Prof. Ier-Williams calls it the egg-plant. It is a well-known and favourite table. I do not find it in Hooker.

For *abhishaváms* read *abhishavás*?

For *ásín* read *ásan*.

- ble kála* mixed with sesamum-seed, or khichree at Gayá |
 34 our monthly satisfaction? May we obtain† the offering
 the Viśva-devas and the soma juice, buffalo-beef, and the
 finest clarified butter, and the divine food‡ by getting a young
 rhinoceros!"
- 35 Let him duly offer the śráddha on the thirteenth day as
 when the moon is in the asterism Maghá, and milk mixed with
 honey and clarified butter during the winter half of the year
- 36 Let a man therefore, my son, worship his own pitris in faith
 hoping to gain all his wishes and his own deliverance from
 37 evil. Men's pitris, when delighted with śráddhas, please the
 Vasus, the Rudras and the Adityas, the constellations, the
 38 planets and the stars. The pitris, when delighted with
 śráddhas, bestow long life, wisdom, wealth, knowledge
 Svarga, final emancipation from existence, and joys and
 sovereignty.
- 39 I have declared to thee, my son, the śráddha ceremony
 as it has been expounded: hear, my child, the praise of
 the Voluntary Śráddhas according to the various days on which
 they are performed.

CANTO XXXIII.

The benefits to be obtained from the Voluntary Śráddhas. ||

Madálasá explains the benefits to be obtained from performing the
 śráddha voluntarily with a view to the benefits—on the various days of
 the lunar fortnight—and when the moon is in the different asterisms.

Madálasá spoke.

- 1 The first day of the lunar fortnight, if the śráddha be per-
 formed on it, is auspicious for the acquisition of wealth; the

* There are many plants of this name.

† For *ánuvámáhe* read *ánuvámahai*?

‡ *Asúryam* in the text, but it seems incorrect. Read *dsuryam* or *dsurva*
 from *asura*? *Asura* is in the dictionary, but not *dsurya*.

§ *Vishána-variya*, hornless.

|| *Kámya Śráddha*.

second bestows men; and the third seeks for boons; the fourth destroys enemies; in the fifth a man acquires fortune; in the sixth he may become worthy of worship: in the seventh he acquires chieftainship; in the eighth the highest prosperity; in the ninth he gains women; in the tenth perfect gratification of his wishes. So let him, assiduous in the ceremonies, gain all the Vedas in the eleventh. And in the twelfth the worshipper of the pitṛis gains continual victories, offspring, mental vigour, cattle, prosperity, independence and perfect nourishment. The man of intense faith, who performs the śrāddha on the thirteenth day, gains length of life and sovereignty undoubtedly. Since one is successful in śrāddhas by means of choice food, he, whose ancestors died or were slain with weapons in their youth, should, if he wishes for their pleasure, perform the ceremony on the fourteenth day. The pure man, who performs the śrāddha diligently on the night of the new moon, obtains all his wishes and attains Svarga everlastingly.

By worshipping the pitṛis *when the moon is in the asterism Krittikā*, a man obtains Svarga. A man who wishes for offspring may obtain it *when the moon is in the asterism Rohiṇī*; and he may gain vigour *when she is in the Saumya signs of the Zodiac*;* and he may obtain valour *when she is in the asterism Ārdrā*; and lands and other possessions *when she is in Punar-vasu*; and nourishment by always worshipping *when she is in Pushya*; and noble sons *when she is in A-śleshā*; and pre-eminence among his relations *when she is in Maghā*; and good fortune *when she is in Phalgunī*.† And the man of liberal disposition obtains offspring *when she is in Uttarā Phalgunī*. A man who offers śrāddhas *when she is in Hasta* verily attains excellence. And so a man of goodly form may obtain offspring *when she is in C'itrā*. Svāti bestows success in trade; Viśākhā gives philoprogenitiveness. Men who perform the śrāddha *when the moon is in Anurādhā* attain imperial rule; and *when she is in Jyeshthā* lordship; and *when she is*

They are Taurus, Cancer, Virgo, Scorpio, and Capricornus.

For *phalgunī* read *phalgunī*.

- 14 Múla perfect health. Acquisition of fame comes from performing the *śráddha* when she is in *Aśhādhá*; and freedom from grief in *Uttará Aśhādhá*. And one gains bright worlds by performing it when she is in *Sravana*; and immense wealth when she is in *Dhanishthá*. One may acquire intimate knowledge of the Vedas when she is in *Abhi-jit*; and success in medicine when she is in *Sata-bhishaj*; goats and sheep by performing the ceremony in *Bhádra*; and amorous dalliance in the latter part of *Bhádra*. And one who performs the *śráddha* when she is in *Revatí* acquires the baser metals; and when she is in *Aśviní* horses; and when she is in *Bharaní* full length of life.

Hence a man who is skilled in true knowledge should perform the voluntary *śráddhas* at these seasons.

CANTO XXXIV.

*Alarka's Education—The exposition of Virtuous Custom.**

Madálasá mentions the benefits of the observance of Virtuous Custom which consists in the pursuit of righteousness, wealth and love—She mentions a large number of general rules regarding religious worship, eating, social behaviour, private actions, and marriage—She gives general rules regarding the sacrifices, and describes the portions of the hands to be used therein—and mentions how one's residence should be chosen.

Madálasá spoke.

- 1 "Thus, my son, should the gods and pitris be worshipped by a householder with the oblations to the gods and the oblations to the pitris; and with food should guests and kinsmen
2 living creatures, all dependants, cattle, birds and ants, beggars and other petitioners be worshipped by the dweller in
3 house, who observes the good customs and performs the domestic sacrifices, my child. He incurs sin if he neglects the periodic ceremonies."

* *Sad-ác'ára.*

Alarka spoke.

"Thou hast declared to me, mother, the threefold ceremonies to be observed by men, the perpetual, the occasional, and the periodic.* I wish to hear, O lady who gladdenest thy family, about Virtuous Custom by practising which a man gains happiness in the next world and in this."

Madálasá spoke.

"A householder must ever maintain Virtuous Custom thoroughly: for one who has lost Virtuous custom has no happiness here or in the next world. Sacrifice, alms-giving and austerities do not tend to the welfare of a man here, who habitually transgresses Virtuous custom. For a man who follows bad custom does not find long life here. One must earnestly follow Virtuous custom; Virtuous custom destroys what is inauspicious.

"I will expound to thee my son, the nature of that virtuous custom. Hear it from me with single mind, and even so maintain it.

"A householder who performs the domestic sacrifices must strive to accomplish the three-fold objects of life:† in full success therein lies the householder's own success here and in the next world. With a quarter of his Wealth let him, master of himself, lay up a store for the next world; and with half let him support himself and perform the periodic śráddhas; and treating a quarter as his capital, he should increase it, by exerting himself on his own account. Thus, my son, Wealth ought to be fruitful according to Virtuous custom. Similarly a wise man must practise Righteousness in order to withstand sin; and so also the third, Love, yields fruit here indeed on account of the next world. And the third, Love, is not impeded through fear of diminution. Love also is said to be two-fold from its not being opposed by this three-fold class. Let a man consider all these successive correlations.

"Hear from me those opposite correlations, such as Righteousness, &c. Righteousness aims at a succession of right-

* Nitya, naimittika, and nitya-naimittika.

† Dharma, káma and artha.



cousness.* Righteousness is not destructive to one's own Wealth. And Love is diverse from both ; and those two again are diverse from it.

- 17 " At the Bráhma moment a man should think of and ponder over Righteousness and Wealth, after rising up and rinsing out his mouth, standing towards the east, self-restrained
- 18 pure: let him worship the twilight with the constellations in the east, the twilight with the sun in the west, as is right: he should not neglect it even when free from adversity.
- 19 " He should eschew conversation with the wicked, falsehood and harsh speech, evil books, evil words and the homage of evil, my son.
- 20 " Evening and morning, with soul restrained he should offer the homa oblation.
" He should not gaze up at the orb of the sun at sunrise or at sunset.
- 21 " He should look in a mirror in order to dress his hair; he should wash his teeth ; and delight the gods in the very forenoon.
- 22 " He should not defecate or void urine in a path leading to the villages, to temples, to places of pilgrimage or to the fields, nor on cultivated ground, nor in a cattle-pen.
- 23 " He should not gaze at another's wife naked. He should not look at his own ordure. He should avoid seeing, touching and talking with a woman in-her-courses.
- 24 " He should not void urine, or defecate, or engage in sexual intercourse in water.
- 25 " He should not step on ordure, urine, hair, ashes or potsherds: and a wise man should not step on husks, charcoal, bones or decayed things, or on rope, clothing, &c., whether on a road, or on the earth.
- 26 " Moreover a householder should do reverence to the pitṛa gods and mankind, and to living creatures, according to his capability, and afterwards eat himself. And a man should always eat his food, facing the east or the north, with his
- 27

* Or, brings wealth as a consequence of righteousness.

mouth well rinsed out, restraining his speech, pure, with his mind intent on his food and *with his face* between his knees.

} "An intelligent man should not divulge another's fault except in the event of injury.

"Food should be avoided in which salt is visible, and which is very hot.

"A man of self-control should not defecate nor void urine while walking or standing.

"And he should not eat anything at all while rinsing out his mouth. While he has remains of food in his mouth, he should not carry on any conversation and he should cease his reading, and he should not touch a cow, a bráhmaṇ, fire, or his own head:

"Nor should he look at the sun or the moon or the constellations with passionate desire.*

"And he should avoid a broken seat and bed and cup.

"He should offer a seat to gurus, accompanying *the offer* with rising up and other respectful acts; and he should salute them respectfully and converse *with them* agreeably; and he should follow them. He should not speak about them adversely.

"And when clad in a single garment he should not eat nor engage in the worship of the gods.

"An intelligent man should not carry dvijas, nor should he void urine in fire, nor should he ever bathe or sleep naked.

"And he should not scratch his head with both hands; nor should men wash their heads frequently without cause. And when his head is washed he should not touch his body with oil at all.

"And he should cease his own reading, when every one is abstaining from reading.

"He should never void urine against a bráhmaṇ, the wind, cattle or the sun; facing north by day, and facing south by night, he should do his voidance of urine and feces during illness† whenever he desires.

* Kámatás.

† For *ábádháshu* read *ábádhdáshu*.

“ He should not talk of his guru's evil-doing, and he should
39 appease him when angry. He should not listen to abuse
when others utter it.

“ And he should yield the path to bráhmans, to the king, as
40 to one who is ill with pain, to his superior in learning, to
pregnant woman, to a man labouring under a burden, to
younger man, to the dumb, blind and deaf, to a drunken man
41 and to a mad man, to a prostitute, to an enemy, to a child as
to an outcaste.

“ An intelligent man should respectfully circumambulate
42 temple, and a fig-tree standing on a sacred spot, and a place
where four roads meet, his superior in learning, a guru and
a god.

“ He should not carry shoes, clothes, garlands &c. that
others are carrying.

43 “ He should avoid the sacred thread, an ornament, and the
water-pot on the fourteenth, eighth and fifteenth days of the
44 moon and at its four changes. He should also eschew rub-
bing his body with oil, and sexual intercourse with his wife
on those days.

“ And a wise man should never stand with his foot or his leg
45 extended: nor should he throw out both his feet; nor should
be press one foot on the other.

46 “ He should eschew deadly attacks, abuse and calumny. A
clever man should not display deceit, self-conceit, or sharp-
ness. He should not disgrace with ridicule fools, insane per-
47 sons, or those in calamity, the deformed, or magicians, or those
who have limbs deficient or superfluous.

“ He should not inflict punishment on another in order to in-
struct a son or disciple.

48 “ Likewise the wise man should not draw his seat toward
him and sit down.

“ He should not prepare a cake, khichree or flesh for himself
49 He must have his food evening and morning, after doing re-
verence to his guests.

“ Facing eastwards or northwards, restraining his voice.
50 should always wash his teeth, my child.

"He should eschew the prohibited vegetables.

"A man should certainly not sleep with his head to the north, nor with his head to the west; he should sleep, placing his head to the north east or east.

"He should not bathe in perfumed water, nor at night; bathing except by day is declared to be most potent for calamity; nor when he has not bathed, should he wipe his limbs with a cloth or with his hands. Nor should he shake his hair, nor should he shake his clothes.* Nor should an intelligent man, when he has not bathed, ever apply unguents..

"Nor should he wear red clothing, nor even variegated or black clothing: nor should he make a complete change of his clothing or in his ornaments. And transparent† raiment should be avoided, and also whatever is very much damaged, and *whatever* is infested with lice, or has been trampled on, or has been looked at by dogs, and has been licked or thrown down, or has been befouled by the extraction of pus.

"He should never eat flesh from the back, or flesh unfit for the gods and pitris, or prohibited flesh, my son, or things which are visibly salt. Food that is long stale or that is not fresh must be avoided, my royal son, because of the changes that occur in flour, vegetables, sugarcane and milk; and meat long stale must be avoided, because of the change‡ that occurs in it.

"He should avoid lying down at sunrise and sunset.

"Not when unbathed, nor when reposing, nor while thinking of other things, nor when sitting on his bed or on the earth, nor when making a sound,§ nor when clad in a single garment, nor when speaking, nor without giving to spectators, but when bathed a man should eat evening and morning according to rule.

"A wise man should not resort to other men's wives. Adultery destroys the religious acts and the life of man. Nothing

* For *vāsast* read *vāsamsi* ?

† For *vidatam* read *viśadam* ? I do not find *vidatā* in the dictionary.

‡ For *vikāramāc'a* read *vikārāc'a* ?

§ For *śabdavat* read *śabdayan* ?

63 indeed is so short-lived in the world, as a man's intercourse
with another's wife here.

“Let him perform the worship of the gods, and the ceremonies to fire, and the respectful salutation to his guru, and also the ceremony of eating his food, after duly rinsing out his mouth. Facing eastwards or northwards he should reverently rinse out his mouth, my son, with frothless, inodorous, pure and holy water. He should avoid the five earths from beneath water, from a habitation, from an ant-hill, from ground infested with mice, and where purificatory actions &c. have been carried on. After washing his hands and feet and sprinkling water on them he should, *with his face* between his knees, and composed mind, rinse out his mouth. He should drink water three or four times after twice wiping the sides of his mouth, the apertures of the body, and his head. After duly rinsing out his mouth with water, being pure, he should perform the ceremony to the gods, the *rishis*, and the *pitris* diligently. A man should always perform *the ceremonies*, preserving a composed mind. A wise man should rinse out his mouth, after he has sneezed, or spitten out, or donned his raiment. After a sneeze, and licking, and a vomit, and spitting &c., he should rinse out his mouth, touch a cow's back, and look at the sun; and he should hold up his right ear, since this is in his power; in the absence of the former, he should do the latter; if the former be wanting, it is desirable to do the latter.

“He should not gnash his teeth, nor beat his own body.

73 “He should also avoid sleep, reading and food at both twilights; and sexual intercourse and setting out on a journey at the evening twilight.

74 “In the fore noon, dear son, he should in faith perform his worship to the gods, and at noon to men, and in the afternoon to the *pitris*. And with head bathed, he should perform the ceremonies to the gods or the *pitris*. And he should trim his beard facing eastwards or northwards.

76 “He should eschew a maiden although well-born, if she is deformed, or sickly, or disfigured, or tawny-coloured, or talkative

or contaminated by everybody. And one who is free from deformity, who has a beautiful nose, and is marked with all the auspicious marks—such a maiden as that should a man always marry who desires welfare. He should marry one who is in the seventh or fifth degree distant from his parents: he should guard his wife, and he should shun jealousy, by day, in sleep and in sexual intercourse.

“He should avoid a deed that causes pain* to others, and the infliction of pain on living creatures.

“A woman, during menstruation, should be avoided by all the castes for four nights. He should avoid just the fifth night *of the moon* in order to avoid the birth of females: then let him approach *his wife* on the sixth night, *that night* is the best among the even *nights*, my son. Sons are begotten on the even nights, daughters on the odd nights: therefore a wise man who wishes for a son should always cohabit *with his wife* on the even nights. Lawless men *cohabit with their wives* in the morning, and eunuchs at evening.

“After shaving, and vomiting and sexual intercourse, my son, the wise man should resort to the place where bodies are burnt† and should bathe, keeping his clothes on.

“One should not revile or ridicule the gods, the Vedas, or dvijas, good, truthful or magnanimous men, a guru, or devoted and virtuous wives, or persons who are sacrificing or performing austerities, my son. One should never listen to those unmannerly persons who do such things.

“One should not mount on a high bed or seat, nor on a low one.

“One should neither dress unbecomingly, nor speak unbecomingly. *One should be clad in pure white raiment, and adorned with white flowers.*

“Neither with the haughty, nor with the insane, nor with fools, nor yet with the unmannerly should a wise man form friendship; nor yet with those of bad disposition, nor yet with those who are corrupted with thieving and other vices, nor yet

Upa-tápaka; not in the dictionary.
Kaṭṭhābhūmi.

with spend-thrifts, nor with the covetous, nor yet with enemies
nor with prostitutes, nor with inferiors, nor with the husband
89 of prostitutes. He should never make *friendship* with the
mighty, nor with inferiors, nor with reprobates, nor with the
90 ever-timid, nor yet with fatalists. He should contract friend-
ship with good men, with those who always observe Virtue
custom, with the wise, with the honest, with the powerful
with those who are resolute in action.

91 "In company with one's friends, the initiated, the king
Śnātaka brahmans, and one's father-in-law, one should do re-
verence to the R̥itvij priest, and the five other venerable per-
92 sons and to guests. One should do reverence, my son, to
dvijas, who have dwelt for a year, with an offering of honey
and milk according to one's ability and with alacrity at fitting
93 times. And the brahman who desires bliss should observe
their governance, and if intelligent he should not contradict
them even though always scolded by them.

94 "Having performed the household worship properly in the
fitting place and in due order, he should next worship the fire
95 and offer it the oblations in due order. He should make the
first offering to Brahmá, and then to the prajā-pati, and the
96 third to the Guhyas, and the next to Kaśyapa. Then, having
offered to Anumati* he should next offer the household obla-
tions and the constant oblations, that I have already explained
97 thee, according to the ritual. Next he should make the offer-
ing to the Viśva-devas, then the offerings to all creatures, and
separately to the gods according to place and apportionment.
98 And he should make the three oblations to Parjanya, to
Dharitrī, and to Mānaka,† and to Váyu in every direction
99 to the east and other regions of the sky in due order, and to
Brahmá, to the Air and to the Sun in order, and to the
100 devas and to all beings; and then he should offer
Dawn, and to Śiva northwards; and southwards to the
101 exclaiming 'Svadhá, reverence!' Having done it, and

* The fifteenth day of the moon's age, personified.

† This is said to *Arum Indicum*, the Beng. *mán-kachu*, the stem
tubers of which are generally eaten (Roxb., p. 625).

right and to the north west, saying, 'O Yakshma,* this is for thee!' he should, if he wishes, offer the remains of the food and the water from the vessel according to the rule. Then taking up the first part of the food, he should offer it with the benediction Hanta to the brahman according to the rule and justice.

"He should perform the ceremonies to the gods and other *objects of worship*, with each one's special portion of the hand according to rule; and he should perform the ceremony of rinsing out the mouth with the portion of the hand sacred to Brahmá. This is called the portion of the hand sacred to Brahmá for the purpose of rinsing out the mouth, *viz.*, a line drawn to the left of the thumb of the right hand. The pitṛis' portion of the hand is said to be the part between the forefinger and the thumb; by that he should offer the water and other oblations to the pitṛis, except in the nándi-mukha śráddha. And the gods' portion of the hand is at the tips of the fingers; the ritual of ceremonies to the gods should be performed therewith. The prajā-pati's portion of the hand is at the root of the little finger, his ceremony must be performed† therewith. Thus always with these portions of the hand sacred to the gods and pitṛis, he should always perform the ceremonies, never with any other portion of the hand. It is proper always to rinse out the mouth with the *portion of the hand* sacred to Brahmá; and to offer the oblation to the pitṛis with the *portion of the hand* sacred to the pitṛis; and that to the gods with the portion of the hand sacred to the gods; and the offering to the prajā-pati with his own *portion of the hand*. A wise man should perform the cake-and-water ceremony to the nándi-mukha ancestors, and whatever is offered to the prajā-pati, with the *portion of the hand* sacred to the prajā-pati.

"A sensible man should not carry water and fire at the same time; nor should he thrust out both his feet towards guru the gods.

* binary disease.

† Read káryam for káyam?

111 "He should not look at a heifer sucking.

"He should not drink water with the hands joined together.

"At all periods of personal purification whether important or unimportant, he should not delay for the sake of purification.

"He should not blow the fire with his mouth.

"One ought not to take up one's abode, my son, where four things do not exist, viz., a person who pays debts, and a physician, a bráhmaṇ learned in the Vedas, and a river full of water. Where there is a king who has vanquished his foes, who is powerful, and who is devoted to righteousness there should a wise man always dwell: whence can one be happy, when the king is worthless? Where the king is unassailable, where the earth is prolific, where the citizens are well governed and always practise justice, where folk are charitable, there does residence bestow happiness. In a country where the husbandmen are not generally gluttonous and where all medicinal herbs are procurable, there should a sensible man dwell. One ought not, my son, to dwell there where these three things are constant, a person desirous of conquering, and a former enemy, and folk who are always holding festival. A wise man should always dwell among good-tempered neighbours.

"Thus, my son, have I, thy well-wisher, expounded this to thee."

CANTO XXXV.

The education of Alarka (continued).

An exposition of things permitted and forbidden.

Maddasá describes what food may be eaten and what not how various things are to be cleansed when impure, and how things are always pure—how one who has contracted impurity should purify himself—what actions and conduct one should avoid.

She insists on the necessity of maintaining the daily sacrifice—She mentions what holidays are allowed the various castes—She describes certain post-funeral ceremonies—and purification after deaths and births.

Madálasá spoke.

Next do thou hearken to the remedial measures for things forbidden and permitted. Rice should be eaten that has been kept awhile, mixed with oil, and long stored; and wheat, barley, and butter-milk and preparations thereof unmixed with oil. The hare, the tortoise, the go-sámp,* the porcupine, and the rhinoceros, my son,—these indeed may be eaten; and the domestic pig and fowl should be eschewed. The remains of food at a śráddha after the pitris and gods and other recipients have been satisfied may be eaten at the desire of the bráhmans. A man who eats flesh that has been killed for the purpose of medicine is not defiled.

Shells, stones, gold, and silver, ropes, and garments, and vegetables, roots and fruits, and wicker-work vessels and leather, and gems, diamonds, and coral, and pearls, and men's bodies are best cleansed with water; just as iron things with water, and stone by scrubbing. Oily vessels are cleansed with warm water, and winnowing baskets, grain and antelope-skins, and the pestle and mortar for husking rice, and thick cloths, and a store by sprinkling; and all kinds of bark-made things are best cleansed with water and earth. Grass, wood and medicinal herbs are best cleansed by sprinkling; and all woollen things and hair have ceremonial purity. White mustard is cleansed with oily sediment or the sediment from sesamum seed. Things that are injured are always cleansed with water, my son. So also cotton things are cleaned with water and ashes. Timber, ivory, bone and horn are best cleaned by scraping. Earthen pots are purified ceremonially by re-burning.

Pure are alms, a workman's hand, wares for sale, and a

* Godhá, the Go-sámp a very large kind of lizard found in jungle.

13 woman's face, whatever passes along the high-road, what
unknown, what is brought by slaves and other *menials*, what
admirable for its sound, what is long past, what is screened
14 many, what is light, what is extremely abundant, what
young, and what is done by the old and the sickly, kitchen
when the business in them is ended, women who are suckling
15 children. Pure also are running water, and odourless bubble
The ground is cleansed through time, by the rubbing
16 bodies, and the passage of cattle, by smearing, by digging
by watering, by houses, by sweeping and by worship.

Things infested with hair-lice, or sniffed at by cattle,
17 infested with flies should be sprinkled with earth water as
ashes to be cleansed, my son; things made of udumbar
18 wood* with vinegar; tin and lead with salt. Brass things
are cleaned with ashes and water; and the over-flows of fluid
are pure. A thing soiled by ordure is cleaned with earth as
19 water and by removing the smell; and other such-like thing
by removing the colour and smell.

Water is pure that has satisfied cattle, that is in its natural
20 state, that is lying on the earth; and likewise flesh that has
been slain by C'andālas, Kravyādas and others. And clothes
and other things lying on the high-road are said to be made
21 pure by the wind. Dust, fire, a horse, a cow, the shade, the
rays of the sun and moon, the wind, the earth, drops of water
and mosquitoes and other insects inflict no contamination
though they may have been in contact with what is corrupt
22 A goat and a horse are pure as regards their face; but the face
of a cow or calf is not pure when the mother is in milk; a hawk
23 is pure when it knocks fruit down. A seat, a bed, a carriage,
boats, and grass on the road—they are purified by the rays of
the moon and sun and by the wind, in the same way as articles
of trade.

24 After walking along the high road, and after matters of
bathing, hunger, drinking, and weariness, one should change

* Udumbara, *Ficus glomerata*, Roxb.; a large tree, common about villages
(Roxb. p. 646.)

one's clothes and duly rinse out one's mouth. Bad roads,* mud, and water, when one comes into contact with them, are cleaned by leaving them alone; and things made of mud or brick† are cleansed by contact with the wind.

On taking up a morsel of rice-food that has been damaged through over-maturity, he should discard it, and should rinse out his mouth with water and earth, and should sprinkle the remainder with water. One who has eaten bad food whether wittingly or unwittingly, should fast for three nights in order to assuage‡ that fault.

After touching a menstruous woman, a horse, a jackal, and other *animals*, or a woman recently delivered of a child, or people of low caste, one should bathe for the sake of purification; and so should those who have carried a corpse. After touching an oily human bone a man becomes clean when he has bathed; *after touching a dry human bone* he becomes clean by rinsing out his mouth, or by touching a cow, or by gazing at the sun. Moreover one should not disregard blood, spittle, and unguents for the body.

A wise man should never stand in gardens and other places in the afternoons. Nor should one hold converse with a woman hated by the populace or with a widow.

One should cast remnants of food, ordure, urine and the water used for washing the feet, outside the house.

Without taking up five pinḍas one should not bathe in another man's water; one should bathe in holy ponds, and in the Ganges, in lakes and rivers.

After touching or holding converse with blasphemers of the gods, pitris, and holy śāstras, sacrifices, prayers and other *sacred objects*, one should purify one's self by gazing at the sun. And after looking at a menstruous woman, a śūdra, an outcaste, or a dead body, the unrighteous, a woman recently delivered of a child, a eunuch, a naked person, and persons of low caste, and on those who give away children, and

Vi-rathya; not in the dictionary. † For *upaśamena* read *upaśamāya* ?
Ishṭa, brick ?

- on the paramours of other men's wives, the wise must
 36 deed perform this purification of themselves. One con-
 versant with righteousness, after touching forbidden food, a
 man recently delivered, a eunuch, a cat, a rat, a dog, or,
 cock, and an outcaste, what is cast away, a C'andála, and
 37 those who carry away corpses, is purified by bathing; and
 also *one who has touched* a woman in her courses, and the
 domestic hog, and even two men who have been contaminated
 by the impurity of a newly-delivered woman.
- 38 The base man, both he who daily neglects the contin-
 ual ceremony, and he who is abandoned by bráhmans, is polluted
 39 One should never allow the continual ceremony to cease; but
 if it is neglected, there is a stoppage to the re-birth of his
 deceased *relatives*.
- 40 A bráhmaṇ should spend ten days, exempt from alms-giving,
 the Homa sacrifice and other *pious acts*: and a kṣatriya
 41 should spend twelve days: and a vaiśya half a month; but,
 śúdra should remain a month, exempt from his peculiar occu-
 pation: thereafter all should pursue their own occupation, as
 already expounded.
- 42 Water ought to be presented to a departed person, after his
 body has been burnt outside by his relatives,* on the first,
 43 and fourth, seventh and ninth days of the moon. His relatives
 should gather together the ashes and bones on the fourth day;
 it is prescribed that after gathering them together, they
 44 should touch their limbs with them. But the sahodakas
 should perform all the ceremonies, after the gathering to-
 gether of the remains. If the sapindaś are touched by them,
 then both the sapindaś and the sahodakas lose their purity†
- 45 If a person dies directly of his own free will, by the sword,
 by water, by hanging, or by fire, by poison, by a fall, or
 in any other *unnatural way*, or by religious fasting to death,
 or by fasting to death from vindictive motives;‡ or if he

* Gotrika.

† For *mṛitáhani* read *mṛijá-hánis*.

‡ For verse 45 of the text read—

*Anvakṣham ic'c'hayá śāstra-toyodbandhana-vahnishu
 Visha-prapātādi-mṛite prāyonaśanayor api.*

dies as a child, or as a sojourner in a foreign country, or as a religious mendicant, purification will be effected at once; and others say the period of impurity* is declared to be three days for the sapinḍas; but if, after the other person is dead, the sapinḍa also dies, in this case the ceremonies must be performed during the days called the period of the first impurity.

This same ordinance is applied also to the impurity caused by the birth of sapinḍas, among sapinḍas and properly among sahodakas also. When a son is born, the father must bathe with his clothes on. And if, after one *child* has been born there, another should be born, the purification in that case also is prescribed according to the days of the elder-born *child*.

When ten or twelve months or half a month have elapsed, all the castes should duly perform their respective rites and ceremonies. Next the ekoddishṭa *śrāddha* should be performed for the departed person. And men of understanding must give gifts to the brāhmanas; whatever is most desired in the world, and whatever is prized at home, those very things therefore must one who hopes for immortality give to a *brāhman* endowed with good qualities: but at the end of the days, after they have touched water, a chariot, a weapon, a goad and a rod, and after they have performed the ceremonies, they should make the oblation† ordained by the laws of their respective castes, and *perform* all pure acts that confer bliss in the next world and in this.

A wise man must study the three *Vedas*, and must be continually occupied therein; he must amass riches righteously, and strenuously perform sacrifices; and he must fearlessly do whatever does not entail censure on the soul of him who does it, my son, and whatever ought not to be concealed in public. The good man that so does, my child, brings splendour to his home by acquiring righteousness wealth and love.

The text appears to be corrupt. This amended reading is taken from a MS. consulted by the pandit of the Bengal Asiatic Society for me, but *śrāddha* seems preferable.

Aśvaśakam; not in the dictionary.

For *śrāddham* read *upadānam*?

CANTO XXXVI.

The Story of Madālasā (concluded).

Ṛita-dhvaja Kuvalayāśva on reaching old age resigns his kingdom to his son Alarka, and Madālasā gives him a token-ring—Both depart to the forest to practise austerities.

Jaḍa spoke.

1 Being thus instructed by his mother, Ṛita-dhvaja's son
2 tained his youth and duly married a wife, and begat son
and as a lord offered sacrifices, and always closely observ
3 his father's commands. Then after a long time Ṛita-dhvaj
on reaching extreme old age, anointed his son in the sovereign
4 ty, and with righteous soul desirous to depart to the forest
practise austerities in company with his wife descended from
his throne, a mighty protector, an illustrious king.

5 And Madālasā delivered this her last discourse to her son
in order that her son might abandon attachment to sensual
pleasures.

Madālasā spoke.

6 "When intolerable pain, arising from separation from thy
dear kinsmen, or caused by the opposition of thy enemies,
springing from the destruction of thy wealth or from thy own
7 self, may befall thee as thou rulest thy kingdom, observing the
laws of a householder—for the householder who depends on
8 selfishness makes unhappiness his abode—then, my son, draw
forth and read from this ring that I have given thee the
writing that is inlaid in delicate letters on the plate."

Jaḍa spoke.

9 So saying, she gave him a golden ring, and the blessing
10 appropriate for a man who lives the family life. The
Kuvalayāśva and his queen Madālasā, bestowing on their son
the kingdom, departed to the forest to practise austerities.

CANTO XXXVII.

The conversation between the Father and Son (continued).

The discrimination of the Soul.

Alarka ruled righteously and prosperously, but was greatly addicted to pleasure—His brother Subáhu, wishing to correct him, formed an alliance with the king of Káśi—Both attacked Alarka to wrest the kingdom from him, and reduced him to great straits—In his distress he looks at Madúlasá's token-ring and seeks relief from Dattátreya—He explains to Dattátreya wherein lies his suffering, and launches into a metaphysical disquisition on the soul, the mind, the body, and pleasure and pain.

Jaḍa spoke.

And Alarka also, righteous in soul, protected justly and like children his glad people who practised each his own business. Inflicting punishment on the wicked, and worthily affording protection to the peaceable, he experienced intense delight; and he offered great sacrifices.

And there were born to him sons, mighty and valiant, righteous in soul, magnanimous, who were adversaries to evil conduct. And he amassed wealth by means of righteousness, and righteousness again by means of wealth; and since those two things are not antagonistic, he enjoyed even the pleasures of sense. Thus many years passed away as if but a single day, while he ruled the earth, devoted to righteousness, wealth and the gratification of his desires. No feelings of indifference occurred while he enjoyed his loved objects of sense; nor again did he grow satiated in amassing righteousness and wealth.

His brother Subáhu, who roamed the forests, heard that he was thus besotted in his attachment to pleasure, and uncontrolled in his senses. The prince, being desirous of admonishing him, pondered long and concluded that an alliance on his part with the king's enemies would be beneficial to the

9 king. Then he cleverly made repeated visits to the king Kási, who had numerous armies and chariots, as his protect in order to regain his kingdom.

10 That king collected together his army against Alarka, and despatched a messenger to demand that the kingdom should

11 give up to Subáhu. Alarka refused, cognizant of his own justice, to give up the kingdom then in obedience to that command, and returned answer to the messenger of the king

12 Kási;—"Let my elder brother come to me with affection and ask for the kingdom for himself. I will not yield up the

13 smallest bit of territory through fear on an attack." Even wise Subáhu made no request then. Supplication is not the duty of kshatriyas, for he was mighty in valour.

14 Then the king of Kási accompanied by all his army

15 marched to attack the country of king Alarka. And forthwith forming a close union with the contiguous kings he attacked with some of their many vassals, and reduced him

16 subjection. And without harassing Alarka's neighbouring kings by molesting their realms, he thus subjugated both the

17 governors of the fortresses and the forest tribes. He reduced into submission some kings by bribes, and some by creating dissension, and others who were well-affected towards Alarka by conciliation.

18 Then the king with his small army, harassed by the adversary's host, found his treasury depleted extremely by the

19 that blockaded his city. And being thus straitened and with his treasury diminishing daily, he fell into intense dejection and perplexity of mind. After suffering the keenest pain, he

20 then bethought him of the ring, about which his mother M

21 dálásá had formerly spoken to him. Then bathing and purifying himself, he addressed the bráhmins, and drawing out

22 the ring saw the motto thereof in clear characters. The king pronounced what his mother had written thereon, while the

23 hair of his body was visibly standing erect, and his eyes were expanded with joy:—"Association must be shunned by every

24 soul; if to shun it be impossible, it should be formed with the good, for association with the good is a panacea. Love must

be shunned[†] by every soul; if to eschew it be impossible, it should be displayed[‡] towards the desire for final emancipation from existence, for that desire is a cure therefor.'

Now having exclaimed repeatedly, 'How can men really attain bliss?', and having decided that it was through the desire for final emancipation since that desire is appropriate* thereto, the king next pondering upon association with the good, and suffering the most poignant grief, visited illustrious Dattatreya. On meeting him, magnanimous, stainless and devoid of attachments, he prostrated himself and worshipped him and addressed him with propriety; "O bráhma-man! show me favour, thou who art the refuge of refuge-seekers! Remove affliction from me, who am in affliction, and over-addicted to desires."

Dattatreya spoke.

"At once indeed do I remove thy affliction, O king. Tell me truly, wherefore hast thou that affliction, O king?"

Jaḍa spoke.

Being thus addressed by that wise *Muni*, the king pondered over the seat and the nature of his three-fold affliction. The king, being noble in intellect, held long and repeated deliberation with his soul, being steadfast the while, and then laughing spoke thus:—

"It is not myself, nor the earth, nor the sea, nor the stars, nor the wind, nor the air; but I wish for happiness in bodily concerns. Pleasure and pain pass to deficiency or excess in this body composed of five elements: what welfare should I not get, if such I might have, in another body wherein I should possess a constant and perfect good-disposition and should be raised and depressed through inequalities? Moreover a man of self-denial is perceived by his difference from others. And so does bodily pleasure or pain generate a good disposition in one who looks upon the subtle third portion which exists merely a moment? Since pain dwells in the mind,[†] and pleasure again is a mental thing; therefore

* For *tatsungato* read *tatsangutá*?

† *Manas*.

neither pain nor pleasure belong to the Ego ; for the Mind is
 37 not the Ego. Inasmuch as neither Self-consciousness,* nor
 Mind, nor Intellect† is the Ego, why then does the in-born
 38 pain in something else affect me ? Since the Ego is not the
 Body, nor the Mind, the Ego is distinct from the Body and
 the Mind. Therefore let pleasures and pains dwell in the
 39 Mind or in the Body ; how is the Ego concerned hereat ? If
 my elder brother covets the sovereignty over this body, it is
 an aggregate of five elements. How then is my Self concerned
 with the action of the qualities therein ? He when seated
 40 therein and I are distinct as regards the Body. He who alto-
 gether lacks hands and other organs, flesh, bones and head,
 what connexion, even a slight one, has that man here with
 41 elephants, horses, chariots and other treasures ? Hence my
 Self has no foe, it has no pain, it has no pleasure, nor city, nor
 treasury, nor army composed of horses, elephants, &c., neither
 has he, nor a third person, nor any one, nor have I any of
 42 these things. For as the air that occupies the orb‡ of a small
 water-jar and a pitcher, though one, is perceived in many
 ways, so Subáhu and the king of Kási and I, methinks, are
 perceived among bodies by bodily differences."

CANTO XXXVIII.

The conversation between the Father and Son (continued).
A series of questions.

*Dattátraya moralizes on the consciousness of Self and its results,
 under the parable of a tree, and asserts the non-materiality of the Soul.
 Alarka asks for instruction about Yoga or religious devotion.*

Jaḍa spoke.

1 Then the king prostrating himself before the magnanimous

* Ahankára.

† Buddhi.

‡ For *maṇḍala* read *maṇḍala*.

bráhmaṇ Dattátreya, renewed his speech, bending respectfully before him.

- 2 "No whit of affliction have I, O bráhmaṇ, when I look on
 3 things in a proper frame of mind: those who look on things
 4 amiss are always sunk in a sea of unhappiness. In whatever
 5 thing a man's intellect becomes self-engrossed, he receives
 6 woes therefrom and pays them back. There is not so much
 7 pain when a cat eats an unselfish sparrow or mouse, as when
 8 it eats a domestic fowl. I then feel neither pain nor pleasure,
 9 since I am beyond the material world.* Whoever is subject
 10 to created things by means of created things, is indeed sensi-
 11 tive to pleasure and pain."

Dattátreya spoke.

- 6 "It is even so, O tiger-hero! as thou hast just declared.
 7 The thought 'it is mine' is the root of pain; and the thought
 8 'it is naught of mine' is the root of calmness. From my
 9 question indeed has this sublime knowledge sprung up in
 10 thee, who hast cast off the conviction 'It is mine', as if it
 11 were the cotton of the seemul tree."†
- 8 "With the thought 'it is I' the germ has sprung up; with
 9 the thought 'it is mine,' the germ has grown shoulder-high;
 10 and home and lands are its topmost boughs; children and
 11 wife and other relations are its young shoots; wealth and
 12 corn are its great leaves; it has developed not once only; and
 13 merit and demerit are its outmost flowers; pleasure and pain
 14 are its full-grown fruit. There it fills the path of final
 15 emancipation; it oozes out at the commingling of fools; it is
 16 rich with festoons of bees which are the desire to be doing;
 17 knowledge of what ought to be done is the full-grown tree.
 18 Those who, wearied with the road of worldly existence, betake
 19 themselves to its shade are dominated by error, knowledge
 20 and happiness; where is their superiority? But those, who

* Prakṛiti.

† The capsules when ripe burst, and the silky cotton inside is scattered
 over the ground for many yards around.

- hew down the tree of selfishness with the axe of learning,
 which is sharpened on the whet-stone of association with the
 13 good, travel along that path. Reaching the cool, dustless,
 thornless grove of religious knowledge, the wise, ceasing from
 action, attain supreme emancipation from existence.
- 14 "Neither art thou, O king, nor am I a gross object consist-
 ing of the elements and of organs: neither must I declare *we*
are an elementary rudiment, nor that we both have a soul as
 15 an eternal organ. Or, whom O king do I see the chief of us two,
 since the conscious soul* is sublime, and the *personal* aggre-
 16 gate consists of qualities. Just as mosquitoes, the dumbur
 trees,† reeds, munja grass,‡ fish and water have separate
 existences though they dwell together, so is it with the body
 and the soul, O king."

Alarka spoke.

- 17 "Adorable Sir! through thy favour has sublime knowledge
 of this kind been revealed to me, which causes one to discern
 18 the power of the Supreme Intellect; but no stability remains
 here in my mind which is assailed by objects of sense; nor
 moreover do I see how I may be delivered from the bonds of
 19 Nature, or how I may cease to exist again, or how I may
 attain in perpetuity to this state of being devoid of qualities and
 20 to one-ness with Brahma. Therefore, O bráhmaṇ, mighty in
 knowledge! expound religious devotion§ properly to me, who
 thus beseech thee, prostrate before thee, for association with
 the good is beneficial to men."

* Kshetrajña.

† Udumbara, *Ficus glomerata*, Roxb, the modern *dumbur*, (p. 646) not i
 Hooker.

‡ *Saccharum munja*, Roxb. (p. 82).

§ Yoga.

CANTO XXXIX.

Yoga, or Religious Devotion.

Dattatreya continues his exhortation—Final emancipation from existence is attained through yoga or religious devotion,—and the means are restraint of the breath, mental abstraction, restraint of the senses, and deep meditation. These means are analyzed and explained at length. What circumstances are inimical to yoga. The improper performance of yoga entails bodily ailments. How such bodily ailments may be cured. The signs of the proper performance of yoga.

Dattatreya spoke.

A yogi's removal of ignorance by the attainment of knowledge is 'mukti'; *this is union with Brahma, and separation from the three qualities of Nature. 'Mukti,' or final emancipation from existence, comes from religious devotion; and religious devotion comes rightly from knowledge, O king; knowledge comes through suffering; suffering is the lot of those whose minds are engrossed with self. Hence the man who desires final emancipation should strenuously discard every association; when associations drop, the designation 'it is mine' disappears. Freedom from selfishness tends indeed to happiness; the perception of faults comes from passionlessness; and passionlessness comes indeed from knowledge; knowledge is preceded by passionlessness. That is one's house, where one resides; that is food, by which one lives; that which tends to final emancipation is described as knowledge or ignorance. By consuming merits and demerits, O king, and through not doing voluntarily constant acts that ought to be done, through not amassing subsequent acts, and through diminishing acts that have been previously amassed, the body never again falls into the bonds of action.*

This I have declared to thee, O king! Listen also to this religious devotion from me, by adopting which the religious devotee may attain to an eternal identity with Brahma.

- 9 First indeed the soul must be conquered by soul; it is indeed a hard victory for religious devotees. He should put
 10 forth effort in that victory. Hear from me the means thereto. He should burn up his faults by restraining his breath,* and his stains by steady mental abstraction,† his sensual enjoyments by restraining his senses,‡ and his unbridled qualities by deep meditation.§ Just as impurities are burnt out of metals when they are melted, so the faults wrought by the organs of
 11 sense are burnt out by restraining the breath. The religious devotee should first accomplish the regulation of his breath. Now stopping the inhalation|| is designated *prāṇāyāma*
 12 ‘restraining the breath.’ *Prāṇāyāma* is of three kinds, which are named the ‘slight,’ the ‘medium’ and the ‘intense.’¶
 13 I will describe its measure; hear it of me, O Alarka! The ‘slight’ extends during twelve *mātrās* or prosodial instants and the ‘medium’ is double that, and the ‘intense’ is well
 14 known as containing thrice that number of instants. The time of a *mātrā* is that of the winking and opening the eye lids once. The measure of twelve *mātrās* is fixed for the
 15 reckoning of the *prāṇāyāma*. With the first he should overcome perspiration, and with the second agitation, and with the third
 16 dejection; he should gradually overcome his faults. Now as lions, tigers and elephants, when kindly treated become mild so the breath falls within the control of the religious devotee
 17 As an elephant-driver brings a rutting elephant under control according to his wish, even so a religious devotee who has the
 18 wish brings his breath to perfect control. For as the proud lion when tamed does not attack deer, so the obstructed wind
 19 destroys men’s guilt but not their body. Therefore the religious devotee while engaged in devotion should pay good heed
 20 to the restraining of his breath.

- Hear its four conditions that bestow the result of final
 21 emancipation. *They are cessation** of the consequences of action*

* *Prāṇāyāma*.

|| *Ā-pāna*, a meaning not in the dictionary.

† *Dhāraṇā*.

¶ *Uttariya*, a meaning not in the dictionary.

‡ *Pratyāhāra*.

** *Dhvasti*.

§ *Dhyāna*.

and the power of obtaining everything,* harmony† and serenity,‡ O king! Hear also their nature as I describe it in order. Where the fruits of good and bad actions die away, and the mind attains pellucidity,§ that is called 'dhvasti.' When the religious devotee himself always continuously resists the desires of this world and of the next world, such as covetousness and infatuation, that is 'prāpti' everlasting. When the religious devotee possessed of equal power perceives, by the advantage of his knowledge, the past and future remotely concealed meanings of the moon, sun, stars and planets, and gains success, then occurs the condition of prāṇāyāma called 'samvid.' The state by which his mind, and his five vital airs, his organs of sense and the objects of those organs become serene, is called 'prasāda.'

Hear also, O king, the characteristics of prāṇāyāma, and what kind of seat is enjoined for one who always practises yoga.

Adopting the padma half seat, and the svastika sitting posture, he should utter the syllable Om! in his heart and practise his religious devotion. Sitting evenly on an even seat, drawing in both his feet, and firmly fixing his thighs rightly in front, he should cover his mouth; he should sit without touching his private parts with his heels, with his senses under control; he should raise his head slightly; he should not close his teeth together. Gazing at the tip of his own nose and not looking around, the religious devotee should conceal the activity of darkness with passion, and that of passion with goodness, and taking his stand in unsullied goodness should practise devotion. He should hold in his organs of sense from their objects of sense, and his breath and other faculties and his mind, he should advance to abstraction with a steadfast cohesion. But he who should draw in his desires, as a tortoise draws in all its limbs, always delighting in soul and self-collected, sees soul in soul. The wise man after purifying himself externally and internally,

* Prāpti.

‡ Prasāda.

† Samvid.

§ Apa-kashāya-tva; not in the dictionary.

and filling out his body from the navel to the neck, should advance to abstraction. A 'dhāraṇā,' or steady mental
 36 abstraction, is called twelve prāṇāyāmas. Two kinds of dhāraṇā are known in religious devotion by devotees who are conversant with the truth. Moreover when a religious
 37 devotee is steeped in devotion and controls his soul, all his faults perish, and he becomes whole; and he sees supreme
 38 Brahma and the qualities of Nature separately, the sky and the primordial atoms and the unsullied soul.

Thus a religious devotee, who restricts his food and who is
 39 intent on restraining his breath, should occupy ground, which has been thoroughly and gradually reclaimed, as it were his house. Unreclaimed ground when it is taken possession of
 40 increases faults, diseases and foolishness, therefore he should not occupy unreclaimed ground.

'Prāṇāyāma' or restraining the breath is so called from the
 41 restriction* placed on the breath; and this is called 'dhāraṇā' or mental abstraction, by which the mind is abstracted; since
 42 the organs, which are occupied with words and other actions, are restrained by religious devotees by means of devotion, that is called 'pratyāhāra,' or restraining the senses.

And the means for this is declared by paramarshis who
 43 were religious devotees, so that diseases and other faults may not spring up in a religious devotee. Just as the thirsty may
 44 drink water gradually by vessels, pipes and other means, so a religious devotee who has overcome his distress may drink air. First in the navel, and next in the heart, and thirdly in the
 45 breast, then in the neck, the mouth, the tip of the nose, in the eye, eye-brows, and the middle of the head, and in what is
 46 there-beyond, is known the highest mental abstraction. By attaining to these ten mental abstractions he reaches equality with the imperishable. Not puffed up, nor hungry, nor
 47 wearied, and undisturbed in mind, the yogi should practice his yoga respectfully in order to attain final occupation, O king!

* Upa-saṃ-rodha; not in the dictionary.

When it is neither very cold nor warm, when there is no strife, when it is not windy, at these times the *ascetic* who is deep in meditation should not* practice yoga. In a place where there is a noise, or fire, or water, or where study is going on, in a decayed cow-shed, at a place where four roads meet, amid a collection of dry leaves, in a river, in a burning-ground, in a place infested by snakes, in a place of fear, or on the edge of a well, amid a number of funeral piles or ant-hills—in these places a learned man should avoid practising yoga. And if there is no appearance of goodness, he should avoid the place and time. *There should be* no sight of evil during the practice of yoga; hence he should avoid that. Whoever disregards these places and in his infatuation practises yoga, verily his faults tend to his hindrance. Hearken to me in this. Deafness, stupidity, failure of memory, dumbness, blindness and fever—those several *evils* straightway befall him who practises yoga in ignorance.

If a yogi should have these faults through inadvertence, yogis should attend to their cure in order to destroy them. Hearken to me in this. He should engage in mental abstraction, after eating rice-gruel, mingled with oil and very warm. In the diseases of rheumatism, flatulence, and enlargement of the abdomen, circulation of the internal or obstructed wind of the body should be regulated by a diet of rice-gruel.† In tremor‡ a yogi should fix his mind on a mountain as it is steady, in dumbness on the faculty of speech, and in deafness on the ear; just as one whose tongue is parched with thirst should meditate on a mango fruit. In whatever respect the body is disordered, in that very respect he should think steadily of whatever thought may remedy the disorder, *such as*, a cooling thought amidst heat, and a heating thought amidst cold. He should place a stake on his head and beat wood with wood.

* For *na yogam* read *sa yogam*, he should practice yoga?

† This is the translation of the Pandit of the Bengal Asiatic Society: the seems obscure.

‡ For *kāḷpe* read *kāṃpe*; so a MS. in the Sanskrit College.

59 In that way memory immediately recurs to a yogi who has
lost his memory. He should think steadily of the wind and
60 fire which indeed pervade the heaven and the earth. These
injuries are cured through what is non-human or what springs
61 from goodness. If goodness that is non-human should enter
within a yogi, he should utterly burn out the sin that dwells
in his body by steady thought of the wind and fire.

Thus must every soul that is wise in yoga compass its
62 preservation, O king, since the body is the means of attain-
ing righteousness, wealth, love and final emancipation from
existence. The yogi's knowledge perishes through perplexity
at the narration of the marks of the activities, therefore the
63 activities must be hidden. Tranquillity,* perfect health,
gentleness, a pleasant odour, scanty excretions, a fine com-
plexion, benignity, and softness of voice, are indeed the first
64 indications of the activity of yoga. A loving person proclaims
one's virtues in one's absence. That creatures do not fear him
is the chiefest sign of complete perfection. He who is not
injured by excessive cold, heat, or other *natural agents*, and does
not fear other persons, has attained complete perfection.

CANTO XL.

The Yogi's bliss.

Dattatreya explains to Alarka the ailments that beset a yogi's soul and mentions their five varieties. He describes the yogi's duties, the stages by which final emancipation is attained, the eight premonitory marks of final emancipation, and the results of union with the Supreme Spirit.

Dattatreya spoke.

- 1 I will succinctly declare to thee the ailments† that prevail
in the soul of a yogi when it is viewed : hearken to me.
- 2 He longs for rites performed with a view to future fruition
and the objects of human desire, for women, the fruits of

* A-lolya ; not in the dictionary.

† Upa-sarga.

alms-giving, for science, for supernatural power, for the baser metals and riches, for heaven, god-head, and supreme god-head, for actions that yield copious supplies of elixir vitæ,* for flying on the storm-winds, for sacrifice, and the power of inhabiting water and fire, for the fruits of śráddhas that contain every gift, and religious mortifications. Thus he longs when mentally ailing by reason of fasting, meritorious acts, and worship of the gods, and by reason of those several actions.

A yogí should strenuously restrain his mind when beset with such thoughts. By making his mind cling to Brahma he is liberated from ailments. When these ailments are overcome other ailments still beset a yogí, arising out of goodness, passion and ignorance.

Ailments arising from illusive vision,† from hearing, and, from the deity,‡ and mental aberration,§ and enthusiasm||—these five are roots of bitterness which tend to embarrass the religious meditations of yogis. The ailment arising from illusive vision is such to a yogí because in it appear Vedic matters, poetic matters, science and the mechanical arts without end. The ailment connected with hearing is so-called because he perceives the meanings of sounds in all their completeness, and he receives sound from thousands of yojanas. ¶ The wise call that ailment one from the deity, as in the case of a madman, when like a god he sees all around and in the eight directions. When the yogí's mind wanders without support through his own fault by reason of his fall from all the rules of good custom¶—that is well known as mental aberration. When the seething whirl-pool** of knowledge like a whirl-pool of

* Read *rasáyana-c'ayáḥ* for *rasáyana-c'ayaḥ* ?

† *Prátibha*. Prof. Monier-Williams gives the meaning "relating to divination," but in this place it seems to relate to vision, as the context shows.

‡ *Daiva*.

§ *Bhrama*.

|| *Avarta*. Deliberation, revolving (in the mind), so Prof. Monier-Williams; it seems a much stronger word.

¶ *Kc'ára*.

** *Avarta*.

- water engulphs the mind—that ailment is called enthusiasm.
- 14 All beings of divine origin, when their religious meditation is destroyed by these great and terrible ailments, revolve again and again.
- 15 Therefore the yogi, having clad himself with a mental white blanket, should cast his mind prone on supreme Brahma, and meditate on him. A yogi should always be intent on religious meditation, he should eat sparingly, he should subdue
- 16 his senses. The yogi should contemplate in his head the subtle conditions of the seven objects, viz., earth &c.; he should contemplate the subtle earth, until he comprehends its
- 17 subtlety.* He deems the earth to be his soul, and he quits its bonds. Moreover he quits the subtle taste in water,* and
- 18 also the form in the fire; and he likewise quits touch in the wind, as he bears the subtle form in mind; and he quits the
- 19 subtle activity of the sky, and likewise its sound. When he enters with his mind into the mind of all created things, his mind bearing a mental subtle condition of them becomes
- 20 subtle also. Likewise the man, conversant with religious devotion, on attaining to the intellect of all creatures, gains and relinquishes the most perfect subtlety of intellect. For
- 21 the man conversant with religious devotion, who relinquishes these seven subtle things after having thoroughly compre-
- 22 hended them, there is no retrogression, O Alarka! The soul cognisant man, after fully seeing the subtlety of these subtle conditions of the seven objects, then utterly abandoning it
- 23 may proceed to supreme bliss. And towards whatever created thing he evinces feeling, O king! to that very thing he
- 24 comes attached, and he perishes. Therefore the corporeal being who after perceiving the mutually-associated subtle thing
- 25 abandons them, may gain supreme bliss. Having conjoin these very seven subtle things, O king! passionlessness towards created and other things tends to the final emancipation from existence of the man cognisant of the entities:

* For *tat-saukhyam* read *tat-saukshmam*; so a MS. in the Sanskrit College.

† For *atsu* read *apsu*?

‡ Sad-bhāva.

6 When he becomes attached to perfumes and other *delights*, he
 perishes; he again reverts to human nature apart from
 7 Brahma. Whatever subtle created thing the yogi desires,
 after transcending the subtle conditions of these seven objects,
 5 in that very thing he meets his extinction, O king! He
 meets his extinction in the bodies of gods or Asuras, or of
 Gandarvas, Nágas, or Rákshasas; nowhere does he gain any
 attachment.

1 Where minuteness, and lightness,* greatness and the power
 of obtaining every thing, freedom of will,† and lordship, and
 2 magical domination and again self-mortification are—one finds
 these eight sovereign-like qualities fully indicate union with
 1 the Supreme Spirit,‡ O king. The quality of minuteness is far
 subtler than the subtle; lightness *means* swiftness; greatness
consists in being universally revered; the power of obtain-
 2 ing everything, inasmuch as nothing is impossible of obtain-
 ment by him; freedom of will *consists* in his power of pervading
 all things; and lordship inasmuch as he is lord; magical
 3 domination indeed, the yogi's seventh quality *consists* in his
 subjugating *things*; where the wishes are said to remain
 stationary,§ there|| is self-mortification. By these causes of
 4 sovereignty I have declared O king! in eight points the
 indicatory marks¶ of the yogi's final emancipation from
 existence, and of his sublime union with the Supreme Spirit.

Thenceforth for him there is no birth, nor growth, nor
 5 death; he neither decays nor does he alter; neither from
 Bhúr and the other worlds, nor from the family of created
 beings, does he experience severance, or moisture, or burning
 6 or dryness; nor is he captivated by sounds or other *sensual*
impressions; nor do sounds and other *impressions* exist for

* Laghimá.

† Prákāmya.

‡ Nir-vāṇa.

§ But better, for *apyuktam* read *santyaktam*? "Where the objects of the
 wishes are renounced."

|| For *gatra* read *tatra*?

¶ *Saṃśé'aka*: a word not in the dictionary.

- him; one who experiences them is not united with the;
 37 For as an impure lump of gold, when its impurities are pur-
 ed away by fire, unites with another lump into one, as
 38 undergoes no difference; even so the ascetic, when his faults
 are burnt out by the fire of religious devotion, unites with
 39 Brahma. As fire when thrown into fire may attain sameness
 and, bearing the same name and having the same substan-
 40 may not be perceived by any distinction; even so the yogi
 when his stains are burnt away, attains to union with suprema
 Brahma, and never acquires a separate existence, O king;
 41 As water when thrown into water unites, so the yogi's soul
 attains to sameness in the Supreme Soul.

 CANTO XLI.

The Yogi's religious course.

Dattatreya expounds to Alarka how a yogi should live;—from whom he should gather his alms;—what his alms should be;—how he should eat after worshipping the five vital airs;—what his religious obligations are;—and how he attains to final emancipation from existence.

Alarka spoke.

- 1 Adorable Sir! I desire to hear thoroughly about a yogi's religious course, since the yogi while pursuing the way to Brahma does not sink into despondency.

Dattatreya spoke.

- 2 Respect and disrespect, which two things cause men pleasure and distress, these are opposites and effect the yogi's final
 3 bliss. Respect and disrespect, these two things men indeed describe as poison and ambrosia; of them disrespect is a
 brosia, but respect is a dire poison.
 4 He should plant his foot after it is purified by his eye; he should drink water that has been purified through cloth;

should use speech that is purified with truth; and he should meditate on what is purified by the intellect.

5 The yogi should nowhere become a guest, nor attend
 6 śráddhas, or sacrifices, pilgrimages to the gods, or festivals,
 nor visit the banker for the sake of any advantage. The yogi
 should roam about for alms among what is flung away, among
 what is smokeless, where the charcoal is extinguished, among
 all people who have eaten, but not constantly among all the
 7 three. The yogi should not move about occupied in religious
 meditation and spoiling the path of the good, so as that folk
 8 should despise him or treat him with disrespect. He should
 seek his alms among house-holders, and at the houses of
 vagrant mendicants:* his livelihood is declared to be the best
 9 and first one. Also the ascetic should ever resort to modest,
 faithful, tranquil and high-souled brahman householders who
 10 are learned in the Vedas; above and after them, to uncorrupt
 and non-outcasted men. The practice of seeking alms among
 men of no caste is the last livelihood he should wish for.

11 Alms consists of rice-gruel,† or dilute butter-milk,‡ milk or
 barley-gruel,§ fruit, roots, or panic seed,|| grain, oil-cake, and
 12 meal. And these are fine articles of food, and cause a yogi
 to obtain felicity. A muni should employ them with faith
 and with the most perfect meditation.

13 Having first taken one sip of water, let him remain silent
 with mind composed; and then is prescribed the first oblation
 to the vital air called Prāpa,¶ and the second should be to the
 14 vital air Apāna;** and the next to that called Sam-āna;††

* Yáyāvara.

† For *yavágūm* read *yavágūs*? The dictionary gives this word as fem., and *yavágūm* seems an impossible neuter.

‡ Takram.

§ Yāvaka.

|| Priyangu, *Panicum italicum*, (Roxb. p. 101.)

¶ Prāpa; this has its seat in the lungs, and expresses pre-eminently life and vitality.

** Apāna; the vital air that goes downwards, and out at the anus.

†† Sam-āna; the vital air that circulates about the navel, and is essential to digestion.

- the fourth to that called Ud-ána,* and the fifth to that called Vy-ána.† Having performed *these oblations* separately, while restraining his breath, he should at length eat according to his inclination. He should drink water once again, and after rinsing out his mouth, he should touch his heart.
- 16 Honesty and sanctity, self-sacrifice, and uncovetousness, and harmlessness are the five principal religious obligations
- 17 of mendicants. Freedom from anger, reverence towards gurus, purity, abstemiousness in food, and constant study of the
- 18 Vedas—these are the five well-known observances. He should devote himself to essential knowledge, which can effect his objects; for the multiplicity of knowledge that exists here is
- 19 a hindrance to religious meditation. He who acts with the thirst, that he ought to know this and he ought to know that, may perhaps never gain that knowledge in thousands of ages.
- 20 Discarding associations, subduing anger, eating sparingly, and controlling his organs, he should regulate the gates of *his body* by the intellect, and apply the understanding to
- 21 profound contemplation. The yogi who is constantly occupied with religious meditation should always have due recourse to profound contemplation, in empty places and in
- 22 caves and in forests. Control over the speech, control over the actions, and control over the mind, are the three *controls*: he who invariably possesses these controls is a great ‘three-
- 23 control’ ascetic. Who, O king, is agreeable, and who is disagreeable to him to whom all this universe, both real and unreal, and composed of good qualities and bad qualities, is composed of the Supreme Soul?
- 24 When he whose intellect is purified, to whom clods and gold are alike, and whose mind is thus composed towards all created things, comprehends the supreme eternal and immutable to be the supreme condition he ceases to be born
- 25 again. The Vedas and all sacrifices and ceremonies are very good; prayer is better than sacrifice; and the path of know-

* Ud-ána; the vital air that rises up the throat and passes into the head.

† Vy-ána; the vital air that circulates or is diffused through the body.

ledge than prayer; and profound contemplation cut off from associations and feelings *is better* than knowledge; when that
 26 is attained, the eternal is gained. He who is composed in mind, who is intent on Brahma, who is attentive, and pure, whose delight is concentrated on one object, and who controls his organs—that high-souled man may compass this yoga or religious meditation; thereupon he gains final emancipation from existence through his own religious meditation.

CANTO XLII.

*Exposition of the word "Om" with regard to the
 Law of Religious Devotion.*

Dattātreyā expounds the composition, meaning and efficacy of the sacred word "Om"—It designates the Supreme Soul Brahma; and thorough comprehension of it and meditation on it bring final absorption into Brahma.

Dattātreyā spoke.

- 1 The yogī who lives thus, rightly busied in religious devo-
- 2 tion, cannot be turned away even by hundreds of other lives.
- 3 And when he has beheld the Supreme Soul, visible, existing
- 4 in all forms, whose feet and head and neck the universe
- 5 composes, the lord and creator of the universe, let him in
- 6 order to attain thereto utter the one mighty and holy syllable
- Om! Let it be his study as he listens to its true form.
- 4 A and U and M are its three letters; these are its three
- 5 instants; they are characterized by goodness, passion and
- 6 ignorance. And another, a half instant,* which has its seat
- on the top of the syllable, is without quality and can be
- understood by yogīs only. It is called gāndhārī,† as it is to
- be uttered in the gāndhāra note.‡ Being pronounced it

* Anusvāra, into which the M may be converted?

† A meaning not in the dictionary.

‡ See note * page 130.

reaches the head, and it conveys the feeling of ants moving over the body.

- 7 As the syllable OM being pronounced reaches the head, the
yogí who is lost in meditation of OM should become united
with Brahma, the Supreme Soul. Life is his bow, the soul is
8 his arrow, Brahma is the target sublime. It is to be pierced
by the heedful man; he should be united with Brahma, as
the arrow becomes embedded in the target.

- The syllable OM, consisting of three and a half instants,
9 should be known in its true sense as the three Vedas—the
Rig', Sáma and Yajus—the three worlds, the three fires, and
10 the three deities Vishnu, Brahmá and Siva. And the yogí,
who is absorbed in religious meditation thereon, may obtain
extinction therein.

- Moreover the letter A is designated the bhúr-loka, or terres-
trial world; and the letter U the bhuvar-loka, or atmospheric
11 world; and the letter M with its nasal mark is decided to be
the svar-loka, or celestial world. Now the first instant is
called the discrete,* and the second the indiscrete, and the
12 third instant is the intellectual faculty;† the half instant is
the highest abode.‡ In this very order must these stages of
13 religious meditation be known. By uttering the word OM,
everything both existent and non-existent may be grasped.
Now the first instant is short, the second is long, and the
14 third is prolated, and the half instant is not cognisant to
speech.

- Such is this word. Brahma is designated the Supreme
15 "Om." The man who truly understands it and further
meditates on it, escaping the circle of mundane existence
16 casts off the three-fold bonds, and gains sublime extinction
in Brahma, the Supreme Soul. And he who is bound with
the unconsumed results of his actions, after experiencing death
17 through ill omens,§ and recollecting it at the time of his

* Vyaktá.

† C'ic'-o'hakti.

‡ Final emancipation from existence.

§ Arishṭatas.

departure, attains to a yogí's condition again. Hence by means of imperfect religious devotion, or again by perfected religious devotion, are always to be known the ill omens, so that he does not sink into despondency at the time of his departure.

CANTO XLIII.

An account of Ill Omens.

Dattatreya mentions the signs of approaching and impending death, which are partly natural phenomena and partly dreams—also the appropriate seasons for religious devotion—and by various similes and apophthegms indicates how final emancipation from existence is to be attained—Alarka thanks Dattatreya for all the instruction and, going to the king of Káśí and Subáhu, relinquishes his kingdom in their favour.

Dattatreya spoke.

- 1 "Listen Mahárájá; I will declare those ill omens to thee, by considering which the yogí knows his own death.
- 2 "The man who does not see the path of the gods,* the pole-star, the planet Venus, the moon's shadow and the morning star,† may not live more than a year. The man, who sees the sun's orb devoid of rays and fire encircled with rays, does not live more than eleven months. He, who in his dreams clearly perceives gold and silver in his vomit and in his urine and fæces, may live ten months. He who sees departed persons, Pis'ác'as and other *demons* and the cities of the Gandharvas and golden-coloured bulls, lives nine months.
- 3 He who when stout becomes thin, and when thin becomes stout quite unaccountably, and loses his natural functions, lives for eight months. He, whose foot becomes cracked at the heel or at the toe in dust and in mud, lives seven months.

* Deva-márga; said to mean the penis or anus.

† Arundhatí.

- 8 If a vulture, a pigeon, a raven, or a crow, or a hawk, or a
 9 blue bird alights on one's head, that indicates a life of six
 10 months. When a man is assailed by flocks of crows or a
 11 shower of dust, or when he sees his shadow unnatural, he
 12 lives four or five months. When he sees lightning flashing
 13 in the south in a cloudless sky, or sees a rainbow at night,
 14 his life will last two or three months. He who cannot see his
 own body in clarified butter, in oil, in a mirror, or in water,
 or who sees it head-less, does not live more than a month.
 12 When the smell from a yogi's body resembles that of a goat
 or the smell from a corpse, know O king that his life will be
 13 half a month. When one's breast and foot dry up imme-
 diately after he has bathed, and when water does not
 14 quench his thirst as he drinks, he lives ten days.

- "When the wind as it strikes one cuts one's vitals,*and
 when one feels no delight from the touch of drops of water,
 15 his death has arrived. Whoever sits on a bear, a monkey or
 a carriage, and goes singing towards the south in his sleep,
 16 for him death brooks no delay. He whom a woman clad in
 red or black raiment, and singing and laughing, carries off to
 17 the south in his sleep, he will live no longer. He who sees
 a single powerful naked mendicant laughing and leaping in
 18 his sleep may find death impending. The man, who sees him-
 self sunk to the crown of his head in a sea of mud in his
 19 sleep, dies at once. And he, who sees charcoal amidst the
 hair of the head, or ashes or a waterless river issuing from a
 serpent, in his sleep, will after ten days die on the eleventh
 20 day. He, who in his sleep is beaten with stones by formi-
 dable and hideous black men who raise their weapons aloft,
 21 may die at once. He, in front of whom a she-jackal runs
 howling at sun-rise, whether meeting him or passing him,
 22 dies at once. He, whose heart is possessed with hunger
 immediately after he has eaten, and whose teeth chatter, has
 23 without doubt* reached the end of his life. He who does not
 perceive the smell of a lamp, and who is terrified in the day

* For *samśayam* read *samśayaḥ* ?

as well as at night, and who does not see himself reflected in
 24 another's eyes, lives no longer. He, who has seen both a rain-
 bow at midnight and all the planets in the day-time, should
 25 as a sensible man deem his life consumed away. He, whose
 nose becomes crooked, and whose ears bend down or stick up,
 26 and whose left eye waters, has lost his life. When his face
 becomes reddish, or his tongue black, a wise man should
 27 know that his death is impending. And one should know
 that he, who in his sleep journeys to the south on a camel, or
 28 an ass, or a carriage, will die outright. He, who cannot
 hear his own murmuring when he shuts his ears, and who
 cannot see the light with his eyes, lives indeed no longer.
 29 He over whom a door is closed after he has fallen into a pit,
 and who cannot rise up from the hole, in his sleep, his life
 30 ends thereat. Sight directed upwards and unsteady,* and
 blood-shot and rolling around, and warmth in the mouth, and
 31 dryness at the navel prognosticate a new body for men. He
 who in his sleep may enter the fire, and not come out there-
 from, or if he *similarly* enters water, his life ends thereat.
 32 The man who is attacked by evil spirits at night or by day,
 without doubt meets death at the end of the seventh night.
 33 One should pronounce that death is impending over the
 man who sees his own clean white clothing red or black.
 34 "A revolution in men's natural disposition and a reversal
 in their nature proclaim always that Yama and Death are at
 35 hand; as when a man despises and reviles those very persons
 to whom he has always been well-behaved, and whom he has
 36 considered most deserving of his reverence; when he does
 not worship the gods; when he abuses the aged, the gurus
 and brahmins; and when he shows no kind treatment to his
 37 mother, father, or sons-in-law, or to yogis skilled in learning
 or to other high-souled men. But when the time arrives,
 wise men† must understand that.
 38 "And yogis must always diligently understand at the close

* Sampratishtha; not in the dictionary.

† For *purushas* read *purushais*?



- of the year that ill omens produce their results day and night
 39 O king. And the obvious very formidable series of results
 therefrom must be considered ; and having ascertained them,
 40 he should fix that time in his mind, O king. And having
 ascertained that time accurately, the yogi should resort to a
 safe place and apply himself to religious devotion, so that
 41 that time may not be fruitless to him. And the yogi having
 beheld the ill omen and abandoning the fear of death, and
 having regarded then its nature, as it has come after a long
 42 time, should apply himself to religious devotion as an
 adept therein in just that part of the day, both in the fore-
 43 noon, and in the after-noon and at mid-day on that day. Or
 where he has seen that ill omen during a part of the night
 there he should engage in religious devotion until that
 44 day arrives. Then abandoning all fear, and mastering that
 time self-controlled, he should stay in that habitation or
 45 wherever he feels his soul firm, and engage in religious medita-
 tion on the Supreme Soul after overcoming the three qualities
 and when his soul grows composed of the Supreme Soul, he
 46 should cease even from the use of his mind. Thereupon he
 attains to that sublime absorption into the Supreme Soul
 which is beyond the senses, which transcends the intellect
 and which is unspeakable.
- 47 " All this I have declared to thee, Alarka, in its real meaning
 Harken to me briefly how thou mayest attain to the
 Brahma.
- 48 " The moon-stone does not emit water, if untouched by the
 rays of the moon ; that is a well known simile for a yogi
 49 That the sun-stone as long as it remains untouched by the
 rays of the sun does not emit fire, is also a simile for a yogi
 50 Ants, rats, ichneumons, house-lizards, and sparrows inhabit
 house like the owner of it, and when it is broken down they
 51 go elsewhere ; but since they feel no such pain at the destruc-
 tion of that house as the owner *feels*, O king ; that simil-
 52 points to the yogi's perfect bliss. *An ant*, though it is compos-
 ed of earth and has but a small body, constructs a heavy heap
 of earth with the still minuter point of its mouth : that is "

53 lesson for a yogi. When yogis see a tree, clothed with leaves
 flowers and fruit, being destroyed by cattle, birds, men and
 54 other *creatures*, they become perfected. When a yogi sees the
 tender horns of the young ruru deer, which look merely like
 the forehead-mark, growing together with him, he may attain
 55 final beatitude. When a yogi takes a vessel full of liquid
 from a mound on the earth, and when he sees the human
 56 body towering up high, what has he not learnt? When a
 yogi has truly understood the effort that a man makes, when
 all his wealth sufficient for his living has been dug up, he
 7 has attained success. That is one's house where one dwells;
 that is food on which one lives; and that is wealth by
 which one prospers; that is happiness *when one thinks* 'what
 8 self-interest have I in this matter.' Just as a man, although
 he is importuned by his organs, accomplishes his object by
 their means, so a yogi may accomplish his highest *aim* by
 means of the intellect and other *faculties* of other persons."

Jada spoke.

9 Then king Alarka prostrated himself before Atri's son, and
 bowing courteously and filled with intense joy, spoke thus :—

Alarka spoke.

10 "O joy! that this most sore dread, which has sprung from
 my defeat by my foes, and which has rendered me anxious
 about my life, has been caused by the gods, O bráhmaṇ!
 11 O joy, that the victorious attack from the immense hosts of
 the king of Káśí (routed by which I have come here) has
 12 brought about for me this meeting with thee! O joy, that
 my army was weak! O joy, that my dependants were slain!
 13 O joy, that my treasury became exhausted! O joy that I
 grew terrified! O joy, that thy feet came to my recollec-
 tion! O joy, that all thy words have found an abode in my
 14 mind! O joy, that I have both gained knowledge from
 meeting with thee, Sir! O joy, that thou hast also shown
 compassion to me, O bráhmaṇ!

"Although destitute a man attains success at the auspicious rise of the Soul, just as this calamity tends to my benefit

- 66 through my meeting with thee. Subáhu is my benefactor,
and so also is Kási's lord, through both of whom I have come
67 to thy presence, O noble lord of the yogís. Now I have had
the stains of ignorance burnt out by the fire of thy favour.
I will so strive that I may not become such a vessel of misery.
68 I will quit my position as a householder, which is a forest of
trees of pain, on receiving permission from thee, my high-
souled instructor in wisdom."

Dattátreya spoke.

- 69 "Depart O king! fare thee well! As I have declared unto
thee, so do thou practise, free from egotism, free from pride,
in order to attain to final emancipation from existence."

Jaḍa spoke.

- 70 Thus addressed he prostrated himself before that *Muni*,
and hastened to where the king of Kási and his elder brother
71 Subáhu were. Alarka hastening near smilingly addressed
the king of Kási, that valiant hero, in the presence of
72 Subáhu:—"O king of Kási, who desirest my kingdom, enjoy
thou the mighty kingdom even as it pleases thee, or give it
to Subáhu!"

The king of Kási spoke.

- 73 "Why, O Alarka! hast thou relinquished the kingdom
without a contest? This is not right for a kshatriya; and
74 thou, Sir, knowest the law of the kshatriyas. When his
counsellors are vanquished, a king should abandon the fear
of death, and fix his arrow aiming at his enemy as his target.
75 Having conquered him, a king should certainly enjoy the
choice delights of his desire, and should sacrifice with large
sacrifices in order to gain final bliss."

Alarka spoke.

- 76 "Even of this very nature was my mind before, O hero!
77 Now my object is changed, and do thou hear the cause. As
this *body* is an aggregate formed of the elements, so is the
heart of men, and so are all the qualities likewise even among
78 all animals. Since this intellectual faculty is single indeed,
and there is no other, how then does knowledge create the

79 condition of friend and enemy, of lord and servant? I fell
 into that dire misery which was produced by fear of thee,
 and I have gained knowledge from Dattatreya's favour, O
 80 king. When one subdues all the senses, and abandons utterly
 every association, and fixes one's mind on Brahma, in that
 81 victory is the sublimest victory. And since there is nothing
 else to be accomplished in order to attain that final beatitude,
 82 therefore restraining his senses he attains final beatitude. I
 then am not thy foe; nor art thou my enemy; Subáhu hero
 is not my injurer. I have seen all this as my own soul; seek
 then another adversary, O king!"

Thus he addressed the king. Then uprose Subáhu delighted, and saluting his brother with the word 'O joy!' spoke thus to the king of Kási.

CANTO XLIV.

Jaḍa's exposition in his conversation with his father (concluded).

Subáhu explains to the king of Kási that it was to reclaim his brother Alarka to a proper frame of mind, that he had induced the king to conquer Alarka—Subáhu expounds to the king the conditions of attaining final emancipation from existence, and both depart—Alarka resigns his kingdom to his son, and betaking himself to the forest attains final bliss.

Here ends Jaḍa's exposition to his father.

The Birds then conclude by saying that Jaḍa and his father attained final bliss.

Subáhu spoke.

"In that I have resorted to thee for refuge, O tiger-king, I have secured every object. I will depart. Rest thou happy!"

The king of Kási spoke.

"What object hast thou secured, Sir? And what aim hast thou attained? Declare that to me, O Subáhu, for I feel a keen curiosity. Thou didst stir me up, saying 'Conquer

and give me the great kingdom, that belonged to my grandfather and is dominated by Alarka.' Thereupon attacked the kingdom of this thy younger brother, and brought this army for thee. Therefore enjoy it as befits thy race."*

Subáhu spoke.

"O king of Kási, hearken, why I made this endeavour, and stirred thee up, Sir, to an unwonted endeavour. This brother, who understands truth is addicted† to unrefined pleasures. My two elder brothers are wise and unbegun because our mother dropped admonition into the ears of both of them and into mine, just as she dropped milk in the mouths and mine during our infancy, O king. Our mother taught those subjects, that men consider should be known to both of them and to me, but not to him, Alarka, who wished to be illustrious, O king. As merchants, who are travelling for gain, feel a common grief, if one of them perishes, so is it with us, O king. Since he, Alarka, has caught the infatuation of domestic life, and is perishing as a king; since he is related to this *my* body, and bears the burden of a brother; hence I, concluding that he would obtain the perception of passionlessness through suffering, resorted to thee, Sir, to carry out the undertaking. Therefore he has been brought through distress to passionlessness through instruction, O king; the work has been accomplished; mayest thou fare well. I depart. 'Having dwelt in Madálasá's womb, and having drunk of her breast, may he not follow the path that is travelled by the sons of other women, O king!' So I deliberated and I did it all by resorting to thee; and it has been accomplished. I will again depart to seek final beatitude.

"I do not approve of those, O king! who neglect their own family, a kinsman, or a friend, when these are in difficulties; for, though possessed of organs, they are maimed indeed.

* For *bhunkshvasva kuloc'itam* read *bhunkshva svakuloc'itam*?

† For *s'akto* read *sakto*?

- 6 He who falls into difficulties when he has an able friend, or member of his own family, or kinsman, they should be denied righteousness, wealth, love and final emancipation, but he
 7 *should not be denied* them. Through association with thee, O king, I have accomplished this great undertaking. Well mayest thou fare! I will depart. Mayest thou participate in knowledge, most noble *king!*"

The king of Kási spoke.

- 3 "Thou hast done a great benefit to good Alarka; how is it
 1 thou dost not turn thy mind to benefit me? Since association of good men with good men yields fruit and is not barren, therefore I have attained the prosperity that is bound up with thy patronage."

Subáhu spoke.

- 0 "The four-fold aims of men are known as righteousness, wealth, pleasure, and final emancipation from existence. There thou hast righteousness, wealth and pleasure, all of them,—the last is wanting. I will succinctly expound it to thee; listen now with singleness of mind thereto; and having heard and rightly deliberated strive after bliss, O king!
 2 Thou must have no dealings, O king, with the notion "Mine," nor the notion "I"; for when one considers rightly, righteousness has no correlation in the absence of righteousness.
 1 When thou hast thought in thy soul, 'I must comprehend of what I am'; when thou hast thought in after nights 'I must consider the external and the internal'; thou must discern him whose beginning, attributes and ending are imperceptible, who is changeless, devoid of intelligence, both perceptible and imperceptible; and thou shalt discern 'Who am I?'
 When this indeed is discerned thou hast discerned everything. To discern the soul in what is not soul, and one's own property in what is not one's own—this is folly. I as such have passed everywhere, O king, according to the intercourse of the world. I have declared all this that thou hast asked: now I depart."

Having spoken thus to the king of Kási, the wise Subáhu

departed. And the king of Kāśī having done obeisance to Alarka departed to his own city.

- 28 Alarka, also, enthroned his eldest son as king, and abandoning every tie resorted to the forest, for his own perfection.
- 29 After a long time becoming purged of the contrary qualities and free from all worldly possessions, he attained an unparalleled pitch of religious devotion and gained supreme and final
- 30 bliss. Perceiving all this universe with its gods, demons and human beings perpetually bound and being bound in the
- 31 meshes woven of the qualities; being drawn by the causes brought into existence by sons and other *children*, by nephews and other *relations*, and by one's own and other people's pro-
- 32 perty, and so forth; oppressed with woe, wearing diverse appearances, wholly enclosed within the mud of ignorance, possessing no deliverer; and *perceiving* himself wholly passed
- 33 beyond, the large-minded *king* sang this song—"Alas, woe is it that I occupied the kingdom formerly! So have I since learnt. There is no happiness superior to religious devotion."

Jada spoke.

- 34 Dear father, do thou practise this sublime religious devotion to attain final emancipation from existence; whereby thou shalt attain to that Supreme Soul, in reaching which
- 35 thou shalt not grieve. Then I also will go. What need have I of sacrifices? what need of prayers? Action in one who has attained success works towards re-absorption into the
- 36 Supreme Soul. Obtaining permission from thee, I also free from the contrary qualities, free from worldly possessions will so strive after final emancipation that I may attain supreme bliss.

The birds spoke.

- 37 Having thus addressed his father, and having obtained permission from him, the wise *Jada*, abandoning all worldly
- 38 possessions, departed, O bráhmaṇ. His father also, who was most large-minded, in like course after becoming a *vaśi*
- 39 *prastha* entered on the fourth stage of life. There having met with his son, and having forsaken the bonds formed

the qualities &c., he attained supreme perfection, being wise and having acquired self-knowledge at the same time.

All this has been declared to thee, O bráhmaṇ, which thou, Sir, did ask of us—at full length and with truth. What else dost thou desire to hear ?

CHAPTER XLV.

The Birth of Brahmá.

Jaṇai thanks the Birds for all the information they have given and asks about creation, the world, mankind &c.—In reply they repeat what Márkandeya had taught Kraushñki regarding all those things, as follows.

Márkandeya extols this *Purāṇa* as having emanated from Brahmá having been handed down by eminent ṛishis—Adoration is paid to him.

The identity of *Pradhána* and *Prakṛiti* is asserted—*Brahmá* alone existed at first. From him emanated *Pradhána*, which is called the receptacle—Out of it issued *Mahat* (the Intellectual principle)—out of *Mahat* issued *Ahankára* (the principle of Individuality) in three characters, the Evolving, the Modifying, and the Energizing—The Evolving *Ahankára* created sound, touch, form, taste and smell and their corresponding elements, ether, air, light, water and earth.

The Modifying *Ahankára* produced the eleven human organs—the characters of the elements are expounded.

The Energizing *Ahankára* produced an egg, the composition of which is described—It was animated by Brahmá as the Soul, and it was the universe, the gods, demons and mankind.

Jaimini spoke.

Ye have well related this to me, O noble bráhmaṇs, both activity and inactivity, the two-fold deeds enjoined by the Vedas. Ah, through your father's favour, ye have such knowledge as this, by which ye have overcome folly although ye have descended to this animal state. Happy are ye in this state.

that your mind, steadfast in your pristine state towards the attainment of final emancipation, is not swayed by the bewilderments that spring from objects of sense. O joy that the wise lord Márkaṇḍeya made you known to me as the dissipators of every doubt! For men who wander in this closely-thronged mundane existence there is available association with such as your honours; not for ascetics. If I after gaining association with you who have perspicacity in knowledge should not succeed in my object, then assuredly* there can be no success for me elsewhere. Both in activity and in inactivity, in knowledge and deed, no one else has, I think a mind so unsullied as your honours have.

If then your mind, O noble bráhmans, is favourable towards me, then deign to expound this completely;—How did this universe, both moveable and immoveable, come into existence? And how will it fall into dissolution at the proper time, most excellent bráhmans? And how came the families† that sprang from the gods, the ṛishis, the pitṛi created things &c.? And how did the Manvantaras occur? And what was the history of the families of old; and whatever creations and whatever dissolutions of the universe have occurred; and how the ages have been divided; and what the duration of the Manvantaras has been; and how the earth remains stable; and what is the size of the world; and what are the oceans, mountains and rivers and forests according to their situation; what is the number of the worlds, the bhū-loka, svar-loka &c., including the lower regions; and what the course of the sun, moon, and other planets, of the stars and heavenly bodies also. I wish to hear of all this which is destined to subversion;‡ and what will be the end when the universe is dissolved.

The Birds spoke.

Unparalleled is this load of questions which thou hast

* For *nyúnam* read *núnam*.

† *Ahúta-samplava*.

‡ For *vamśád* read *vamśái*?

asked, O brāhman: we will declare it to thee; listen to it here, O Jaimini, as Márkaṇḍeya expounded it formerly to the calm and wise Krauṣṭuki, a young brāhman, who had completed his term of studentship. Krauṣṭuki asked the high-souled Márkaṇḍeya, whom the brāhmans were waiting upon, what you have asked, my lord; and we will tell thee what the Muni, Bhṛigu's son, told him with affection; listen, O brāhman, after having paid adoration to the Forefather Brahmá, the lord of the universe, the origin of the universe, who presided over creation, who in the form of Viṣṇu *presides* over its maintenance, and who in the form of the terrible Śiva destroys it at the dissolution.

Márkaṇḍeya spoke.

Formerly as soon as Brahmá, whose origin is inscrutable, came into being, this Purāṇa and the Vedas issued* from his mouth; and many paramarshis composed the collections of the Purāṇas; and the Vedas were divided by them in a thousand ways. Righteousness and knowledge, passionlessness, and sovereignty—these four indeed were not perfected without instruction from him, the high-souled. His seven mind-born† rishis took the Vedas from him, and his mind-born ancient munis took the Purāṇa. C'yavana took‡ it from Bhṛigu, and he declared it to the brāhmans; and this *purāṇa* was repeated by the high-souled rishis to Dakṣa; and then Dakṣa repeated it to me. I will now tell it to thee: it destroys strife and sin. Hear all this from me with composure, illustrious Muni, as I formerly heard it when Dakṣa related it.

Having paid adoration to the origin of the universe, unborn, changeless, the asylum, the upholder of the moveable and immoveable universe, the supreme object, Brahmá, the first male,—the cause which, itself unbegotten,‡ *works* in pro-

* Anuviniṣṛita, not in the dictionary.

† Mánasa.

‡ Anaurasya; not in the dictionary.

duction, maintenance and dissolution, wherein everything
 29 established—having paid adoration to him, Hiranya-garb
 the framework of the world, the wise, I will duly tell of
 30 multitude of created things, matchless, great, primeval, form
 for special ends, various in shape, possessing characteristics,
 certainable by the five standards of measure, possessing
 31 five streams of life, governed by the soul, existent as if p
 petual and temporary—listen thereto with sublime composu
 illustrious Sir!

32 Pradhána is the cause, which is designated the Imperceptib
 and which the great rishis call the subtle, permanent Prakri
 33 composed of good and evil. Brahmá at first existed certa
 imperishable, undecaying, immeasurable, self-dependent, de
 34 titate of odour, form, and taste, devoid of sound and tone
 without beginning or end, the origin of the universe, u
 changed* by the power of the three qualities, not modern
 35 unknowable. Subsequent to the dissolution, all this univ
 was pervaded by him completely.

Then from him, in whom the *three* qualities existed
 equipoise, and in whom the Soul‡ became prevalent, O Man
 36 and next from the coming into existence of the qualiti
 which were being created, at the time of creation the fin
 37 principle Pradhána came into existence. It envelop
 Mahat;§ as the seed is enveloped by its rind, even so Mah
 was enveloped by the Imperceptible. It is three-fold, th
 characterized by goodness, that by passion, and that by
 38 ignorance. Then from it was evolved Ahankára,|| which
 three-fold, the Modifying,¶ the Energizing,** and the Ev
 39 ving†† which is characterized by darkness. And it was e
 veloped by Mahat, just as Mahat was by the Imperceptible.

Now the Evolving *Ahankára*, modifying itself, created th
 40 subtle element‡‡ of sound§§ next. From the subtle eleme

* For *-prabhavápyayam* read *-prabhavínyayam* ?

† A-sámprata.

‡ Kshetra-jña.

§ The great Intellectual principle.

|| The principle of Individuality.

¶ Vnikárika.

** Taijasa.

†† Bhútádi.

‡‡ Tan māt

§§ For *śabdas tanmátraham* read *śabda-tanmátraham* ?

of sound *came* the Ether, which has the property of sound; now ether is the sound-element, and the evolving *Ahankāra* enveloped it then. The subtle element of touch is indeed born next without doubt; the mighty Air is born, its property of touch is well known. And the air, modifying itself, created the *subtle* element of form; Light was produced from the air; it is said to have the property of form; the air which is the element of touch enveloped the element of form. And light, modifying itself created the *subtle* element of taste; therefrom indeed water also was produced; it has the property of taste; now the element of form enveloped the water* which is the element of taste. And the water, modifying itself, created the *subtle* element of smell; therefrom Solid Matter† is produced; smell is well known to be its property. Now in each *element* resides its *peculiar* subtle element; thereby its possession of that subtle element is a well-established fact. And hence those *elements* are uniform, inasmuch as no difference can be predicated. They are all neither calm, nor terrible, nor crass‡. This is the creation of the elements and the subtle elements from *Ahankāra* when it is characterized by darkness.

From *Ahankāra* in its Modifying character, which is distinguished by goodness and possesses goodness in excess, the modificatory creation began at once.

The five organs of the intellect,§ and the five organs of action, men call *these* the energetic|| organs; they are the ten Vaikārika deities. The mind¶ is the eleventh *organ* among them. Such are the Vaikārika deities known to be. The ear, the skin, the pair of eyes, the tongue, and fifthly the nose, men say** *these* are the organs connected with the intellect for the purpose of perceiving sound and the other impressions. The pair of feet, the anus, the organ of generation, the pair of hands, and the voice may rank as fifth *with*

* For *āpo* read *apo*; for the water was enveloped by the light which preceded it; but the change spoils the metre.

† *Saṅghāta*.

‡ *Mādhya*.

§ *Buddhi*.

|| *Śūdraka*.

* *Manas*.

** For *pakṣyaṭe* read *śakṣyaṭe*?

52 *them*; walking, evacuation, *sexual* delight, manual work and speech—that is the work *for each of these organs respectively*.

Ether has the element* of sound only. When the element
53 of touch accrued, Air comes into existence with two properties†; touch is known *to be its peculiar* property. Moreover, when to form accrued both the properties, sound and touch,
54 then Fire also *came into existence* with its three‡ properties; it has sound and touch and form. Sound, and touch and
55 form,—when the element of taste accrued *to them*, then Water with its four properties *came into existence*; it is to be known as being characterized by taste. Sound and touch and form
56 and taste, when smell accrued, they consolidated with the element of smell enclosed this Earth; hence earth has five properties; it is seen to be the gross one among created things.

57 Calm and terrible and crass§ are their distinguishing marks; thereby they are known: they contain one another
58 through their mutual interpenetration. Within the earth *is contained* all this|| visible and invisible world firmly enclosed. And those distinguishing marks are perceptible by
59 the organs of sense, and are recollected by reason of their permanency. They take each successive one the property of its preceding one. These seven *principles* when un-combined
60 are distinct and have various energies: they could not have created mankind, unless they had united. And meeting in
61 mutual combination, they become mutually dependent; and when they all unite into one, they have the marks of a single complex body.

By reason of their being governed by the Soul¶ and also
62 through the favour of the Imperceptible, Mahat and the other *principles*, which have different limits, cause an egg to come into existence. There like a bubble on water, the egg *gradually*
63 increased by means of the things that existed, O Sage most intelligent! In its enlarged state it lay on the water

* Mátra.

† Guna.

‡ For *tri-gunas* read *tri-gunas*?

§ Múḍha.

|| For *inam* read *ulam*?

¶ Purusha.

The Soul,* having increased inside the egg sprung from Prakṛiti, took the name Brahmá; it indeed was the first corporeal being, it indeed is called Puruṣa. And Brahmá existed first, the original maker of created beings. That egg enclosed all these three worlds with all that they contain moveable and immoveable. Meru was born from it, and as the after-birth *were born* the mountains; the oceans were the fluid contained within that egg which held the great Soul. Within that egg was all this world, with the gods and demons and mankind; and the continents and other lands, the mountains and oceans, *and* the throng of luminous worlds.

Then the egg was enveloped by water, air, fire and ether and by the evolving Ahankāra externally, ten times over by each of them. It was then surrounded† by Mahat which I have mentioned, which had the same magnitude. Mahat together with them all was enveloped by the Imperceptible. With these seven coverings formed from Prakṛiti was the egg enveloped. Enveloping one another the eight Prakṛitis existed. This very Prakṛiti is permanent; and that Puruṣa is limited by it.

Hear thou, moreover, briefly of him who is spoken of by the name Brahmá. Just as one sunk in water, on emerging from it, seems to be born from water‡ and flings the water away, so Brahmá is *both* Prakṛiti and the Soul.§ The Imperceptible is declared to be his sphere of action;|| hence Brahmá is called Kṣhetra-jña, the Soul. A man should know all these characteristics of the Soul and its sphere of action.

Such was this creation from Prakṛiti; and it is governed by the Soul; the first *stage of creation* was preceded by non-intelligence, it became manifest like the lightning.

* Kṣhetra-jña.

† For *veshṭitaḥ* read *veshṭitam*?

‡ For *jala-sambhavam* read *jala-sambhavaḥ*?

§ Vibhu

|| Kṣhetra.

CANTO XLVI.

The computation of Brahmá's life.

Márkaṇḍeya moralizes on Brahmá and Prakṛiti—and describes Vishnu and Śiva as special forms of Brahmá—He explains how human and divine years are reckoned, the duration of the four ages, the Kṛita, the Tretá, the Drápara and the Kali, and of a Manvantara, and the length of Brahmá's day and life.

Kraushṭuki spoke.

- I Adorable Sir' thou hast related to me correctly the genesis of the egg, and thou hast told me of the birth of the mighty
 2 Soul Brahmá within the egg of Brahmá. I wish to hear that from thee, O scion of Bhṛigu's race, when things are not created, and nothing exists, everything having been destroyed by Time at the end of the dissolution of the Universe

Márkaṇḍeya spoke.

- 3 When all this universe becomes dissolved in Nature, this
 4 dissolution is designated 'natural † by the wise. When the Imperceptible subsists within itself, and when all modification is suspended, Nature and the Soul‡ subsist with sameness of character. Then both darkness and goodness subsist in equipoise, neither being in excess or in deficiency, and
 5 permeated by each other. Just as oil exists in sesamum seeds, or as ghee in milk, so passion also exists permanent within darkness and goodness.
 6
 7 The day of the Supreme Lord§ lasts from the birth of Brahmá, as long as the two half paras which compose his life;|| and his night during the dissolution is of the same
 8 duration.¶ Now at the dawn of day he awakes, he who is

* Prakṛiti. † Prákṛita. ‡ Purusha. § Pareśa.

|| The text seems incorrect; a better reading obtained from a MS. belonging to Babu Nagendra Chandra Basu of Calcutta is *utpatter* for *utpatti*, and *ápur vai* for *ápushe*. See verse 42.

¶ The same MS. reads *tat-samah samayo* instead of *tat-samá samayam* with practically the same meaning.

the origin of the universe, who is without beginning, who is the cause of all things, whose soul transcends thought; every one else works in an inferior way.

9 The Supremo God, quickly enters into Nature and the Soul, as the lord of the universe, and agitates them with his intense
 0 supernatural power. Just as love, or a breeze of Spring, entering into young women tends to produce agitation, so does he, who is the embodiment of supernatural power.
 1 When Pradhána is agitated, the god Brahmá is born and is contained within the cavity of the egg, as I have *already*
 2 told thee. At first he is the agitator; as the husband of Nature, he is *the thing* to be agitated; and he exists with
 3 contraction and expansion even in the state of Pradhána. He is born, *though* he is the birth-place of the universe; though devoid of qualities, he possesses the quality of passion; when he assumes the character of Brahmá, he engages in creation.
 4 In the character of Brahmá he creates mankind; then possessing an excess of goodness, he becomes Vishnu and
 5 protects them righteously; then, with darkness preponderating in him, he as Rudra dissolves the whole universe with its three worlds, and sleeps. He possesses the three qualities,
 6 *and yet* he is destitute of qualities. Just as he is at first the pervading Soul, *then* the preserver, and *lastly* the destroyer,* so he takes appellations which designate him as Brahmá, Vishnu or Siva. As Brahmá he creates the world; and as Rudra he destroys them; and as Vishnu he holds a neutral position. These are the three conditions of the Self-existent. Passion *and* Brahmá; darkness *and* Rudra; goodness *and* Vishnu the lord of the world: these indeed are the three deities; these indeed are the three qualities. These verily are mutually paired, and are mutually dependant: they are not separated for a moment; they do not forsake one another.

Thus Brahmá, the four-faced god of gods, is anterior to the universe: assuming the quality of passion, he engages in creation.

Láika (from *lú*), one who cuts to pieces, one who destroys. Would not *aka* (from *it*) be better, one who brings on the dissolution?

- 21 Brahmá who is adored as Hiranya-garbha, the first of the
 gods, and without beginning, who sits in the middle of the
 22 lotus-like earth, was born in the beginning. One hundred
 years is the full length of life for him, the high-souled, accord-
 ing to the true Bráhmya computation. Hear from me how it
 is reckoned.
- 23 A káshthá is said to be composed of fifteen winks of the
 eyelids; and thirty káshthás make a kalá; and thirty such
 24 kalás make a muhúrta. A day and night among men contain
 it has been settled, thirty muhúrtas; and with thirty days,
 25 are reckoned the two lunar fortnights and the month; or
 six months consists the sun's half-yearly course; the two
 half-yearly courses on the south and north of the equator com-
 pose the year. Such a year is a day and night of the gods,*
 the day thereof is the sun's northern half-yearly course.
- 26 Now of twelve thousand divine years consist the four ages
 named the Kṛita, the Tretá, &c. Hear from me how they
 are divided.
- 27 Now the Kṛita age is said to have contained four thousand
 years; its commencing twilight was four hundred years, and
 28 the closing twilight was of the same duration. The Tretá
 age was three thousand divine years; and three hundred
 years was its commencing twilight, which was indeed of that
 duration, and its closing twilight was of the same duration.
- 29 The Dvápára age was two thousand years; and its commen-
 cing twilight is declared to have been two hundred years, and
 30 its closing twilight was two hundred years. The Kali age
 is a thousand divine years, O brahman; two hundreds of
 years are called its commencing and closing twilights.
- 31 This period of twelve thousand divine years is called a yuga;
 it has been laid down by the poets; a thousand times this
 period are called one of Brahmá's days.
- 32 In one of Brahmá's days, O brahman, there may be four-
 teen Manus. They live according to their portions; that
 33 thousand is divided among them. The gods, the seven

* Thus one divine year = 360 human years.

- fishis, and Indra, Manu, and the kings his sons, are created with Manu and pass to dissolution with him in regular order. Seventy-one repetitions of the four ages, with a fraction in excess, constitute a manvantara; hear from me its computation in human years. Thirty full crores reckoned duly, O brahman, and sixty-seven lakhs more by reckoning, and twenty thousands—this is the period of *seventy-one times the four ages* without the excess fraction; this is called a manvantara. Hear it from me in divine years; eight hundred thousands of years by divine reckoning,* and fifty-two thousands of years more in addition. A day of Brahmá is declared to be this period multiplied fourteen times.† At its termination the dissolution is declared by the wise to be the necessary result, O brahman.
-) The Bhúr-loka, the Bhuvar-loka and the Svar-loka are perishable and pass‡ to dissolution; and the Mahar-loka stands, yet the dwellers therein by reason of the heat go to the Jana-loka. And Brahmá sleeps indeed during the night in the three worlds which have been dissolved into one ocean.
-) That night is of exactly the same duration. At its termina-

* This line as it stands in the text seems incorrect. The four ages contain 12,000 divine years or 4,320,000 human years, and 71 times this period contain 8,52,000 divine years, or 306,720,000 human years. This latter period agrees with the enumeration in verse 36 (*viz.*, 30,67,20,000 years), but instead of the former the text gives 8,000 + 52,000, i. e., 60,000 divine years, unless we read *śata-sahasrdñi* for *varsha-sahasráñi*. *Yutam*, however, seems wrong as regards both grammar and meaning.

† This does not agree with verse 31, if we take the words "this period" to refer to verses 35, 36 and 37. In verse 31 one of Brahmá's days is said to be 12,000,000 divine years or 4,320,000,000 human years, but 14 times the period mentioned in the latter verses contain 11,928,000 divine years, or 94,080,000 human years. We must bring in here the excess fraction referred to in verse 34, which by calculation is found to be $\frac{1}{4}$; thus $71\frac{1}{4}$ times the yuga of 12,000 divine years = 857,142 $\frac{1}{2}$ divine years of the manvantara = 14 times this last period exactly = 12,000,000 divine years of Brahmá's day. Similarly with regard to human years.

‡ For *áyáti* read *áyánti*?

- tion creation begins again. And so *passes* one of Brahmá's
 42 years, and a hundred years is the whole. For a hundred of
 his years is denominated a Para; and a Parárdha or half a
 43 Para is well-known to be composed of fifty years. So then a
 Parárdha of his *life* has elapsed, O brahman; at the close of
 which occurred the Mahá-kalpa, *which* is famed as the Pádma.
 44 Of the second Parárdha which is now passing, O brahman,
 the first kalpa (or cycle) ordained is this one called the
 Váráha.

CANTO XLVII.

*The Creation from Prakṛiti and the Vikáras.**

Márkaṇḍeya continues—After the Pádma Mahá-kalpa Brahmá awoke, and as Náráyaṇa raised the earth out of the sea of dissolution and fashioned it in its present shape—Then he created, first, the vegetable world—secondly, the animal world—thirdly, the gods—fourthly, mankind—fifthly, Anugraha—and sixthly, the bhútas—Markaṇḍeya summarizes the nine creations, viz., these six, and the three described in Canto XLV.

Kraushtuki spoke.

- 1 Tell me fully how Brahmá, the adorable, the creator, the lord of all creatures, the master, the divine, created *all* creatures.

Márkaṇḍeya spoke.

- 2 Here I tell thee, O brahman, how the adorable eternal framer of the worlds created all the universe moveable and immoveable.
- 3 At the dissolution which followed the Pádma† *Mahá-kalpa*, the lord Brahmá awoke after having slept through the ~~night~~

* The products evolved from Prakṛiti.

† For *pádmávasāne* read *pádmávasāne*?

Then with goodness predominating in him he gazed on the empty world. And here men utter this verse to Nārāyaṇa, who has Brahmā's own form, god of the universe, changeless in might. "Nārā means water and bodies"*—we have thus heard it is a name for water; and in it he lies, hence he is called Nārāyaṇa.

On awaking he knew that the earth had disappeared within that water, and then became desirous through reflection to deliver the earth therefrom. He assumed as of old in the kalpas and other times, other bodies such as those of a fish, a tortoise and other animals, and likewise he took the body of a boar. The lord who is composed of the Vedas and sacrifices assumed a heavenly form composed of the Vedas and sacrifices, and entered the water; he reached everywhere and existed everywhere. And the lord of the world raised the earth out of the lower regions, and set it free in the water, while the Siddhas who abode in Jana-loka bent their thoughts on him. The earth floated like an immense boat on that ocean, but does not sink by reason of the amplitude of its size. Then he made the earth level and created the mountains on the earth. Formerly when creation was burnt up by the then world-destroying fire, those mountains on the earth were totally consumed by that fire. The rocks were engulfed in that one ocean, and the water was driven together by the wind; wherever they adhered and remained, there the mountains grew into being. Then he divided the earth, adorned with seven dvīpas; and he fashioned the four worlds, the Bhur-loka and the others, as before.

While he pondered on creation, as of old in the kalpas and other times, he next became manifested as devoid of intelligence, as enveloped in darkness. Darkness, folly, infatuation, gloominess, and blind consciousness—ignorance,‡ composed of these five, became manifested out of the Supreme Soul. Creation irrational became established in five ways while he was meditating. Externally and internally it was destitute of

* Tanavah.

† Sam-ud-dhāra; not in the dictionary.

‡ A-vidyā.

light,* its soul was concealed, it consisted of vegetation,† and since vegetation is declared to be “primary,”‡ hence this is indeed the Mukhya creation.

- 18 He considered that creation incapable of causation,§ and thought of *creating* another yet. While he was meditating on its creation, the animal world, in which the stream of life|| is horizontal,¶ came next into existence. Since its activities are *displayed* horizontally, hence it** is known as the “tiryak-srotas.” Cattle and other *quadrupeds* are well-known as being of that kind; they are indeed characterized chiefly by ignorance and are unintelligent; and they stray in wrong courses, and in their ignorance are subservient to knowledge; they are self-swayed, and devoted to self; they comprise twenty-eight classes. They all possess light* internally, but they are mutually circumscribed.††

- He thought even that *creation* was incapable of causation, and while he meditated, another came into existence; now *this*, the third, was the group of beings in which the stream of life passed upwards;‡‡ it was characterized chiefly by goodness. Those beings abound in pleasure and affection; they are uncircumscribed outwardly and inwardly; and possess light* externally and internally; they originated from an upward stream of life. Now that third *creation* of the *Supreme Being who was satisfied in soul thereat* is known as the creation of the gods. When that creation came into being, Brahmá was pleased.

* Prakáśa. This is defined by S’rí-dhara Svámí to mean “clear knowledge” (prakṛiṣṭam jñānam). It had no clear external perception of sound &c., or clear internal feeling of happiness, &c.

† Naga.

‡ Mukhya.

§ For *drishṭvā sádhakam* read *drishṭvāsádhakam*; see the second line of verse 21.

|| Srotas; or the current of nutriment.

¶ Tiryak.

** For *sá* read *saḥ*?

†† A-vrita. S’rí-dhara explains this as, “mutually ignorant of their birth nature, &c.”

‡‡ Urdhva-srotas.

- Then he meditated further on another creation *which should*
 25 *be* capable of causation and be the highest. While he meditated so, and meditated on truth, the group of beings in which the stream of life passes downwards,* and which is capable of causation,† next became manifest out of the Imperceptible. Since *the streams of life in them* moved downwards, 26 hence they‡ are “arvāk-srotas;” and they possess light§ copiously; they are characterized chiefly by ignorance and passion. Hence they have abundance of suffering, and are continuously engaged in action; and they possess light externally and internally. They are mankind and are capable of causation.
 28 Anugraha|| was the fifth creation; it is disposed in four ways, by contrariety,¶ and by perfection,** by tranquillity,†† 29 and by satisfaction‡‡ likewise. The objects of this creation moreover have knowledge of the past and of the present.
 0 The creation of the origins of the gross elements§§ and the gross elements||| is called the sixth; they all possess comprehensiveness,¶¶ and are prone to mutual division;*** and the origins of the gross elements are to be known as both impulsive and devoid of propensities.
 1 Now the creation of “mahat” is to be known as the first by Brahmā; and the second of the “tan-mātras” is called 2 the creation of the “bhūtas;” and the third creation is that of the “vikāras,”††† and it is perceptible by the senses. So was produced the creation from Prakṛiti wherein Intelligence pre-

* Arvāk-srotas.

† For *sādhakāḥ* read *sādhakam* †‡ For *ta* read *te* ?

§ Prakāśa, see note * p. 230.

|| This is the Pratyaya-sarga or intellectual creation of the Sāṅkhya philosophy. But S'ri-dhara explains it as an inferior creation of gods (deva-sarga), 30 are characterized by both goodness and ignorance. It is characterized 31 by ignorance because it is nourished by the ignorance among immoveable and the animal creation; it is characterized by goodness, because it 32 izes with and thrives upon the perfection and satisfaction among 33 and the gods; and it is called Anugraha, because it favours (anuda) the several natural dispositions of those objects.

uyaya.

** Siddhi.

†† S'ānti.

‡‡ Tushti.

itādika.

||| Bhūta.

¶¶ Pari-graha.

*** Saṃ-vi-bhāga.

Products evolved from Prakṛiti:

- 33 ceded. The "mukhya" creation was the fourth, the mukhya
things are known as immoveable. The fifth was that called
34 "tiriyak-srotas"* and "tairiyag-yonya." Next was the sixth
creation, that of the "úrdhva-srotas";† it is known as the
creation of the gods. Then the creation of the "arvák-srotas"
35 is the seventh; it is that of mankind. The eighth creation
is "anugraha"; it is characterized by goodness and ignorance.
These last five creations are known as those which were
evolved from the Vikáras,‡ and the first three as those
36 evolved from Prakṛiti.§ The ninth creation was Prākṛita
and also Vaikṛita; it is known as "Kaumára."|| Thus these
nine creations of the Prajá-pati have been declared.

CANTO XLVIII.

The Course of Creation.

Márkaṇḍeya relates how Brahmá created the Asuras, the gods, the pitris and mankind, and the night and day and the two twilights—He mentions the times when those beings are powerful—He relates the creation of the Rákshasas, Yakshas, Serpents, Piśácas, and Gandharvas—Next of all beasts, birds and other animals—Then of various sacred hymns and metres—Then of the lightning, thunder, and other phenomena—And lastly Brahmá assigned all things their shapes, pursuits and names.

Kraushṭuki spoke.

- 1 O adorable Sir, right well hast thou related the creation
briefly to me; tell me, O bráhmaṇ, fully of the origin of the
gods.

* For *tiriyak-srotas* read *tiriyak-srotás*?

† For *tato 'úrdhva-srotasám* read *tathorddhva-srotasám*?

‡ Vnikṛita.

§ Prākṛita.

|| This is the creation of Níla-lohita Rudra (see Canto LII) and of Saṁs-kumára and the other mind-born sons of Brahmá, the Kumáras. This crea-tion is called prākṛita because Rudra sprang into existence by himself, as mentioned in that canto, verse 3. It is also called vaikṛita, because the Kumáras were created by Brahmá in the form he assumed of a vikáras (vikṛiti-bhúta).

Mārkaṇḍeya spoke.

Creation is impregnated with the good and bad actions of previous existence, O bráhmaṇ; and because of this well-known law†, created beings, though they are destroyed in the dissolution, are not delivered, from the consequences of their actions.*

The gods and other *divine beings*, and stationary things, and the four classes of mankind, O bráhmaṇ, were produced in his mind when Bráhmá was engaged in creation.

Then being desirous of creating the four classes of beings, namely, the gods, the Asuras and the pitris, and mankind, he infused‡ himself in the waters. The particle of darkness grew up in excess as the Prajá-pati was rapt in meditation. First then out of his buttocks, as he was desirous of creating, were produced the Asuras. And then he cast aside that body which was composed of the particle of darkness; that body cast aside by him forthwith became Night.

Being desirous of creating, he assumed another body and experienced delight; then were produced from his mouth the Gods in whom goodness predominates. And the mighty lord of created beings abandoned that body also, and when cast aside it became Day wherein goodness predominates.

Then he took another body which was indeed characterized by the particle of goodness; the Pitris were produced from him while he deemed himself to be a pitri. The lord, after creating the pitris, abandoned that body also, and when abandoned it became the Twilight that intervenes between day and night. Next the lord assumed another body characterized by the particle of passion, and then were produced Mankind who spring from the particle of passion. After creating mankind, the lord abandoned that body, and it became the Twilight that ends the night and begins the day.

Thus these bodies of the wise God of gods have become famed as the night and day, and the evening twilight and

* For *kṣáld kṣálair* read *kṣáldákṣálair*.

† For *khyátd* read *khyátyd*?

‡ Or, united himself with.

- 14 the morning twilight, O bráhmaṇ. Three are characterized
by the particle of goodness, namely, the morning twilight, the
evening twilight and the day; the night is characterized by
15 the particle of darkness, hence it is called Tri-yámiká.* Hence
the gods are powerful by day, but the Asuras by night, and
mankind at the coming of the morning twilight, and the pitris
16 at the evening twilight. At these times these classes of beings are
undoubtedly powerful and unassailable by their foes; and
when they light upon the adverse times they lose their power.
17 The morning twilight, the night, the day, and the evening
twilight, these four are indeed the bodies of the lord Brahmá,
and they are invested with the three qualities.
- 18 Now after creating these four, the Prajá-pati, feeling hunger
and thirst, took another body composed of passion and dark-
19 ness during the night; during its darkness the adorable
unborn god created bearded monsters wasted with hunger;
20 and they endeavoured to eat up that body. Some of those
monsters, who said "let us preserve† it from them," were
called Rákshasas in consequence; and those who said "let us
devour‡ it" were called Yakshas, from yakshana, 'eating.'§
O bráhmaṇ.
- 21 When the creator Brahmá saw them, the hair of his head
through his displeasure grew withered|| and lost its erectibi-
22 lity.¶ Through its downward gliding** it became the Ser-
pents,†† and from its loss‡‡ of erectibility they are known as
the Alis or Snakes. Thereupon in anger at having seen the
23 Serpents, he fashioned beings possessed with anger;§§ they
were born as the flesh-eating demons, tawny-hued and fierce.

* That is, "having its course with the three others," from tri and yáma
(from root yá); or, "keeping the three others in check," from tri and yama
(from root yam). The meaning "having three watches" from tri and yama
(from root yá) is discarded here.

† Raksháma.

‡ Khádáma.

§ Yakshana seems a mistake for jakshana.

|| For s'tryanta read śrñās tu?

¶ Samárohana-hína.

** Śarpaṇa.

†† Sarpa.

‡‡ Hinatra.

§§ For krodhátmano read krodhátmano?

Next while he meditated on the earth,* the Gandharvas
 14 were born as his offspring. They were born from him as he
 drank speech in,† hence they are known as the Gandharvas.

When these eight classes of divine beings were created, the
 15 lord next created other things, birds and cattle.‡ He created
 goats§ from his mouth; and he created sheep from his
 16 breast; and Brahmá fashioned kine|| from his belly and from
 his loins; and from his feet swift¶ horses and asses, and hares
 17 and deer, camels and mules and other animals of various
 kinds; plants and fruit-trees were produced from the hair of
 18 his body. When he had thus created the cattle and plants,
 the lord performed a sacrifice.

From him at the beginning of the kalpa, at the commence-
 9 ment of the Tretá Age issued the cow, the goat, mankind, the
 sheep, the horse, the mule, and the ass (these animals men
 call domestic cattle), and others (which they call wild animals,
 0 hearken to me), namely the beast of prey, the cloven-hoofed
 beast, the elephant, monkeys, fifthly birds, sixthly aquatic
 beasts, and seventhly creeping animals.

1 And for the sacrifices he fashioned from his front mouth
 the gáyatrí, and the tric'a strophe, the tri-vrit hymn of praise,**
 2 the rathantara sámans, and the agni-shṭoma verses. And he
 created from his right mouth the yajur hymns, the tri-shṭubh
 metre, sacred hymns,†† and the fifteen hymns of praise,‡‡ and
 3 the bṛihat-sáman and the uktha verses.§§ He fashioned from
 his hindmost mouth the sámans hymns, the metre jagatí, and

* Dhyáto gám.

† Pivato vác'am; the derivation is not apparent.

‡ *Paśavo*; by ancient use for *paśún*.

§ *Ajáḥ* for *aján*, by ancient use; so also *avayo* for *avín* 'sheep.'

| *Qávas* for *gás*, by ancient use. But the MS. in the Sanskrit College
 library, Calcutta, reads instead—

Tataḥ svac'c'handato 'nyáni vayámsi vayasa 'srijat.

'Then he created other winged animals from his bodily energy according
 his wish.'

¶ *Samátanga*; not in the dictionary: from the root *sam-á-tang* ?

* The eleventh hymn of the ninth Maṇḍala of the R̥g-Veda sung in a
 cial way.

†† *O'handas*.

‡‡ *Stoma*.

§§ For *uktham* read *uktham*.

the fifteen hymns of praise,* the *vairúpa sáman*, and the *ati rátra* verse.† He created from his left mouth the twenty-first Atharva hymn, and the *aptor-yáman* sacrificial verse,‡ the *anu-shṭubh* metre and the *viráj* metre.

35 The mighty adorable *god* created at the beginning of the kalpa the lightning, the thunderbolts and the clouds, and
36 the ruddy rainbows, and the periods of life.‡ And created things great and small were produced from his limbs.

Having created the first four classes of beings, the gods,
37 the Asuras, the *pitris* and mankind, he next created the things that exist both immoveable and moveable, the *Yakshas*, the *Písác'as*, the *Gandharvas* and the *bevis* of *Apsarasas*,
38 men and *Kinnaras* and *Rákshasas*, birds, cattle, wild animals and snakes, and whatever is changeless and changeful, stationary and moveable.

39 Whatever actions they were severally endowed with originally at their creation, those very *actions* they are endowed
40 with when they are created again and again. Noxiousness and harmlessness, gentleness and cruelty, righteousness and unrighteousness, truth and falsehood,—animated thereby they have their being; therefore they severally take delight in
41 those *characteristics*. The lord, the creator, himself ordained diversity and specialization§ among created things in their
42 organs and pursuits and bodies. And he assigned the names and shapes of created things, and propounded the duties of the gods and other *beings*, even by the words of the *Veda* at the
43 beginning. He gives names to the *Rishis*, and to the several created classes|| among the gods, and to the other things that
44 were brought forth at the close of the night.¶ As the signs of the seasons appear at *their appropriate* season,** and various forms appear amid alteration, so those very *signs and forms* appear as actual facts†† in the ages and other periods.

* *Stoma*; but another reading is *seventeen*.

† A part of the seven *soma-samstha* sacrifices.

‡ *Vayámsi*; or, birds.

§ *Viniyoga*.

|| *Srisṭi*.

¶ For *sarvaryante* read *s'arvaryante*!

** For *yathárttau* read *yatharttau*?

†† *Bháva*.

- 5 Such then* were the creations of Brahmá whose origin is undiscernible; they occur from kalpa to kalpa as he awakes at the close of his night.†

CANTO XLIX.

The Course of Creation.

Márkaṇḍeya describes the creation of the primeval human race, and their simple condition and happy life—When they ultimately died out, modern men fell from the sky, and lived in kalpa trees—Passionate affection sprung up among them—and covetousness next, which destroyed the trees, and drove them to form communities—Their measures of length are explained—and fortresses, towns, villages and houses described—The Tretá Age began—with the existing rivers and vegetation—and the people lived on the vegetation—They then took private possession of property according to might, and the vegetation perished—Then they supplicated Brahmá, and he created all existing cereals and plants—The seventeen cereals and the fourteen sacrificial plants are specified—Brahmá ordained their means of livelihood, which could be gained only through labour, and their laws, castes, &c.—The spheres assigned to various classes after death are mentioned.

Kraushṭuki spoke.

Thou hast told me, Sir, of the group of beings in which the stream of life‡ passes downwards; tell me fully, O bráhmaṇ, how Brahmá created the human creation, and how he created the classes of men, and how their qualities, O wise Sir; and tell me what business has been assigned to the bráhmans and those other classes severally.

Márkaṇḍeya spoke.

While Brahmá was first creating and was meditating on truth, he created a thousand pairs of human beings from his mouth, O Muni; when born, they come into being, characterized chiefly by goodness, and self-glorious. He created

* For ta read tu?

† Or, current of nutriment.

‡ For sarvaryante read s'arvaryante?

5 another thousand pairs from his breast; they were all characterized chiefly by passion, and were fiery and impatient. And he created again another thousand miserable
 6 pairs from his thighs;* they were known as characterized chiefly by passion and ignorance, and as enviously disposed.
 7 And he created another thousand pairs from his feet; they were all characterized chiefly by ignorance, and were unfortunate and little of understanding.

Then those living beings, produced in pairs, were rejoicing
 8 together; urged by their mutual distress they hastened to sexual intercourse. Thenceforward pairing originated in
 8 this kalpa. Women did not have their courses month by month; hence they did not then bring forth offspring, although
 10 they engaged in sexual intercourse. They bring forth just pairs of children once at the close of life. Thenceforward
 11 pairing originated in this kalpa. By meditation and thought those human beings give birth to *offspring* once. Sound and the other objects of sense were pure severally in their five marks.

12 This was this creation of the human race which the Prajapati formerly *produced*. Sprung of his lineage they worshipped this world, and they pay homage to rivers, lakes, and seas and the mountains also. During that age those *human*
 14 *beings* lived indeed feeling little cold or heat. They received delight according to their natural dispositions from the objects of sense, O wise *Sir*; no opposition, nor enmity, nor envy
 15 existed among them. They paid homage to the mountains and the seas; they lived wholly without habitations; their actions were unswayed by love; their minds were always
 16 joyful. Neither *Pisác'as*, nor *Nágas*, nor *Rákshasas*, nor *envious* men, nor cattle, nor birds, nor crocodiles, nor fish, nor
 17 creeping insects, nor egg-born animals hindered *them*, (for those *animals* are the offspring of iniquity,) nor roots, nor
 18 fruits, nor flowers, nor the seasons, nor the years. Time was always happy; there was neither heat nor cold in excess; as
 19 time passed by, they attained wonderful perfection. More-

* For *marutaḥ* read *śrutaḥ*.

over they enjoyed satisfaction in the fore-noon and at noon; and again satisfaction came without exertion to those who wished for it, and exertion also sprang up in the mind of those who wished for it. The water was exquisite. Perfection was merry with many a delight for them;* and another was produced that conferred every wish. And with bodies uncared for, those human beings had lasting youth. Without resolve they produce offspring in pairs; alike is their birth and form, and together also they die. Devoid of desire and hatred they lived to each other. All were equal in form and length of life, without inferiority or superiority. They live their measure of life, four thousand human years; nor have they misfortunes through affliction. Everywhere moreover the earth was entirely blessed with good fortune.

As the people died in the course of time, so their prosperity gradually perished everywhere; and when it had altogether perished, men fell down from the sky. Those kalpa trees were commonly produced which are called houses; and they brought forth every kind of enjoyment to those *people*. At the beginning of the Tretá age the *people* got their subsistence from those *trees*. Afterwards in the course of time passionate affection† sprung up suddenly among them. By reason of the occurrence of passionate affection menstruation occurred month by month, and conception frequently took place. Then those trees were called houses‡ by them. But branches certainly fall from other trees, O bráhmaṇ; and they yield clothing and ornaments out of their fruits. In the separate cavities of the same *fruit* of those *trees* was produced very strong honey, which excelled in smell, colour and taste, and which no bee had made; on that they subsisted at the beginning of the Tretá age.

Afterwards in course of time those *people* grew covetous besides; their minds being filled with selfishness they fenced

* The text *siddhir námnávayo na sá* seems incorrect; instead of it, another S. reads *siddhir nándrasollasá*, which I have adopted.

† Rága.

‡ Does this mean the trees were called houses (*gríha*) from the offspring (*aróha*) begotten there?

the trees* round; and those trees perished by reason of that
 34 wrong conduct on their part. Strife sprang up in consequence; their faces felt cold and heat and hunger. Then for the sake of combination and resistance they made towns
 35 at first; and they resort to fortresses in inaccessible deserts and wastes, in mountains and caves; also they industriously
 36 constructed with their own fingers an artificial fort on trees, on mountains and in water, and they first made measures intended for measurement.

37 A minute atom, a para súkshma, the mote in a sunbeam,† the dust of the earth, and the point of a hair, and a young louse,‡ and a louse,§ and the body of a barley-corn;|| men
 38 say each of those things is eight times the size of the preceding thing.¶ Eight barley-corns equal an angula or finger-breadth;¶¶ six finger-breadths are a pada,†† and twice that is known as a span;‡‡ and two spans make a cubit measured with the fingers closed in at the root of the thumb;§§ four cubits make a bow, a pole,||| and equal two nádikás; two
 40 thousand bows make a gavyúti;¶¶¶ and four times that are declared by the wise to be a yojana;*** this is the utmost measure for purposes of calculation.

41 Now of the four kinds of fortresses three occur naturally; the fourth kind of fortress is artificial. Now those men
 42 constructed it laboriously;††† and they also constructed, 0

* For *vrikshás* read *vriksháms*?

† For *trasha-reṣur* read *trasa-reṣur*.

‡ For *nishkám* read *likshá*.

§ For *yúkm* read *yúká*.

|| Yavodana

¶ For *ekádāśa-guṇam* *teshám* another MS. reads *kramād ashṭa-guṇānyāhuḥ*, which is much better.

** For *yava-madhyam* another MS. reads *yavānyashṭau*.

†† A foot's breadth?

‡‡ For *vitasti-dviguṇam* read *vitastir dviguṇam*!

§§ For *-veshṭanam* read *-veshṭanāḥ*? This relation indicates a long arm, or small hands and feet. An average cubit so measured would be equal to about 15 inches.

||| Daṇḍa.

¶¶ A stretch of pasture-ground. Taking the cubit at 15 inches, this length would be 10,000 feet, or about $1\frac{1}{2}$ mile.

*** Taking the cubit at 15 inches, the yojana equals 40,000 feet, or about 7½ miles.

††† The text *tac' c'a kuryát datastu te* appears corrupt. A better reading is *tac' c'akrur yatnatas tu te* from a MS. in the Sanskrit College Library.

bráhmaṇ,* the pura,† and the khetaka, the droṇi-mukha‡ likewise,§ and ákhá-nagarakas and the three kinds of kar-
 3 vaṭakas,|| and the grámas together with the arrangement of
 the ghoshas,¶ and the separate habitations therein; and they
 4 built lofty ramparts surrounded on all sides with fosses. They
 made the pura, or town, extend for a quarter of a yojana in
 every direction, and slope down to water on the east; they
 made it auspicious and peopled it with colonies from noble
 families.** And with a half of it they laid out the khetā,††
 and with a quarter of it the karvaṭa;‡‡ and then the inferior
 portion which is made with the remaining quarter is called the
 6 droṇi-mukha.§§ A town destitute of ramparts and fosses||| is

* For *dvijaḥ* read *dvija*? The vocative seems preferable as Márkaṇḍeya relating what happened in a previous age, and the work described would not fall to a bráhmaṇ's duty. If *dvijaḥ* be retained, the word *kuryát* must be understood.

† This is explained in verse 44.

‡ These two words are explained in verse 45.

§ For *tadva* read *tadvad*.

|| These two words are not in the dictionary; they are explained in verses 45 and 46. For *karvaṭakam trayá* read *karvaṭaka-trayám*?

¶ *Sanghosha* is not in the dictionary. For *gramá-sanghosha-vinyásam* read *rámam sa-ghosha-vinyásam*? *Gráma* is explained in verse 47, and *ghosha* in verse 50.

** *S'addha-vamśa-vahirgamam*.

†† Prof. Sir M. Monier-Williams explains *khetā*, "a village, the residence of peasants and farmers; a small town, half a pura"; but here it apparently means a particular portion of the pura; does it mean the "inhabited or residential area"?

‡‡ This word is said to mean "a village, market-town, the capital of a district," but here it denotes a particular portion of the pura; does it mean the bazar or the "area occupied with the market and shops"?

§§ This word said to mean "the capital of a district, the chief of 400 villages," but here it evidently refers to the lowest part of the pura; does it mean the "area inhabited by the labouring population or the lowest classes"?

||| For *prákáram parikhá-hínam* read *prákára-parikhá-hínam*? Or, is the phrase intended to say that a town surrounded with a rampart but without a gate is a *varma-vat*? This would agree better with the meaning of *varma*.
 4. Prof. Sir M. Monier-Williams explains it as "an unfortified (?) town."

- called a varma-vat ; and a śákhá-nagaraka* is another kind of
 47 town which possesses ministers and feudatory princes. Moreover, a dwelling place† which abounds with śúdras and water,‡ where the cultivators are independently prosperous,§ and which is situated on land that can be used for fields, is called
 48 a gráma.|| The dwelling-place, which men make, different from cities and other abodes, for the sake of their business,
 49 is to be known as a vasati by modern men.¶ The gráma which springs up on the land of another gráma, and thrives, which has no fields of its own, which is for the most part vicious, and which is the resort of a king's favourites, is
 50 called an ákrimí.** And a collection of cattle and herdsmen, who have brought their utensils there on carts, where there is no barter, is called a ghosha;†† its situation on the land may be wherever they please.
- 51 Those people thus made towns and other abodes for themselves to dwell in ; they made houses for the several couples

* This word is said to mean, "a 'branch-town,' a suburb," but here it seems to mean a 'town with branches,' a "capital town" or "metropolis."

† Vasati ; see verse 48.

‡ For śúdra-jala-práyáḥ read śúdra-jala-práyá ?

§ For -krshibaldáḥ read -krishábalá ?

|| The village. The word thus denotes a local area, and includes both the dwellings and the fields. It seems to designate specially the large and prosperous villages.

¶ The word is explained in the dictionary as "a dwelling-place, dwelling-house, abode, residence," but here it is explained to be a "mart," apparently either permanent or temporary. It corresponds to the modern (Persian) word *ganj*, or the vernacular word *háf* (Sanskrit *haṭṭa*), in Bengal. The word *vasati* appears as *basti* in the modern vernaculars, and means in Bengal "the populated part of a village," and "the part of a town occupied by the common bamboo-built houses." The verse seems to indicate that the word *vasati* was either newly-coined, or had recently acquired (or the author wished it to acquire) a special meaning. The complete change from this meaning to that of the modern *basti*, which rather excludes any notion of trade, is note-worthy.

** Or *akrimí*. These words are not in the dictionary. If we might read *á-kramí* instead, the word would be rather appropriate.

†† This word is said to mean "a station of herdsmen." It appears to denote a temporary dwelling only, resorted to for purposes of pasturage.

52 to dwell in. As trees were their first kind of houses, so, with
 a remembrance of all that, those people built their houses.
 53 As *some* branches of a tree go in one direction, and others go
 in another direction, and *some* rise upwards and some bend
 54 downwards, even so they fashioned the branches *in their*
 houses. Those branches, which were the branches of the
 kalpa trees at first, O bráhmaṇ, became rooms in the houses
 in consequence among those *people*.

55 Those *people* ruined *the trees* by their strife, and afterwards
 pondered* on their means of livelihood. When the kalpa
 56 trees had utterly perished along with the honey, those people
 were distressed by their afflictions, and suffered from thirst
 and hunger. Then became manifest their perfection at the
 57 beginning of the Tretá age. For their other business was
 spontaneously accomplished;† they had rain according to
 their desire. The waters of their rain are the rivers‡ which
 58 flow here. By the obstruction of the rain§ the rivers, which||
 existed on the earth scanty of water before that, became¶
 deep flowing channels.

59 And then by their union with the earth plants came into
 existence, of fourteen kinds, both those which grow on un-
 cultivated soil, and those which grow unsown, both culti-
 60 vated and wild. And trees and shrubs bearing flowers and
 fruit in their seasons were produced. This manifestation of
 61 vegetation appeared first in the Tretá age. On that vegeta-
 tion the people subsist in the Tretá age, O Muni. And then
 62 lapsing into novel passion and covetousness those people next
 took possession of rivers and fields, mountains, and trees,
 shrubs and plants in their own right even according to might.

* For *ac'intayat* read *ac'intayan* ?

† For *varttá-śva-siddhitá* read *varttá śva-siddhitá* ?

‡ *Nimna-gata neut* = *nimna-gá* ? This meaning is not in the dictionary.

§ For *vrishṭyávaruddhair* read *vrishṭyavarodhav* ?

|| *Nimnagāḥ ye*. If this is correct, we must take *nimna-ga masc.* as "a
 ver," a meaning not given in the dictionary; if we read *nimna-gāḥ fem* as
 usual, we must read *yāḥ* for *ye*.

¶ For *abhavat* read *abhavan* ?

63 Through that *their* sin those plants perished before their very
 eyes, and the earth then devoured those plants at once, O
 64 most wise bráhmaṇ.* Moreover when that *vegetation* had
 perished, those people fell into still further confusion.

Suffering from hunger, they resorted to Brahmá, the most
 65 high, as their preserver. And he, the mighty lord, knowing
 full well then that the earth had swallowed it up,† milked
 66 her treating mount Meru as her calf.‡ This earth-cow was
 then milked by him, the cereals came into existence on the
 67 face of the earth, the seeds, the cultivated and wild plants
 besides; which are annuals,§ known as *comprising* seventeen
 classes according to tradition. The various kinds of both
 68 rice and barley, wheat, aṇu grain,|| sesamum, priyangu,¶
 udára,** koradúsha,†† and c'inaka,‡‡ másha,§§ green gram,|||
 69 and masúra,¶¶ the finest pulse,*** and kulatthaka,††† áḍhaka

* For *dvijaḥ* read *dvija*?

† Grasta. The context seems to require this word to be taken in an active sense.

‡ The calf is tied near the cow, while she is being milked, as otherwise, it is said, she will not let her milk flow.

§ Phala-pákánta.

|| *Panicum miliaceum*, the modern *chindá*, Roxb. p. 104. It is a cultivated cereal, grown on an elevated, light, rich soil, immediately after the rains.

¶ See note ** p. 165.

** The Dictionary says this is a kind of grain with long stalks, but I cannot trace it out in Roxburgh.

†† *Paspalum scrobiculatum*, the modern *kodo*, Roxb. p. 93. He says "The seed is an article of diet with the Hindoos, particularly with those who inhabit the mountains and most barren parts of the country, for it is in such countries only where it is cultivated, it being an unprofitable crop, and not sown where others more beneficial will thrive. I have eaten of the boiled grain, and think it as palatable as rice."

‡‡ This is said to be *Panicum miliaceum* which is already mentioned; the word means fennel also, but that is inappropriate. I do not find any other grain of this name.

§§ See note § p. 84.

||| *Mudga*; See note §§ p. 84.

¶¶ See note ††† p. 165.

*** *Nisáhpáva*; see note || p. 86.

††† See note || p. 84.

pulse,* and chick-pea† and hemp‡ are known as the seven teen *classes*. These are the olden kinds of cultivated plants.

And there are fourteen kinds of plants for use in sacrifices, both cultivated and wild, viz., the various kinds of both rice and barley, wheat, *añu* grain, sesamum, and seventh§ among them priyangu, and eighth kulathhaka, and *śyámāka*|| grain, wild rice, wild sesamum,¶ and gavedhuka** grass, kuruvinda†† grass, markāṭaka,‡‡ and veṇu-gradha;§§ and these indeed are traditionally known as the fourteen cultivated and wild plants for use in sacrifices. When these plants are abandoned,||| they do not spring forth again.

Thereupon the adorable self-existent Brahmā devised means of livelihood for the advancement of those people, and the perfection of the hands which results from work. Thenceforward plants were produced, which must ripen after ploughing. But when their livelihood was thoroughly ordained, the

* The dictionary does not give *ādhaka*, *masc.* or *fem.*, as the name of any ant; but *ādhaki*, *fem.*, is said to mean a kind of pulse, *Cajanus indicus*, *pregn.* I do not find it in Roxb., but Oliver calls the Pigeon Pea *Cajanus*.

† For *c'anakás* read *c'ānakás*. See note ** p. 84.

‡ *S'āna*. For *gaṇḍh* read *śaṇḍh*, as in several MSS.

§ The reckoning seems wrong; priyangu is the sixth and kulathhaka the seventh.

|| See note * p. 165.

¶ *Yattila* is not in the dictionary. For *yattilā* read *jartilāḥ*.

** *Cois barbata*, Roxb. p. 649; it is a coarse grass, and cattle do not eat it. It is also said to mean *Hedysarum lagopodioides*, which is mentioned by Roxburgh (p. 573), but of which I find no description in his work.

†† *Cyperus rotundus*, Roxb. p. 66; a common grass, the roots of which dried and powdered are used as a perfume.

‡‡ This has been mentioned in Canto XXXII, verse 11, and is described in the dictionary as "a kind of wild panic; a species of grain." I find that *aripogon pruriens* is assigned by Roxburgh to the Sanskrit word *markati* (p. 553). That is a common legume, but he says no use seems to be made of it, except that the hairs of the legumes are used as a vermifuge and are believed to be poisonous.

§§ This is not in the dictionary, and I do not know what it is.

||| *Prasrishtā*. Does this mean that these plants grow only in a cultivated field?

- lord himself next established bounds for them according to
 76 justice and according to their qualities; also the laws of
 the castes and of the four periods of a bráhma's life, and
 of the worlds* with all their castes which duly maintain
 righteousness and wealth, O most righteous *Muni*.
 77 Prájápatya† is traditionally declared to be the sphere
assigned after death to bráhmans who perform the ceremonies.
 Aindra‡ is the sphere of kshatriyas who flee not in battle.
 78 Máruta§ is the sphere of vaiśyas who observe their own
 proper laws. Gándharva|| is the sphere of the various classes
 79 of áśdras who perform menial service. The sphere of those
 eighty-eight thousand fishis who live in perpetual chastity
 has been traditionally declared to be that of the inhabitants
 80 of Jupiter. The sphere of the Seven Rishis¶ has been tradi-
 tionally declared to be that of hermits. Prájápatya** is the
 sphere of householders; the abode of Brahmá is for those
 men who have abandoned all worldly concerns; the world
 of immortality is for yogís—such is the ordinance of the
 various spheres assigned after death.

 CANTO L.

The mandate to the Yaksha Duṣṣaha.

Brahmá next created the nine Sages, Bhṛigu, Pulastya, Pulaha, Kratu, Angiras, Maríci, Daksha, Atri and Vasishṭha—and also Rudra, Sankalpa and Dharma—All these were all-wise and devoid of passions—Brahmá in anger created a being half male, half female, who at his order divided himself into many male and female beings.

* Loka.

† The heaven of the pitris?

‡ The 18th lunar mansion?

§ The constellation Svāti.

|| Gándharva is the name of one of the nine portions of Bhárata-varsha; but this seems inappropriate.

¶ The constellation Ursa Major.

** See verse 77.

Brahmá then created the Manu Sváyambhuva and his wife S'atavárúpa—They had two sons Priya-vrata and Uttána-páda, and also two daughters. Ruc'i married one daughter Riddhi and begat Yajña and Dakshiná.

Daksha married the other daughter Prasúti and begot 24 daughters, whose names are mentioned, and who became Dharma's wives, and also 11 other daughters whose names are mentioned, and who became the wives of the other sages and of Agni and the Pitris—The children of these daughters are mentioned.

A-dharma and his offspring are mentioned, Naraka, Bhaya, Mrityu &c.—The actions of Mrityu's sons are explained—Chief among them, Duṣṣaha—to him Brahmá assigned a dwelling and raiment, a long catalogue of bad deeds as nourishment, and certain places and times in his success, but excluded a list of other persons and places from its influence.

Márkaṇḍeya spoke.

Then while he was meditating, mankind were begotten in his mind, together with their occupations, and implements which were produced from his body. Spirits in bodily form* were produced from the limbs of him, the wise god. All those whom I have already mentioned came into existence. All created beings from the gods down to those whose condition is stationary are known to be subject to the three qualities:† such was the constitution of created things, immoveable and moveable.

When all that offspring of him, the wise one, did not increase, he created other mind-born sons like unto himself, viz., Bhṛigu, Pulastya, Pulaha, Kratu, and Angiras, Maric'i, Daksha, and Atri, and the mind-born Vasishṭha ‡—these were the nine sons of Brahmá, they are positively mentioned in the Puráṇas.

Next Brahmá further created Rudra, whose birth was from his soul when it was angry, and Sankalpṣ, and Dharma who was begotten before all the preceding sons.

* Kshetra-jña.

† Goodness, passion, and ignorance.

‡ For *Vaśiṣṭham* read *Vasiṣṭham*.

And those who with their sons and other *relatives* were first
 8 created by the Self-existent, felt no attachment for the world,
but showed disregard and were composed in mind. They
 all knew the future, they were free from passion, free from
 envy.

9 When they thus showed disregard at the creation of the
 worlds; the high-souled Brahmá grew very wrathful; *then*
 10 was produced there a male* like to the sun, possessed of an
 immense body, the body being half man's and half woman's.
 11 "Divide thyself" said the god, and then disappeared. And
 he being thus accosted separated the female and male
 natures; and he divided the male nature into eleven parts.
 12 Then the divine lord divided the male and female natures
 into many parts with men, gentle and cruel, calm, black and
 white.

13 Next the lord Brahmá *became* the guardian of his off-
 spring by creating the first Manu Sváyambhuva,† begotten
 14 from and like unto himself, O bráhmaṇ,‡ and the woman
 Sata-rúpá, who was cleansed from blemishes through austeri-
 ties. The divine and mighty Manu Sváyambhuva took her
 15 for his wife. And through him her husband Sata-rúpá
 brought forth two sons, Priya-vrata and Uttána-páda, famed
 16 through their own actions, and two daughters also, Riddhi
 and Prasúti. Then their father gave Prasúti *in marriage* to
 17 Daksha and Riddhi to Ruc'í§ of yore. The Prajá-pati Ruc'í
 took *his wife*, and from them both a son Yajña was born and
 a daughter Dakshiná,|| O illustrious Sir; *these two* then
 18 *became* husband and wife, and Yajña begat of Dakshiná
 twelve sons; the glorious sons of Yajña and Dakshiná were
 19 the gods well known as the Yámas in the epoch of Manu
 Sváyambhuva.

* Puruṣa.

† The son of Svayam-bhú (the Self-existent Brahmá).

‡ For *devijaṅ* read *devja*?

§ He is one of the Prajá-patis.

|| This verse must refer to Ruc'í, as Daksha's progeny is mentioned in
 verse 19.

And Daksha moreover begat twenty and four daughters of Prasúti; hear also from me their names in order—*Sraddhá* (Faith), *Lakshmi* (Good Fortune), *Dhṛiti* (Constancy), *Tushti* (Satisfaction), *Pushṭi* (Nourishment), *Medhá* (Mental Vigour), and *Kriyá* (Action), *Buddhi* (Intelligence), *Lajjá* (Modesty), *Vapus* (Bodily Beauty), *Sánti* (Tranquillity), *Siddhi* (Perfection), and *Kirti* (Fame) the thirteenth. The lord Dharma took these daughters of Daksha for his wives.

Besides them and younger were the eleven lovely-eyed daughters—*Khyáti* (Celebrity), and *Sati* (Truth), *Sambhúti* (Fitness), *Smṛiti* (Memory), *Príti* (Affection), and *Kshamá* (Patience), and *Sannati* (Humility),* and *Anasúyá* (Sincerity), *Úrjá* (Strength), *Sváhá* (the oblation to the gods), and *Svadhá* (the oblation to the pitris). The Rishis *Bhṛigu*, *Bhava†* and *Maríci*, and the Muni *Angiras* also, *Pulastya* and *Pulaha*, and *Kratu,‡* *Vasishṭha*, and *Atri*, *Vahni* and the *Pitris* in order—these Munis, the most illustrious among Munis, took these daughters, *Khyáti* and the others, in marriage.§

Sraddhá gave birth to *Káma* (Love); and *Śrī||* to *Darpa* (Pride); *Dhṛiti* to *Niyama* (Restraint) her son; and *Tushti* also to *Santosha* (Contentment); *Pushṭi* to *Lobha* (Covetousness); *Medhá* to *Śruta* (Revelation); *Kriyá* to *Danḍa* (Punishment), *Naya* (Prudence), and *Vinaya* (Decorum); *Buddhi* gave birth to *Bodha* (Wisdom); and *Lajjá* to *Vinaya* (Decorum); *Vapus* to *Vyavasáya* (Industry) her son; and *Sánti* gave birth to *Kshema* (Ease); *Siddhi* to *Sukha* (Happiness); *Kirti* to *Yasas* (Renown). These were the offspring of Dharma.

She¶ bare by *Káma* a grandson to Dharma, namely, *Harsha* (Joy) who brims over with joyousness.

* For *Santatis* in the text read *Sannatis* see Canto LII, v. 24.

† That is, *S'iva*; and he married *Sati*. She put an end to herself in consequence of her father *Daksha's* curse, and was re-born as the daughter of *Maríci*, when *Siva* married her again. See Canto LII, vv. 12-14.

‡ For *Krituś* read *Kratuś*.

§ See Canto LII, vv. 14, &c.

¶ I. e. *Lakshmi*.

¶ This seems obscure.

- 29 Now Himsá (Injury) was the wife of A-dharma (Unrighteousness); and Anṛita (Falsehood) was born of her, and a daughter Nirṛiti (Destruction) *was born* of her, and two sons
- 30 Naraka (Hell) and Bhaya (Fear), and Máyá (Illusion) and Vedaná (Pain). And with these two *females the two sons formed* two married pairs; and of those two, Máyá gave birth to Mrityu (Death) who carries created beings away, and
- 31 Vedaná gave birth by Raurava* to her son Duḥkha (Misery). And Vyádhi (Sickness), Jará (Old Age), Śoka (Grief), Trishṇá (Thirst) and Krodha (Anger) were begotten by
- 32 Mrityu; or all these, who have the characteristics of A-dharma, are traditionally declared to have sprung from Duḥkha. No wife have they, nor son; they all live in perpetual chastity.
- 33 Nirṛiti also was the *wife of Mrityu*, and Mrityu had another wife called A-lakshmí (Ill Fortune); and by the latter Mrityu
- 34 had fourteen sons. These are his sons by A-lakshmí; they carry out Mrityu's commands; they visit men at the times of dissolution; hear about them. They dwell in the ten
- 35 organs of sense and in the mind; for they influence man or woman each towards his own object of sense; and assailing the organs of sense they influence men by means of passion
- 36 anger and other *feelings*, so that men suffer injury through unrighteousness and other *evil ways*, O bráhmaṇ.
- 37 And one of them takes possession of self-consciousness and another resides in the intellect; *hence* bewildered by folly, men strive to destroy women.
- 38 And another† famed by his name Duḥsaha‡ *resides* in men's houses; he is wasted with hunger, his face is downward bent; he is naked, clothed in rags, and his voice is as hoarse
- 39 as a crow's. He was created by Brahmá to eat all *beings* Him, exceedingly terrific by reason of his long teeth, open mouthed, very terrible, and ravenous in mind, him thus ad

* Raurava is the name of a particular hell, but here it seems to be equivalent to Naraka.

† For *any* read *anyo*?

‡ The "Unendurable," "Intolerable."

dressed Brahmá, the store-house of austerities,* the fore-father of the worlds, he who is entirely consubstantial with Brahma, the pure, the cause of the universe, the changeless.

Brahmá spoke.

"Thou must not devour this universe; quit thy anger, keep thee calm; cast off the atom of passion and forsake this career of ignorance."

Duḥsaha spoke.

"I am wasted with hunger, O ruler of the world, I am thirsty also and my strength is gone. How may I be satisfied, O master? How may I grow strong? And tell me, who will be my refuge where I may abide tranquil?"

Brahmá spoke.

"Thy refuge *shall be* men's houses, and unrighteous men *shall be thy* strength. Thou shalt be satisfied, my child, with their neglect to perform the constant sacrifices. And spontaneous boils *shall be* thy raiment; and for food† I give to thee whatever is injured, and what is infested with vermin, and what has been gazed into by dogs, likewise what is contained in broken pots, what has been made still by the breath from a man's mouth, the fragments that remain from a meal, what is unripe, that on which perspiration has fallen,‡ what has been licked, what has not been cooked properly, what has been eaten of by people sitting on broken seats, and food that has fallen on the seat,§ and what turns away from the sky|| at the two twilights, what is distinguished by the sound of dancing and musical instruments, what a woman in her courses has polluted, what such a woman has eaten of and has gazed at, and whatever food or drink has been damaged¶ at all—these *shall be* for thy nourishment, and whatever else I give to thee; whatever persons, who have

* Or, for *tapaso nīdhiḥ* read *tapaso nīdhe*, vocative?

† For *āharaṃ* read *āhāraṃ*?

‡ For *a-svinnam* read *d-svinnam*?

§ For *āsanāgatam* another reading is *dānāgatam* which is preferable.

|| Vi-din-mukha; not in the dictionary.

¶ Uṣa-ghāta-vat; not in the dictionary.

not performed their ablutions, have sacrificed or given in
 49 alms, without faith or in contempt; what has been cast away
 without the previous use of water, and what has been rendered
 valueless, and what has been exhibited in order to be discarded,
 and what has been given away through utter amazement;
 50 what is corrupt, and what has been given away by a person in anger
 or in pain, that O goblin,* thou shalt obtain† as thy reward;
 and whatever the son of a re-married widow
 51 does as an undertaking for the next world, and whatever the daughter
 of a re-married widow *so does*; that, O goblin, shall be for thy
 satisfaction. The wealth-procuring ceremonies *in which* a maiden
 engages along with her lover for the sake of the obligation of dower,
 and the ceremonies also *which are performed* according to wicked
 52 books, *shall be* for thy nourishment, O goblin; and whatever has
 been studied for the sake of enjoying wealth‡ and whatever has not
 53 been read truly—all that I give thee, and *these* periods also for thy
 perfection. Thou shalt ever have conquering power, O
 54 Duḥsaha, among men, if they approach a pregnant woman carnally,
 or if they transgress the evening rites and the constant ceremonies,
 and among men who have been corrupted by wicked books, deeds or
 conversation.
 55 “Thy business lies in creating social dissensions, in rendering
 cookery useless, and in interrupting cookery; and thy
 56 dwelling shall perpetually be in household wrangling. And men
 shall dread thee§ in what pines away,|| and in bullock-carts
 and other *conveyances* which are shut up, in rooms which
 57 are not sprinkled at twilight, and at death. On the occasions
 of eclipses of the stars¶ and planets, and at the appearance

* Yaksha.

† *Tad-bhāgi* in the text seems incorrect. Another reading is *tad-gāmi* but *tvad-bhāgi* and *tvad-gāmi* seem preferable. Another reading is *prāpeya* and this I have adopted.

‡ For *artham nirvṛitam* another and better reading is *ārtha-nirvṛita* which I have adopted. A third reading is *āśu vikṛitam*.

§ For *tvattvo* read *tvatto* ?

|| A-poshyamāṇe.

¶ Nakshatra.

of the three kinds of portents, thou shalt, O goblin, overcome men who disregard propitiatory ceremonies. Men who fast vainly, who always delight in gambling and women, who confer benefits according to thy word, and who are religious hypocrites, *shall be thy prey.*

"Study by one who is not a brahma-c'ári, and sacrifice performed by an unlearned man; austerities practised in a forest* by men who indulge in worldly pleasures† and by men of unsubdued soul; the action which is done according to their respective occupations by bráhmans, kshatriyas, vaiśyas and súdras, who have fallen *from their castes*, and who desire to gain the objects of the next world, and whatever the results of that *action*—all that shall be thine, O goblin. And more yet I give thee for thy nourishment; hearken thereto. Men shall give thee a plenteous bali offering at the close of the Vaiśvadeva ceremony, first uttering thy name and then saying "this is for thee."

"Abandon the house of him, who eats only properly cooked food according to rule, who is pure within and without, who is free from covetousness, who governs his wife.‡ Abandon that house, O goblin, *where* the gods and the pitris are worshipped with their respective oblations, and where the female relatives and guests are honoured. And abandon that house also, where concord§ dwells at home among the children, the aged, the women and men, and among the various classes of kinsmen. Abandon that house, O goblin, where the women-folk are delighted, are not eager to go outside, and are always modest. Abandon that house, O goblin, at my command, where the bedding and viands are suited to the ages and relations of the inmates. Abandon that house, O goblin, where the inmates are always kind, and busied in good deeds, and possess the common household utensils. And thou must also ever abandon that house, O goblin, where the inmates do not

* For *tapo-vane* read *tapo vane* ?

Grámya-bhuj.

† For *'jita-stríkas* read *jita-stríkas* ?

§ For *maitré-grihe* read *maitré grihe* ?

keep their seats while the religious preceptors, the aged, and
 70 dvijas are standing and where they do not stand. That will
 not be an excellent abode for thee, where the house-door is
 not penetrated by trees, shrubs or other *vegetation*, nor by a
 71 man who pierces one's vitals. Abandon the house of the
 man who supports the gods, the pitris, mankind and guests
 72 with the remnants of his food. Abandon, O goblin, such
 men as these, the true in word, the forbearing in disposition,
 the harmless, and those free from remorse, and also the un-
 73 envious. Abandon the woman, who is devoted to her husband's
 service, who keeps aloof from associating with bad women, and
 who feeds on the food which has been left by her family and
 74 husband. Abandon the *bráhma*n dvija always, whose mind is
 engrossed with sacrifice, study, discipline and alms-giving, and
 who has made his livelihood by means of the performance of
 75 sacrifices, teaching, and receiving alms.* And abandon, O Duḥ-
 saha, the kshatriya who is always energetic in alms-giving,
 study, and sacrifice, and who earns his livelihood from good
 76 taxes and by the occupation of arms. Abandon the stainless
vaiśya, who is endowed with the three previous virtues,† and
 who gains his livelihood from the keeping of cattle and trade
 77 and cultivation. Abandon also the *śúdra*, who is diligent in
 alms-giving, sacrifice and the service of dvijas, and who sup-
 ports himself by menial service under *bráhma*ns and other
dvijas, O goblin.

78 "In whatever house the master of the house earns his
 livelihood without contravening *śruti* and *smṛiti*, and where
 79 his wife is obedient to him from her very soul, and where the
 son shows reverence to his spiritual preceptor and the gods
 and his father, and where the wife shows reverence to her
 husband—whence should there be fear of misfortune in that
 80 house? When a house is smeared over in the evenings, and
 thoroughly sprinkled with water, and the bali of flowers is
 81 made in it, thou canst not gaze thereat, O goblin. The
 houses where the sun sees not the beds, and where fire and

* K-dána.

† Guṇa, viz., alms-giving, study and sacrifice.

water are constantly kept, and where the lamps behold the sun, are places patronized by Lakshmi. That house is not a resort for thee, where *are kept* a bull, sandal-wood perfume, a lute, a mirror, honey and ghee, and where copper vessels are used both for poisons and for the clarified butter of holy oblations.

“That *house* is thy temple, O goblin, where thorny trees grow, and where leguminous plants creep about, *and where* the wife is a re-married widow, and ant-hills are found. That house is thy dwelling, wherein live five men, and three women, and as many cows, and where the fire from the fuel is mere darkness. Thou shalt quickly, O goblin, parch up the house, which contains one goat, two asses, three cattle, five buffaloes,* six horses, and seven elephants. Wherever a spade, a dá,† a basket, and also a caldron and other utensils are scattered about, they may give thee shelter. Sitting by women on the wooden pestle and mortar, and also upon udumbara wood,‡ and the utterance of sacred verses at the privy, this shall be advantageous for thee, O goblin. Roam, O Duhsaha, to thy heart's content, in that house where *all* kinds of corn whether cooked or uncooked, and where the scriptures also are disdained. Endless misfortunes take up their abode in that house, where fire *lies* upon the lid of the caldron or is offered with the point of a spoon. Thou, O goblin, and other Rákshasas also shall have a dwelling in the house, where human bones lie and where a corpse remains a whole day and night. Resort at once to those men who feed on a kinsman's piṇḍa and water, without giving any to the sapiṇḍas and sahodakas.

“Abandon the house where the lotus and the white lotus are found, *where* a maiden *dwells* who feeds on sweetmeats,§

* Māhisha (m ?) ; in this sense, not in the dictionary.

† Dātra, a large heavy knife with a curved-in point, used for all purposes cutting, chopping and splitting.

‡ This is forbidden because the tree is holy.

§ Modakśīni; śīn, from aś, to eat, not in the dictionary.

- 93 and where a bull and a fine elephant* are kept.† Abandon
the habitation where the unarmed, the deities, and those who
bear arms without engaging in battle, are esteemed worthy
94 of honour by men. Roam not in that house, where are cele-
brated as of yore the great urban and rural festivals which
95 were famous of old. Visit those unlucky men who fan them-
selves with winnowing fans,‡ and who bathe with the water
poured from jars§ or with the drops of water from cloths
96 and with water splashed up by the tips of their nails. Join no
thyself with the man who establishes the country customs
the conventional ordinances, the laws regarding kinsmen
who performs the victorious homa oblation and the auspicious
sacrifice to the gods, who maintains perfect personal purifi-
cation according to the precepts, and who fashions the pub-
lic talk."

Márkaṇḍeya spoke.

- 97 Having spoken thus to Duṣṣaha, Brahmá disappeared from
sight there, and the other followed the command of the lotus-
born god.

* For *vrishabhairávale* read *vrishabhairávaleu* ?

† For *kalpyate* read *kalpyete* or *kalpyante* ?

‡ This seems to be the best meaning; but if so *śúrpa-vátán* would be
more intelligible.

§ *Ye kurvanti* must be understood.

CANTO LI.

The Offspring of Duṣṣaha.

Duṣṣaha had eight sons and eight daughters—their names are mentioned—The evil functions of the several sons and daughters are described, and the remedies against them—Their offspring are mentioned, and their evil actions described.

These beings are almost all personifications of physical injuries, moral vices and social offences.

Márkaṇḍeya spoke.

1 Duṣṣaha had a wife named Nirmáshṭi*; now she was be-
 gotten in Kali's wife when she saw a c'aṇḍála at the time of
 2 her menstruation. They had sixteen children, who pervade
 the world, eight sons and eight daughters, all very terrible.
 3 Dantákṛishṭi and Ukti, and Parivarta the next, Anga-dhrish
 4 and Sukuni and Gaṇḍa-pránta-rati, Garbha-han and the last
 Susya-han were their male children. And they had eight
 5 daughters besides; hear their names from me. The first was
 Niyojiká, and the second Virodhini, and Svayaṃ-hára-karí,
 6 Bhrámaṇi, Ritu-háriká, and two other very terrible daughters
 Smṛiti-hará and Vija-hará; and the eighth daughter was
 named Vidveshaṇi who causes terror to mankind.

I will describe what the several functions of the eight sons
 are, and what are the remedies against the evils which they
 work; hearken to me, O bráhmaṇ.

Dantákṛishṭi† taking his station in the teeth of newly born
 children produces intense wind,‡ with the desire of effecting

* Prof. Sir M. Monier-Williams gives the name as Nir-máshṭi (Uncleaned)
 which seems preferable.

† Teeth-attractor, Lock-jaw ?

‡ Sam-harsha; or bristling of the hair of the body.

- 9 an attack from Duhsaha. The remedy against him is to be applied by men by means of white mustard cast upon the body and upon the teeth of the sleeping child; and by bathing; with medicinal herbs of great splendour, by reciting good scriptures,* and by supporting† it on a camel, a thorn, sword, a bone, or a linen cloth.
- 11 Now the second son assigns good and bad fortune to men while he says repeatedly, "let it be so!"; hence he is called
- 12 Ukti,‡ and that is his precise function. Hence wise men must always say, "May fate be auspicious!" And when any
- 13 thing bad is heard or spoken, let praise be offered to Siva and to Brahmá, the spiritual preceptor of all that exists both moveable and immoveable, and to each person's own particular family-deity.
- 14 The son who finds delight in always interchanging the foetus between one womb and another, and in interchanging the words in the mouth of a speaker, is called Parivartaka§
- 15 a wise man should preserve himself against him by means of white mustard and the prayers and spells that destroy Rákshasas.
- 16 And another son|| like the wind announces good and bad fortune as indicated by throbbings in men's bodies; and the remedy against him is to strike the side of the body with kus grass.
- 17 Another son Sakuni¶ stationed on a crow or some other bird, announces weal or woe by means of food or birds.** With regard thereto, however, the Prajā-pati has said, "In
- 18 an evil matter delay and the abandonment of the undertaking are best; in a good matter one should act very speedily."

* For *sac'c'hvāstra* read *sac'c'hāstra*.

† *Vidhāraṇa*; not in the dictionary.

‡ The Word of Fate

§ The Interchanger.

|| *Anga-dhṛiṣh*, the Assailer of the body

¶ *S'akuni*, a Bird (in general). The word *kus'alaiṣh* in the text is not supported by the MSS. and seems wrong. They read *S'akuniṣh* (which I have adopted) or *śakunam*, "an omen."

** *Khaga-tas*, this seems the best meaning; but it might also be read *kha-gatas* as an adjective to *S'akuniṣh*.

Another son* stationed in the borders of the cheeks for
 19 half a muhūrta, O brāhman, consumes every undertaking, and
 eulogium, and sincerity. By addresses to brāhmans, by
 20 praise to the gods, and by extracting roots, O brāhman, by
 ablutions with cows' urine and mustard seed, so also by
 worship paid to the constellations and planets, and also by
 the observance of righteousness and the Upanishads, by
 21 repeatedly looking at weapons, and by contempt for birth
 Gaṇḍa-prānta-rati succumbs.

Another most terrible son,† moreover, destroys the fruit
 22 of pregnant women. *Women* should always secure protection
 against him by constant personal purification, by writing out
 famous spells, by wearing auspicious garlands and other
 23 decorations, by dwelling in well-cleaned houses, and by abstain-
 ing from over-exertion, O brāhman.

The other son Sasya-han‡ moreover is he who destroys the
 4 growth of the crops. Against him indeed one should secure
 protection by wearing worn-out shoes, and by walking on the
 15 left side, and by causing a c'aṇḍāla to enter the field, and by
 offering the bali outside, and by eulogizing the soma juice.

And Niyojikā§ is the daughter who incites some men to
 26 seize and otherwise molest other men's wives and other men's
 goods. Immunity from her comes by reciting purifying
 prayers, by refraining from anger, covetousness and other
 27 passions, and by resistance with the thought 'She is inciting me
 to these acts.' When one is railed against or beaten by
 28 another, one should wisely think 'she is inciting him,' and
 should not fall into subjection to her. In this mundane exis-
 tence, where there are other men's wives and other alluring
 29 objects, the wise man should consider, 'She is inciting my
 mind and my soul here.'

And the next daughter who causes opposition between a
 30 loving married couple, among relatives and friends, between
 parents and children, and among fellow-caste-people||—

* Gaṇḍa-prānta-rati, the Reveller in the borders of the cheeks.

† Garbha-han, the Fœtus-destroyer.

‡ The Crop-destroyer.

§ The Inciter.

|| Sāvarnika; in this sense not in the dictionary

she is Virodhini.* One should secure protection from her
 31 by offering the bali, by enduring outrageous language, and
 by observing the śāstras and Virtuous Custom.

Another daughter destroys grain from granaries and house
 32 the milk from cows, and ghee, and the produce from prolific
 things. She is called Svayam-hārikā†; she is ever addicted
 33 to concealment. She consumes the half-cooked food out of
 the kitchen, and whatever is kept in the store-house; and she
 always consumes whatever food is being served up†, along
 34 with the person who eats it. She takes the remains of food
 from men and also their food. She is hard to be restrained.
 She takes the success which men have accomplished from
 35 their business offices and from their abodes, O brāhman. She
 is constantly taking the fluid and the milk out of cows' udders
 and women's breasts, the ghee out of curdled milk, the
 oil out of sesamum seed, and the spirituous liquor out of the
 36 liquor-stores, the colour out of saffron‡ and other colour
 objects, and the thread out of cotton clothes. She is rightly
 named Svayam-hārikā, for she is perpetually taking things
 37 away, O brāhman. For the sake of protection against her one
 should make a pair of peacocks and an artificial woman
 and prophylactic marks¶ should be drawn** on the house
 and allowing the house to be littered with fragments of food
 38 should be avoided, and vessels in which milk and other things
 have been kept should certainly be cleaned with the ashes of
 the incense offered to the gods in the sacrificial fire. All this
 is well-known to be a preservative.

39 Now the other daughter, who produces perturbation in

* The Strife-maker.

† The Voluntary thief.

‡ For *pari-viś'yamāṇam* read *pari-viśhyamāṇam*. This half-line has nine syllables by poetic license.

§ The MSS. read *dur-dhara* instead of the text *dur-hard*. I have adopted the former; the latter might mean "a confirmed thief."

¶ For *kusumbhuka* read *kusumbhaka*? This would be the same as *kusumbha*, but is not in the dictionary.

¶ Rakshas.

** For *lakhyā* read *lekhyā*.

†† For *c'a yoshinatā* another reading is *c'oc'c'hishatā* which I have adopted as preferable.

- 40 man who dwells in one place, is called Bhrámaṇi.* Now a man should secure protection *against her* by scattering white mustard seed on his seat, on his bed, and on the ground
 41 where he sits; and a man should reflect, 'This wicked, evil-minded *creature* causes me to go astray'; he should mutter the 'Bhuvas' hymn repeatedly, with composed mind.
 42 Another daughter robs women of their monthly courses, when they have begun and before they have begun†; she is
 43 known as Ritu-háriká,‡ the daughter of Duḥsaha. One should cause *one's women-folk* to bathe at places of pilgrimage, at temples, beside sacred public objects,§ on mountain tops, at the confluence of rivers, and in excavated places in order
 44 to subdue her. And one who knows the spells and knows the principles of action *should cause them to bathe* at the four changes of the moon and at dawn,|| O bráhmaṇ; and a physician¶ who is skilled in medicine *should cause them to bathe* with choice herbs combined together.
 45 And Smṛiti-háriká** is another daughter who deprives women of their memory. And she may be overcome by observing places distinguished separately.
 46 And Vijápaháriní†† is another daughter very terrible, who robs man and woman of their seed. And she may be overcome by eating clean food and by bathing.
 47 And the eighth daughter named Dvешani,‡‡ who causes terror among mankind, is she who renders a man, or even
 48 a woman, newly hated. Now in order to vanquish her, one should offer an oblation§§ of sesamum seed moistened with honey, milk and ghee; and one should also perform a sacrifice which will procure friends in order to vanquish her.

* The Bewilderer.

† For *atha pravṛittam* another reading is *tathápravṛittam* which I have adopted as preferable. A third reading is *athápravṛittiḥ*.

‡ The Stealer of the Menses.

§ C'aitya; the primary meaning, "a funeral pile," seems inappropriate here.

|| For *parvamúshasi* read *parvasúshasi*.

¶ For *vedyaḥ* read *vaidyaḥ*.

** The Stealer of the Memory.

†† The Stealer of seed.

‡‡ The Hater.

§§ Homayet; verb from *homa*? Not in the dictionary.

- 49 Now these sons and daughters have thirty-eight children
O bráhmaṇ; hear from me their names.
- 50 Vijalpá (Chatterer) was Dantákrishṭi's daughter, and Kalahá (Quarreller) also. Vijalpá indulges in contemptuous
51 false and corrupt talk. In order to vanquish her, let the wise
house-holder ponder on her and preserve his self-control
52 Kalahá is always creating disturbances in men's houses; she
is the cause why families perish. Hearken how she may be
subdued. One should throw blades of durbá grass smeared
53 with honey, ghee, and milk in the bali ceremony, and offer
sacrifice to fire, and extol one's friends, for the performance
of a propitiatory rite to avert evil from all living beings, and
54 boys along with their mothers, and the sciences, and pen-
ances,* religious vows and the great moral duties.† In the
cultivation of land and in the profits of trade let men always
55 pacify me. And let the Kuṣhmāṇḍas and the Yātu-dhānas
and whatever other beings are named according to their
classes, let these, when duly adored, always become pacific
56 By the favour of Maha-deva,§ and by the counsel of Mahéś-
vara|| let all these soon become satisfied with regard to men
57 When pleased let them cast aside every evil deed and evil
work, and every result that springs from the great sins, and
58 whatever else causes obstacles. By their favour indeed let
obstacles wholly perish. And in all marriages and in cere-
59 monies performed for increase of prosperity, in meritorious
undertakings and in religious devotion, and in the worship of
spiritual teachers and the gods, in the rites of prayer and
60 sacrifice, and in the fourteen pilgrimages, in the pleasure
enjoyable in bodily health, and in happiness, liberality and
wealth, and among the aged, children and the sick, let them
always pacify me.
- 61 Ukti had sons Soma-pá, Anbu-pá, and Ambho-dhi, and
Savitri, Anila and Anala¶; and he had also a son Káśa

* For *tapasáś* read *tapasám* ?

† *Samyamasya yamasya c'a*

‡ Two classes of evil-spirits.

§ S'iva. || S'iv

¶ That is, Soma-drinker, Water-drinker, Ocean, Sun, Wind and Fire. The

line, however, seems incongruous.

2 jihva* who resides in the palms.† He torments those bad
men in whose mothers he abides.

Now Parivarta had two sons, Virúpa‡ and Vikṛiti,§ Q
3 bráhmaṇ; and they both inhabit the tops of trees, ditches,
ramparts and the sea. They both interchange the foetus
4 from one pregnant woman to another, if she walks about
among trees and the other *places which they frequent*, O
Kraushṭuki. In truth; a pregnant woman should not ap-
5 proach a tree, nor a mountain, nor a rampart, nor the sea,
nor a ditch.

6 Anga-dhṛiṣṭ begat a son, by name Pis'una. If he enters
the marrow inside men's bones, he consumes the energy of
even invincible men.

Sakuni begat five sons, Śyena (Hawk), Káka (Crow), and
7 Kapota (Pigeon) Gridhra (Vulture) and Ulúka (Owl).|| The
gods and the demons took them. And Mr̥tyu (Death) took
8 Śyena; Kála (Destiny) took Káka; and Nirriti (Destruction)
took Ulúka who causes great terror; Vyádhi (Sickness) *took*
Gridhra *and was* his lord; and Yama himself took Kapota.
9 And the evil beings which sprang from them are indeed said to
produce sin. Hence he, on whose head a hawk and the
10 other birds should alight, should take effectual pacificatory
measures for his safety, O bráhmaṇ. *If* they are born inside
70 a house *or if* likewise water should settle in a house, a man
should abandon that house *and also a house* on the top of
which pigeons alight. *When* a hawk, a pigeon, and a vul-
ture, a crow, and an owl have entered a house, O bráhmaṇ,
72 one should prophesy the end of the residents in that dwelling.
A wise man should abandon such a house and should employ
73 pacificatory measures. Even in sleep indeed it is unlucky to
see a pigeon.

And the offspring of Gaṇḍa-pránta-rati are said to be six
74 *in number*. They dwell in women's menses. Hear from me

* Black-tongue.

† For *tāla-niketanāḥ* read *tālu-niketanāḥ*, who resides in the palate?

‡ Deformed

§ Ill-health.

|| For *gridhrolúkaiḥ* read *gridhrolúkāu*?

also their peculiar periods. Of his offspring one *takes possession* of the first four days *after menstruation* and the thirteenth day; and another is powerful on the eleventh day; another at dawn; and two others on occasions of *śráddhas* and alms-giving; and another at festivals; hence these *days* should be shunned by the wise *in sexual intercourse*.

Garbha-hantri had a son Nighna* and a daughter Mohani†. The former enters within and eats the foetus; and after he has eaten it, the latter beguiles‡ it. Through her beguiling, the *offspring* are born as snakes, frogs, tortoises, and reptiles also, or yet again as ordure. The son may enter into the six-months pregnant woman who in waywardness eats flesh§; or into the woman, who seeks the shade of a tree by night or at a place where three or four roads meet, who stands in a burning-ground or any place pervaded by strong smells, who leaves off her upper garment, or who weeps at midnight.

And Sasya-hantri had one son named Kshudraka (Puny). He is constantly injuring the growth of the crops, when he has gained a weak place. Listen thereto. And he, who sows highly pleased at the beginning of an inauspicious day, provides an entrance behind him for this *sprite* into the fields which touch other fields along their boundaries.|| Hence it is the proper practice that a man should worship the moon, and then carry out his undertaking and sow his seed in gladness and contentment, with a companion.

Niyojiká, who was Duhsaha's daughter as I have said, gave birth to four daughters who bear the names Prao'diká (Instigator), Mattá (Intoxicated), Unmattá (Frantic) and Pramattá (Wanton). Now they are always entering into young women in order to destroy them, and incite them here vehemently towards unrighteousness with the appearance of righteousness, and to love which bears no appearance of love, and to that which is not wealth with the appearance of

* Nighna means "dependant"; but here it rather seems to mean "slayer."

† Beguiler.

‡ Mohayate.

§ For *gurvīṅt-māmsam* read *gurvīṅm māmsam*.

|| Antopasangishu: Upa-sangin, a word not in the dictionary.

wealth, and to a final emancipation from existence which bears no appearance of final emancipation. Evilily disposed without purity they lead *young women* to gaze at strange men; those angry sprites* cause strange men to wander *near women* for the sake of philandering. Those female *sprites* enter into a house and into clothing when they are reddened by sunset,† and wherever the bali is not offered to Dhātri and Vidhātri at the proper time. They make a sudden‡ attack upon men and women§ among those people who eat or drink with drops of water clinging to them.

Virodhini had three sons, C'odaka (Instigator)|| and Gráhaka (Seizer) and the other Tamah-prac'c'hádaka (Gloom-enveloper). Hear their characters from me. Where the pestle and mortar, and where a woman's shoes and her *upper and lower* garments are befouled by contact with burning oil, and are disdained; and where *people use* a seat, after first drawing it *to them* with a winnowing basket or a hatchet or other implement or with their foot; and where pastime is held in a house without respecting the *place* which has been smeared and cleaned; where fire is taken up and carried elsewhere in the bowl of a spoon—there Virodhini's sons are impelled and display their activity. One dwells in men's and women's tongues and utters falsehood as truth; he is called C'odaka; he works calumny in the house. And another who acts with care dwells in the ears and is exceedingly evil-minded; he takes hold of people's words; so he is called Gráhaka. The third is he who, with evil mind, attacks men's minds and enveloping them with darkness arouses anger; so he is called Tamah-prac'c'hádaka.

Now Svayam-hári gave birth to three sons by C'aurya (Theft), Sarva-hári,¶ Arddha-hári,** and also Virya-hári.††

For *tábhur aśhṭábhīḥ* read *tábhí rūshṭábhīḥ*.

The text violates sandhi and seems obscure. I have adopted a different line, *sandhyá-rakte hy-athámbaré* instead of *sandhyarksheshu udumbare*.

For *ásu* read *ás'v*?

§ For *nava-nárlshu* read *nara-nárlshu*.

For *C'odaka-gráhakas* read *c'odako grdhakas*?

¶ He who steals the whole.

** He who steals half.

† He who steals one's vigour.



In the houses of those who do not rinse their mouths out after meals, and in the houses of those who observe bad customs,
 98 and among those who enter the kitchen with unwashed feet, and in granaries and cattle-pens and houses where perfidy
 99 prevails—in such *places* all these *sprites* fittingly sport and have their pleasure.

Now Bhrámaṇi *had* one son; he is known as Káka-jangha
 100 (Crow-leg). No one possessed by him can get pleasure in the town. He enters into the man, who while eating sings to a friend, and who sings and laughs *at the same time*, and
 101 who indulges in sexual intercourse during the twilight, O bráhmaṇ.

The daughter Ritu-háriṇi gave birth to three daughters;
 102 the first daughter was Kuc'a-hará,* the next Vyanjana-hári.
 103 ká,† and the third daughter was called Jāta-háriṇi.‡ The first robs of both breasts the maiden, all whose marriage rites are not performed duly, or are performed after the prescribed
 104 time. And *the second* robs of her signs of puberty the married maiden, who has been married without duly offering the śráddha, and without paying due reverence to her mother.
 105 When the lying-in chamber is destitute of fire and water, and is devoid of incense, when it has no lamp or weapon or pestle,
 106 when it is destitute of ashes§ and mustard-seed, the *third* daughter enters in, and bringing about immediate delivery snatches away the new-born child, and casts the child away
 107 in that very place, O bráhmaṇ; she is called Jāta-háriṇi very terrible is she, she feeds on flesh. Hence one should strenuously guard *against her* in the lying-in chamber.

108 And she, *who* destroys the memory of men destitute of self control through inhabiting empty abodes, *had* a son, by name
 109 Pra-c'āṇḍa (Impetuous). From his son's sons were born the Líkas|| in hundreds and thousands and eight tribes of C'at
 110 dālas, very terrible with staves and nooses. Then the Líkas and those tribes of C'āṇḍālas were possessed by hunger, and ran

* She who steals the breasts.

† She who steals the signs of puberty.

‡ She who steals new-born children.

§ Bhūti.

|| A class of evil spirits.

1 one another, desirous of eating one another. But Pra-c'anda
restrained the several tribes of C'andālas, and established
them with such and such ordinances: hear what those are.
2 Hearafter from to-day whoever shall give a dwelling to the
Līkas, I will assuredly cause an unparalleled punishment to
3 fall on him. The female Līka who shall give birth to off-
spring in the dwelling of a C'andāla,* her child shall die first
and she also shall perish at once.

4 Now Vija-hārinī, who robs man and woman of their seed,
gives birth to two daughters, Vāta-rúpā† and A-rúpā.‡ I
5 will tell thee of her method of attack. The man or the wife,
to whom Vāta-rúpā casts a son at the end of the impregnation,
suffers from the seminal secretion becoming dried up through
6 disorder of the wind within the body.§ Similarly both the
man who eats without first bathing, and the man who eats
flesh,|| are deprived of their seed at once by A-rúpā. A man
or a woman, if he or she neglects personal cleanliness, lapses
into sterility.¶

7 Now the daughter called Vi-dveshaṇī has a countenance
rugged with frowns. She had two sons, Apa-kāra** and Pra-
8 kāsaka.†† These two sons come to a man, who delights
in calumny, who is inconstant, and who uses impure water,
9 and who hates mankind, and stay with him permanently.
Hated by mother, by brother, by beloved friends, by kinsmen,
10 by strangers, a man perishes from righteousness or wealth.
Now one son, working sin, divulges‡‡ men's peculiar qualities
11 in the world; and the second plucks away§§ one's good
qualities and the friendship that exists among people.

* C'andāla-yonyo 'vasat he seem wrong; read c'andāla-yony-avasat he instead?

† She who has the form of wind.

‡ Form-less.

§ Vāta-śukra-tvam; such is said to be the meaning of this word.

|| Piyogināḥ in the text seems wrong. I have adopted another reading,
yo vai tathaiḥ pīṭitāsanaḥ for yo 'sau tathā c'āpi piyogināḥ.

¶ This sentence is made the first line of verse 118 in the text, and is
clearly out of place there. I have placed it after verse 116 which is the na-
tural context.

** Apa-karsha, which must be the real name of the son (see verse 121) is
preferable to Apa-kāra, for neither son has anything to do with injuries; but
all the MSS. read apakāra, and I have not ventured to alter it.

†† That is, Divulger.

‡‡ Pra-kāśayati.

§§ Apa-karshati.

All these are the offspring of Duṣṣaha, in the pedigree of *that* goblin*; they are notorious as observers of wicked customs; *it is they* who have overspread the whole world.

CANTO LII.

The Creation and Appellations of the Rudras.

Mārkaṇḍeya narrates the creation of Rudra in his eight personalities—and mentions their names, stations, wives and sons—He mentions briefly the wives and offspring of the rishis, Bhṛigu (from whom he himself was descended), Marīc'i, Angiras, Atri, Pulastya, Pulaha, Vasishṭha, and Agni, and also of the Pitris.

Mārkaṇḍeya spoke.

- 1 Such was the creation, which Brahmá of inscrutable origin made, characterized by darkness. I will tell thee of the creation of the Rudras. Hearken to me while I narrate it.
- 2 Now they were eight sons indeed of *Brahmá*, and *they had* wives and children.

- 3 At the beginning of the kalpa, while the Lord was meditating about a son who should be his equal, there appeared in his lap a youth blue and red in colour; and running about
- 4 he cried with a sweet voice, O bráhmaṇ. "Why criest thou?" answered Brahmá to him as he cried. "Give me a
- 5 name," then replied he to the lord of the world. "Thou art named 'Rudra,'† O divine one; cry not, assume some fortitude," thus was he addressed. Then he cried seven times more,
- 6 and the Lord gave him seven other names, and stations for these eight *personalities*, and wives and sons, O bráhmaṇ. The
- 7 Lord, the forefather, called him Bhava, Sarva, and Íśana,
- 8 and Pasu-pati, Bhíma, Ugra, and Mahá-deva. He gave these names, and assigned stations for these—the sun, water, the
- 9 earth, fire, the wind, and the ether, an initiated bráhmaṇ,

* For *yakṣaṇaḥ* read *yakṣhasya*?

† By a pun on the root *rud*, to cry, to weep; *rudra* would thus mean "crier," "weeper."

and the moon. These were the wives* in order,—Su-varc'áná, and Umá, and Vi-keśi, and the next Svadhá, Sváhá, the Disast† and Dikshá, and Rohiṇi in due order—of the sun and the other *stations*, O bráhmaṇ, together with Rudra and the other names. And there were born to him gradually C'ara, and Sukra, Lohitánga, Mano-java, Skanda, and Sarga, Santána and Budha successively.

Such was Rudra himself. He found Satí for his wife‡; and through 'Daksha's curse Satí quitted her body. She was the daughter of Himavat by Mená, O bráhmaṇ; her brother was Maináka, the chiefest friend of Ambho-dhi (the Ocean.) And the lord Bhava married her again as his only wife.

Khyáti the wife of Bhṛigu§ gave birth to the two gods Dhátri and Vidhátri, and to S'ri who was the wife of the supreme god Náráyaṇa. Kyati and Niyati were the two daughters of high-souled Meru; they became the wives of Dhátri and Vidhátri. A son was born from each of them, both Prána and Mṛikaṇḍa.

The latter was my illustrious father. I am his son by Manasviní; Veda-śiras is my son, he was born of Dhúmṛavatí. Hear also from me of the offspring of Prána. Dyutimán was the son begotten by Prána, and A-jaras was his son also; from them both issued many sons and grandsons. Sambhúti was the wife of Marí'í ||; she brought forth Purna-mása; he high-souled man had two sons Vi-rajās and Parvata; but I will defer mentioning their sons till I detail the genealogies, O bráhmaṇ.

And Smṛiti was the wife of Angiras,¶ and daughters were born of her, S'iníbalí, and Kuhu, Ráká and Bhánumatí.

Moreover, An-asúyá gave birth by Atri** to sons without blemish, Soma, and Durváśas and the yogí Dattátreya.

Dattoli was born the son of Pulastya†† by his wife Prítí :

* Tanavah.

† The eight regions of the sky.

‡ See Canto L, verses 22-25.

§ See Canto L, verses 22-25.

|| See Canto L, verses 22-25.

¶ See Canto L, verses 22-25.

** For *anúsúyá* read *anasúyá*; see canto L, verses 23-25.

†† See Canto L, verses 22-25.

23 he was known as Agastya in a previous life during the Sváyambhuva Manv-antara.

Now Kshamá, the wife of the Prajá-pati Pulaha* brought
24 forth three sons, *who were* Kardama, and Arva-vira and Sahishṇu.

Now Sannati was the wife of Kratu†; she gave birth to
25 the Bálikhilyas, the sixty thousands, which they are, of ṛishis who live in perpetual chastity.‡

26 Now seven sons were born of Urjá by Vasishṭha,§ Rajas, Gátra and Urdhva-báhu, and Sa-bala, and An-agma, Su-tapas, Sukta; all these are well-known as seven Ṛishis.

27 Agni, who is arrogant, was the eldest son of Brahmá; by him Sváhá|| begat three sons of exalted vigour, O bráhmaṇ, Pávaka, and Pavamána, and Śuc'i who pervades¶ water;
29 but in descent from them were forty and five others. These and the father and his three sons are often spoken of as the invincible and illustrious forty and nine.

30 Brahmá created the Pitṛis** whom I have mentioned to thee, who are the Agni-shvátas,†† the Barhi-shads,‡‡ those who *did* not maintain the sacred fire *on earth* and those who
31 *did* maintain the fire.§§ By them Svadhá||| gave birth to two daughters, Mená and Dháriní; they both were teachers of the Veda, and they both were female yogís.

* See canto I, verses 22-25.

† See canto I, verses 22-24

‡ For *úrdhva-ratasám* read *úrdhva-retasám*.

§ See canto I, verses 23-25.

|| For *kháhá* read *sváhá*; see canto I, verses 23-25.

¶ Jalásinam.

** This account differs from what Manu says (III, 193-199).

†† The Manes, especially of those who on earth neglected the sacrificial fire.

‡‡ A particular class of the Pitṛi

§§ *An-agnayas* and *ságnayas*; these appear to be the same as Manu's *Agni-dagdhas* and *An-agni-dagdhas*, (III. 109).

||| See canto I, 23-25.

CANTO LIIII.

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• The Story of the Sváyambhuva Manv-antara.

Márkaṇḍeya states the duration of the Manv-antarās, and mentions names of the Manus past, present and future—He mentions the descendants of Manu Sváyambhuva and his son Priya-vrata, and shows how the whole world with its seven continents was peopled them and divided among them—Jambu-dvīpa was assigned to Priya-vrata's son Agnīdhra, and was portioned out among Agnīdhra's sons—His eldest son Nābhi begot Rishabha, and Rishabha begot Bharata, to whom India was assigned.

Kraushṭuki spoke.

Adorable Sir! I wish to hear fully of this Sváyambhuva Manv-antara also which thou hast mentioned. Tell me of it, and also of the duration of this Manv-antara, and its gods and sishis, and the kings who ruled during it, and also who was the lord of the gods during it, adorable Sir!

Márkaṇḍeya spoke.

The duration of the Manv-antarās has been declared to be the four yugas multiplied by seventy-one and a fraction. Hear the duration of a Manv-antara from me in human reckoning. Thirty times ten millions are announced, and twenty thousands, and sixty-seven lakhs† more by computation—this is the length of the Manv-antara in human years, omitting the fraction: it is known to be eight hundreds of thousands and fifty two thousands more besides of years by the divine reckoning.*

At first was the Manu Sváyambhuva, then the Manu Svāroc'isha, Auttama,‡ and Tāmāsa, Raivata, and C'ākshusha; these six Manus have passed, and Vaivasvata is the Manu now. These are to come, the five Sāvārṇas and Rau'ya, and Bhautya.§ Of these I will tell thee fully afterwards in con-

* See Canto XLVI, verses 34—38.

† Niyuta. Verses 4, 5 and 6 agree with Canto XLVI, verses 35—37.

‡ For auttamas read auttamis.

§ The text appears to be wrong. For Sāvārṇas pañc'a rau'yaśc'a bhautyāś and Sāvārṇāḥ pañc'a rau'yaśc'a bhautyāś. The five Sāvārṇa or Sāvārṇi Manus

- 9 nexion with *their respective* Manv-antaras, and of their gods and fishis, *and* the lords of the Yakshas and the Pitris who *lived during* each, of their commencement and end, O bráhma.
- 10 Hear who were his offspring, and who were the wives of those their high-souled sons.
- 11 Now Manu Sváyambhuva had ten sons equal to himself, by whom all this tributary earth with its seven continents, with its mountains, and with its oceans was peopled accord.
- 12 ing to its countries. It was first *peopled* in the Sváyambhuva period in the Kṛita and Tretá ages by the sons of Priya-vrata and the grandsons of Sváyambhuva.
- 13 A daughter was begotten of Prajá-vati by the hero Priya-vrata. Now that illustrious daughter *gave birth* through the
- 14 Prajá-pati Kardama to two daughters and ten* sons; those two *daughters* were Samráj† and Kukshi; their ten brothers
- 15 were warriors equal to the Prajá-pati *their father*. Agnīdhra, and Medhá-tithi, and Vapush-mat‡ the next, Jyotish-mat, Dyuti-mat. Bhavya, Savana, they were seven of *them* indeed.
- 16 Priya-vrata anointed those seven as kings over the seven continents. According to that his statute, hear *their* continents also from me.
- 17 Their fathor made Agnīdhra thus king over Jambu-dvīpa;
- 18 and he made Medhá-tithi lord over Plaksha-dvīpa; and he made Vapush-mat lord of Sālmali, Jyotish-mat lord over Kuśa-dvīpa, Dyuti-mat lord over Krauñc'-dvīpa, Bhavya
- 19 lord over Saka-dvīpa, and his son Savana ruler over Pushkara-dvīpa.
- Mahá-vita and Dhātaki were the two sons of Savana, the
- 20 ruler over Pushkara-dvīpa; he divided the Pushkara§ land into two parts, and assigned to them *one part each*.

are n°. 8 Sávarṇi, n°. 9 Dakṣha-sávarṇi, n°. 10 Brahma-sávarṇi, n°. 11 Dharma-sávarṇi and n°. 12 Rudra-sávarṇi.

* Only seven are mentioned in verse 15.

† This name as a feminine is not in the Dictionary.

‡ Vapushyat in the text seems incorrect. Vapush-mat is given correctly in verses 18 and 26.

§ For pushkaraḥ read pushkarap ?

Bhavya had seven sons, hear them by name from me ;
 21 both Jala-da, and Kumára, Su-kumára, Manívaka, and Kuśot-
 22 tara, Medhávin, and Mahá-druma the seventh. He portioned
 out for them countries in Sákā-dvīpa, which were named after
 them.

Moreover Dyuti-mat had seven sons ; hear them also from
 23 me ; Kuśala, and Manu-ga, Ushṇa, and Prákara, Artha-káraka,
 and Muni, and Dundubhi who was famed as the seventh.
 24 And they had countries in Krauñc'a-dvīpa, which were named
 after them.

In Kuśa-dvīpa itself also there were seven countries called
 25 by the names of the sons of Jyotish-mat ; hear their names
 from me—Ud-bhida, and Vaiṇava, Su-ratha, and Lambana,
 26 Dhṛitimat, and Prákara, and Kápila the seventh.

And Vapush-mat the lord of Sálmalī had seven sons, both
 27 Sveta, and Harita, Jímúta, and Rohita, Vaidyuta, and Mána-
 28 sa, and Ketu-mat the seventh. And they had seven countries
 in Sálmalī, which bore the same names.

29 Medhá-tithi, the lord of Plaksha-dvīpa had seven sons, and
 Plaksha-dvīpa was divided into seven parts by the countries
 which were named after them, first the Sákā-bhava country,
 30 then Sísira, Sukhodaya, and Ananda, and Siva, and Kshe-
 maka, and Dhruva.

In the five continents, which begin with Plaksha-dvīpa and
 31 end with Sákā-dvīpa, righteousness also must be known as
 arising from the divisions of the castes and the several stages
 of a bráhmaṇ's life. The righteousness which is settled,* and
 springs from one's natural disposition, and is exempt from
 32 the rules of harmlessness is well-known to be universal in
 these five continents.

His father Priya-vrata gave Jambu-dvīpa to Agnídhra at
 3 the first, O bráhmaṇ. He had nine sons indeed, who were
 equal to the Prajā-pati Priya-vrata. The eldest was named
 4 Nábhi ; his younger brother was Kim-purusha ; the third son
 was Havir-varsha ; the fourth was Ilávṛita ; and the fifth
 5 son was Vaśya ; the sixth was called Hiranya ; the seventh

* Nitya.

of them was Kuru; the eighth was known as Bhadrásva; and the ninth was Ketu-mála. Designated by their names was the arrangement of their countries.

- 36 Perfection *exists* naturally in Kim-purusha, and the other continents,* with the exception of that named from the mountain Hima†; and the perfection is almost complete happiness which comes without exertion. There is no adversity there, nor old age, death or fear; neither righteousness nor unrighteousness existed there, nor had the people differences of position, such as high, low or middling; nor have the four ages existed there, nor periodic times, nor the seasons of the year.

- Now Agnídhra's son Nábbi had a son Rishabha, O bráhmaṇ. 39 Rishabha begot Bharata, a hero, the best among his hundred sons. Rishabha having anointed his son in his stead betook himself to the strictest life of a wandering religious mendicant, and devoted himself to austerities, an illustrious hermit, 40 dwelling in Pulaha's hermitage. His father gave Bharata the southern country named after the mountain Hima‡; 41 hence the country is called Bhárata after the name of that high-souled king. Bharata also had a righteous son called 42 Su-mati; and Bharata transferred the kingdom to him and departed to the forest.

- Now during the Sváyambhuva period Priya-vrata's sons, 43 and their sons and grandsons enjoyed§ the earth with its seven continents. This was the Sváyambhuva creation; I 44 have narrated it to thee, O bráhmaṇ. What else shall I fully tell thee of in the first Manv-antara?

* For *kimpurushdakhyaṇi* read *kimpurushdadyāni*?

† Himáhvaya. See also verses 40 and 41 where this is said to be a name for India. This meaning is not in the dictionary.

‡ Himáhva; this meaning, 'India,' is not in the dictionary.

§ For *bhuktva* read *bhuktá*.

CANTO LIV.

The description of Jambu-dvīpa.

Mārkaṇḍeya tells Krauṣṭuki further the size of the earth, and the order and dimensions of the seven continents and their oceans—He describes Jambu-dvīpa, the countries in it, and Meru and the other mountains; and mentions various local facts.

Krauṣṭuki spoke.

- 1 How many are the continents, and how many the oceans, and how many are the mountains, O brāhman? And how many are the countries, and what are their rivers, O Muni?
- 2 And the size of the great objects of nature,* and the Lokā-loka mountain-range; the circumference, and the size and
- 3 the course of the moon and the sun also—tell me all this at length, O great Muni.

Mārkaṇḍeya spoke.

- 4 The earth is fifty times ten million *yojanas*† broad in every direction,‡ O brāhman. I tell thee of its entire constitution, hearken thereto. The dvīpas which I have mentioned to thee, began with Jambu-dvīpa and ended with Pushkara-dvīpa, O illustrious brāhman; listen further to their dimensions. Now *each* dvīpa is twice the size of the dvīpa *which precedes it in this order*, Jambu, and Plaksha, Sālmala, Kuśa,
- 6 Krauñca and Sāka, and the Pushkara-dvīpa. They are completely surrounded by oceans of salt water, sugar-cane juice, wine, ghee, curdled milk, and milk, which increase double and double, *compared with each preceding one*.

I will tell thee of the constitution of Jambu-dvīpa; hearken to me. It is a hundred thousand yojanas in breadth and length, it being of a circular shape.§ Himavat, and Hema-kūṭa, Nishadha,|| and Meru, Nīla, Sveta and Sringin are the seven

Mahā-bhūta. † This word must obviously be supplied; see verse 8. Taking the yojana as 40,000 feet (see Canto xlix, 40), this diameter of the earth equals 3,787,878,788 miles.

Vṛttau. This distance cannot apply to the circumference (vṛitti) as well, the circumference, length and breadth cannot all be the same.

The text reads Rishabha, which disagrees with other Purāṇas and verses and 23.

10 great mountain-systems* in it. Two of these great mountain-ranges† are a hundred thousand *yojanas* in extent, and are situated in the middle of *Jambu-dvīpa*; there are two more mountain-ranges which are south of those two, and two more which are north. They are severally less by ten and ten thousand *yojanas* in length‡; they are all two thousand *yojanas* in height, and they have the same breadth. And six of the mountain-ranges in it extend into the sea. The earth is low on the south and north, it is highly elevated in the middle.

13 On the southern half of the elevated ground§ are three countries, and on the north are three. *Ilāvṛita* is situated between those halves, and is shaped like the half-moon.

14 East of it is *Bhadrāsva*, and west is *Ketu-māla*.||

Now in the middle of *Ilāvṛita* is *Meru*, the mountain of gold. The height of that immense mountain is eighty-four¶ thousand *yojanas*; it penetrates downwards sixteen thousand *yojanas*, and it is just sixteen thousand *yojanas* broad; and since it is fashioned like a cup,** it is thirty-two thousand *yojanas* broad at the summit. It is white, yellow, black and red on the east and other sides consecutively; and a *brāhman*, a *vaiśya*, a *śūdra*, and a *kshatriya* are stationed there according to the castes. Moreover, upon it on the east and the seven other directions of the sky consecutively†† are the Courts of *Indra*

* *Varsha-parvata*.

† *Nishadha* on the south of *Meru*, and *Nīla* on the north, according to the *Vishṇu-Purāṇa*, Bk. II, ch. ii.

‡ The text of the first line of verse 11 seems wrong: read instead, as in the MS.—*Daśabhir daśabhir nyūnāḥ sahasraḥ sa te parasparam*. *Hema-kūṭa* (south of *Nishadha*) and *S'veta* (north of *Nīla*) are 90,000 *yojanas* long. *Himavat* (south of *Hema-kūṭa*) and *S'ringin* (north of *S'veta*) are 80,000 *yojanas* long. The decrease is due to their position in the circle of the earth. See *Vishṇu-Purāṇa*, Bk. II., ch. ii.

§ *Vedi*.

|| These are the nine countries mentioned in canto liii, verses 32-35.

¶ For *c'atur-asṭi* read *c'atur-asṭi*?

** *S'arāva*; other authorities compare it to the inverted seed vessel of lotus, which is somewhat like an inverted cone.

†† The MS. reads *purīyo dikṣhu* for *pūrvādīkṣhu*, with practically the same meaning.

and the other Loka-pálas; and in the centre is Brahmá's Court, which is fourteen thousand *yojanas* high.

- 19 Moreover below it are the subjacent hills* with a height
of ten thousand *yojanas*. On the east and other sides con-
20 secutively are *the mountains* Mandara, Gandha-mádana, and
Vipula, and Su-pársvat; they are decorated with trees as
standards. The kadam tree† is the standard on Mandara,
21 the jambu tree§ on Gandha-mádana, and the ásvattha tree|| on
Vipula, and the great banyan¶ on Su-pársva. These mountains
22 are eleven hundred *yojanas* in extent. Jāthara and Deva-
kúṭa are two mountains on the east side; they stretch up to
Nila and Nishadha without any space intervening between
23 them. Nishadha** and Páripátra are on the west side of Meru;
these two mountains, like the two former, extend to Nila
4 and Nishadha. Kailása and Himavat are two great *mountains*
on the south; they stretch east and west; they extend into
5 the ocean. Sṛingávat and Járudhi, moreover, are two moun-
tains on the north; they, like *the two* on the south, extend
6 into the ocean.†† These eight are called the boundary moun-
tains, O bráhmaṇ. Hima-vat, Hema-kúṭa and the other
7 mountains *comprise*, one with another, nine thousand *yojanas*,
eastward, westward, southward and northward. Similarly
Meru stretches to the four quarters in the middle in Ilávṛita.
8 The fruits which the jambu‡‡ tree *produces* on the mountain

* Vishkambha-parvata.

† Mandara is on the East; Gandhá-mádana on the South; Vipula on the east; and Su-pársva on the North. See Canto lvi, verses 7, 13 and 16.

‡ See note **, p. 25.

§ *Eugenia Jambolana*, Hooker, vol. II, p. 499; Roxb. p. 398. A large tree, common everywhere, with a rather crooked trunk, shining leaves, and edible fruit. The bark yields brown dyes.

|| Called also *pippala*; *Ficus religiosa* (Oliver, p. 272; Roxb. p. 642); the modern *peepul*; a large spreading tree with a grateful shade, common everywhere. See also note *, p. 33.

¶ *Vata*, *Ficus benghalensis* (Oliver, p. 272; *F. indica*, Roxb. p. 639), the large, common, well-known tree.

** Read *Rishabha*?

†† For *antarvántar* read *arṇavántar*?

‡‡ For *jambá* read *jambú*?

- Gandha-mádana, are as large as an elephant's body; they
 29 fall on the top of the mountain. From their juice springs
 the famous Jambú river, in which is found the gold called
 30 Jám-bú-nada. That river passes around Meru and then
 enters Jambú-múla, O bráhmaṇ; and those people drink of it
 31 In Bhadrásva Vishṇu is figured with a horse's head; in
 Bhárata* he has the shape of a tortoise; and he is like a
 boar in Ketu-mála; and he has a fish's form in the north
 32 In all those four countries, worldly affairs are governed
 by the arrangement of the constellations, O bráhmaṇ; the
 people there study the influence of the planets.

 CANTO LV.

The Geography of Jambu-dvīpa.

Márkaṇḍeya mentions the forests and lakes and mountains around Meru—All the heavenly beings dwell in that region where there is the most charming scenery—Bhárata alone is the land of action, which entails merit and sin.

Márkaṇḍeya spoke.

- 1 Hear from me of the four forests and lakes which exist on
- 2 Mandara and the three other mountains,† O bráhmaṇ. On
 the east is the forest named C'aitra-ratha, on the southern
 mountain the forest Nandana, on the western mountain the
 forest Vaibhrája, and on the northern mountain the forest
- 3 Sávitra. On the east is the lake Aruṇoda,‡ and on the south
 Mánasa, on the west of Meru is Sítoda, and Mahá-bhadra on
 the north.
- 4 On the east of Mandara are the mountains Sítártta,§ and
 C'akra-munja, and Kulíra, Su-kanka-vat, and Maṇi-sála,
- 5 Vṛisha-vat, Mahá-níla, Bhavác'ala, Sa-bindu, Mandara, Venu,
 Támasa, and Nishadha, and Deva-sála.

* For *bháríte* read *bhárata*?

† For *śailashu* read *śaileshu*.

‡ Or Varuṇoda, see Canto lvi, verse 6.

§ *S'tárttaś* read *S'tántaś*? See verse 17, and Canto lvi, verse 6.

The mountain S'ikhara with its three peaks,* and Kalinga, Patangaka, Ruc'aka, and the mountain Sānu-mat, and Tām-raka, Visákha-vat, Svetodara, and Sa-múla, and Vasu-dhāra, Ratna-vat, Eka-śringa, Mahá-śaila, Rāja-śaila, Pipáthaka, and Pañc'a-śaila, Kailāsa, and Hima-vat the loftiest of mountains; these mountains are said to lie on the south side of Meru.

Su-raksha,† and Sísiraksha, Vaidurya, and Kapila,‡ and) Pinjara, Mahá-bhadra, Su-rasa, Kapila, Madhu, Anjana, Kukkuṭa, Kṛishṇa, and Páñḍura the loftiest of mountains, and the mountain Sahasra-śikhara, Páripáttra, and Śringa-
 11 vat; these mountains are well-known as lying on the west of Meru beyond the subjacent hills§ which are on the west side.
 12 Hear yet the other *mountains* on the north. Sankha-kúṭa, Vṛishabha, and the mountain Hamsa-nábha, and the moun-
 13 tain Kapilendra, Sānu-mat, and Níla, Svarṇa-śringin, S'áta-śringin, Pushpaka, Megha-parvata, Virajáksha, Varáhádri,
 14 Mayúra, and Járudhi; these are said to be the mountains on the north of Meru, O bráhmaṇ.

The valleys among these mountains are exceedingly charming; they are decorated with forests and lakes of the clearest water. In them men are born who practise meritorious deeds,
 15 O bráhmaṇ. These are terrestrial Svargas, O bráhmaṇ; they surpass Svarga with their excellences. In them no fresh
 16 merit or sin accrues. Even the gods are said to enjoy merit in them. And on these mountains, Sítánta|| and the rest, O
 17 bráhmaṇ, are the great and resplendent abodes of the Vidyá-dharas, the Yakshas, the Kin-naras, the Nágas, and the
 18 Rákshasas, and the gods, and the Gandharvas, which possess great merit and are studded with charming groves which the
 19 gods frequent. And the lakes are charming; the breeze is

* See Canto lvi, verse 9. S'ikhara must be first mountain on the south, and *tri-kúṭa* must be an adjective qualifying it.

† See Canto lvi, verse 14.

‡ The text "Kapila" seems erroneous, as it mentions Kapila again in the next line. Another reading is Pingala.

§ For *vishkambhāt* read *vishkambhāt*; see Canto liv, verse 19.

|| See verse 4.

- 20 pleasant at every season. Nor anywhere on these mountain
do men have any kind of mental agitation.
- 21 Thus have I told thee of that four-leaved lotus-flower
which is the earth; its leaves are Bhadrásva, Bhárata and
the other countries on the four sides. The country named
- 22 Bhárata, which I have told thee of on the south, is the land
of action; nowhere else is merit and sin acquired; this must
be known to be the chief country, wherein everything is
- 23 fixedly established.* And from it a man gains Svarga and
final emancipation from existence, or the human world and
hell, or yet again the brute-condition, O bráhmaṇ.

CANTO LVI.

The Descent of the Ganges.

*Márkaṇḍeya describes the course of the River Ganges from the moon
on to mount Meru, then in four streams flowing east, south, west and
north, of which the southern stream was allowed by Ś'iva to flow
through India at the entreaties of King Bhagírat'ha.*

*He describes briefly the happy condition of all the other countries
(except India) in Jambu-dvīpa.*

Márkaṇḍeya spoke.

- 1 The foot of Náráyaṇa, moreover, who is the origin of the
universe,† supports the earth. The divine river Ganges
- 2 which issued thence flows in three courses. She enters the
moon, which is the womb of the nectar and the receptacle of
the waters, and thence, having purified with her contact the
rays of the sun‡ which is indissolubly connected with the moon
- 3 she fell on the summit of Meru, and then divided into four
streams. As she fell from the summit and the sides and the
outer bounds of Meru, she turned around, and finding no
- 4 support fell scattering her waters widely. Dividing her
waters equally at the foot of Mandara and the three other
- 5 mountains, she fell, piling high the rocks broken off from their
bases by her waters.

* Prati-shāhita.

† Jagad-yonim in the text seems impossible. Read jagad-yoneḥ!

The eastern stream, which is celebrated by its name Sítá,*
 6 flowed to the forest C'aitra-ratha,† and overflowing it, passed
 on to the lake Varuṇoda,‡ and thence to the mountain
 Sítánta,§ and thence to the other mountains *on the east in*
 7 order. Descending to the earth in her course, she flowed
 from Bhadrás'va into the ocean.

Moreover the *second stream* called Alaka-nandá flowed
 8 south towards Gandha-mádana into the *forest* Nandana that
 delights the gods and that lies at the foot of Meru, and over-
 9 flowed the lake Mánasa with great force, and reached the de-
 lightful kingly mountain S'ikhara,|| and thence overflowed all
 10 the mountains which I have mentioned in order on the south,
 and reached the lofty mountain Hima-vat. There the bull-
 11 lored S'iva held her and would not let her go. The
 lord was propitiated by *king* Bhagíratha with fastings and
 hymns, and S'iva released her there. She entered the south-
 12 ern ocean in seven *streams*, and in three *streams* on the east;
 inundating as a great river the south with the overflow from
 her stream, behind Bhagíratha's chariot.

Moreover the great river famed as S'va-rakshu fell on
 13 Mount Vipula on the west side, and went towards the forest¶
 14 Vaibhrája; and thence the great river overflowing the lake
 Sítoda reached the mountain S'va-rakshu,** and thence she
 15 went to the mountain Tri-śikha;†† and thence falling on the

* The text appears incorrect. For *púrvásáste 'tirikhyátá* read *púrvá śteti*
ritiyátá?

† See canto iv, verse 2.

‡ Or Aruṇoda, see canto iv, verse 3.

§ See canto iv, verse 4.

|| See canto iv, verse 6.

¶ For *sá'alam* read *sá vanam*? 'See canto iv, verse 2.

** There seems to be a confusion in the text between the names of the
 river and the mountain, which latter is called *Su-raksha* in canto iv, verse 9;
 or *Sva-rakshuḥ* then read *Su-raksham*?

†† This name seems erroneous. See canto iv, verse 9, where S'isíráksha is
 mentioned as the second mountain. No mountain of the name Tri-śikha is
 mentioned in that and the following verses among the western mountains.
 The two should agree; compare Vṛishabha in verse 18, and canto iv, verse 12.

summits of the other mountains *on the west* in order, she reached Ketumála and entered the salt ocean.

- 16 Now she flowed on to mount Su-pársva also, which is at
the foot of Meru; there she is famed as Somá. She flowed
17 to the wood of Savitri.* Overflowing† it, she reached lake
Mahá-bhadra;‡ and thence she passed as a great river to
18 mount Sankha-kúṭa;§ and thence reaching in succession
Vṛishabha and the other mountains *on the north*, and over-
flowing the Northern Kurus she entered the great ocean.
- 19 Thus I have appropriately described to thee, O bráhma-
man, this river, the Ganges, and the countries according to their
20 arrangement in Jambu-dvípa. In Kim-purusha and all the
other countries dwell people, who have almost unalloyed
happiness, who are free from sickness, and who are exempt
21 from low and high diversities of condition. In each of the
nine countries in it are seven mountain ranges. And then
in each country there are rivers flowing down from the
22 mountains. In Kim-purusha and the seven other countries,
O bráhma-man, waters bubble up *from the ground*; here in Bhá-
23 rata *we have* rain. And in these eight countries|| men enjoy
a perfection which comes from the trees, from their own
natural dispositions, from the localities, from the water, from
24 their mental condition and from their actions.¶ The tree-
bestowed perfection is obtained from the trees that grant
them every wish; the natural is well-known as that which
springs from the natural disposition; and the local delight
25 is that which is connected with the land itself; and the
water-given** *perfection comes* from the delicacy of the water;
and the mental is derived from meditation; and the *perfec-
tion which comes* from reverential service and the performance
of other duties is denominated righteousness-produced.††

* Sávitra; see canto lv, verse 2.

† For *pávayanti* read *plávayanti*.

‡ See canto lv, verse 3.

§ See canto lv, verse 12.

|| For *vashershv* read *varsheshv*.

¶ *Karma-já*, this seems preferable to *dharma-já* in verse 25.

** For *toyáttá* read *toyotthá*.

†† *Dharma-já*; verse 23 reads *karma-já* instead, which seems preferable.

- 6 And in these countries the ages do not exist, nor bodily nor mental sicknesses; nor is there any undertaking involving merit or demerit there, O bráhmaṇ.

CANTO LVII.

Márkaṇḍeya mentions the nine divisions of Bhárata, one of which is India—He mentions the seven mountain ranges in India (exclusive of the Himálaya Mountains) and names twenty-two separate hills—He mentions the chief rivers in India, grouping them according to the mountain ranges out of which they rise—He mentions the chief peoples in India and on its borders, arranging them according to the main natural divisions of the country—and he concludes with general descriptive remarks and an encomium on India as the sole land of action.

Kraushṭuki spoke.

- 1 Adorable Sir! thou hast fully described this Jambu-dvīpa.
Just as thou hast declared it, merit-producing action *exists*
2 nowhere else, nor *action that tends to sin*, except in Bhárata,
O illustrious Sir! And from this *land* both Svarga is at-
tained, and final emancipation from existence, and the me-
3 dium end also. Verily nowhere else on earth is action
ordained for mortals. Therefore tell me, O bráhmaṇ, about
4 this Bhárata in detail, and what are its divisions, and how
many they are, and *what is its constitution* accurately; it is
the country,* and what are the provinces and the mountains
in it, O bráhmaṇ?

Márkaṇḍeya spoke.

- 5 Hear from me the nine divisions of this country Bhárata;
6 they must be known as extending to the ocean, but as being
mutually inaccessible. *They† are* Indra-dvīpa, Káserúmat,‡

* Varaha.

† This and the three following verses agree closely with the Kúrma Purāṇa canto xlvii, verses 22—25.

‡ The dictionary gives the word as *káseru-mat*; the Kúrma Purāṇa as *káseruk-mat* (canto xlvii, verse 22), in preference. Another form is said to be *káseru*.

- 7 *Tāmra-varṇa*,* *Gabhastī-mat*, and *Nāga-dvīpa*, *Saṁya*,
Gāndharva,† and *Vāruṇa*; and this is the ninth *dvīpa*
among them, and it is surrounded by the sea.‡ This *dvīpa*
8 is a thousand *yojanas* from south to north.§ At its east end
are the *Kirātas*,|| and at the west the *Yavanas*.¶ Within
it dwell *brāhmanas*, *kṣatriyas*, *vaiśyas* and *sūdras*, O *brāh*.
9 man. They accomplish their purification with the occupa-
tions of sacrifice, meditation, trade, &c.; and they seek their
10 mutual business through these occupations, and they gain
Svarga or final emancipation from existence, merit and sin
then.

The seven mountain ranges** in it are *Mahendra*,††

* The *Kūrma Purāṇa* gives the word as *tāmra-parṇa* in preference (canto xlvii, verse 22). It is Ceylon.

† Or, *gandharva*, *Kūrma Purāṇa*, canto xlvii, verse 23.

‡ This is understood to mean India, as the following verses show; see Wilson's *Vishṇu Purāṇa*, Edn FitzEdward Hall, Book II, chap. iii, note on the similar passage. But this *Purāṇa* states clearly enough (see verse 59 below) that India is not surrounded by the sea, but bounded by it only on the east, south, and west, and only partially so on the east and west, for verse 8 places the *Kirātas* and *Yavanas* there respectively.

§ The *yojana* is defined in canto xlix, verse 40, to be about 40,000 feet; this length therefore is 7,576 miles.

|| The *Kirātas* are the uncivilized tribes of the forests and mountains; here the word appears to denote all the races with the Burmese type of features along the eastern limits of India.

¶ The *Grooks* originally, and afterwards the Mohammedans.

** For the notes in this Canto I have consulted, Wilson's *Vishṇu Purāṇa* (Edn. FitzEdward Hall), General Cunningham's *Ancient Geography of India* (1871), his *Archæological Survey of India Reports*, besides other works and maps.

†† "Mahendra is the chain of hills that extends from Orissa and the northern Circars to Gondwana, part of which near Ganjam is still called Mahindra Malai or hills of Mahindra." Wilson's *Vishṇu Purāṇa*, Book II chap. iii, note. The rivers which flow from these hills are named in verse 28 and 29, but only a few of them have been identified. This range then appears to be the portion of the Eastern Ghats between the Godavari and Mahānadi rivers, and the hills in the south of Berar. See, however, note on the *Sukti-mat* range on the next page.

1 Malaya,* Sahya,† Sukti-mat,‡ the Riksha moun-

* This is the southern portion of the Western Ghats. Only four rivers are mentioned in verses 27 and 28 as rising in these hills, and none of them appear to have been identified; but as the River Kaveri is said in verses 26 and 27 to rise in the Sahya mountains, the Malaya mountains can be only the portion of the Western Ghats from the Nil-giris to Cape Comorin.

† The Sahya mountains are the Northern portion of the Western Ghats, and, as appears from the rivers which rise in them (see verses 26 and 27), extend from the River Tapti down to the Nil-giris.

‡ This range is not definitely identified, nor the rivers which are said in verses 29 and 30 to rise in it.

General Cunningham says the R. Suktimati "derived its name from the Suktimāl (sic) mountains, in which it had its source"; asserts that the river must be the same as the Mahānadi; and infers that the Suktimāt mountains must "correspond with the high range of mountains to the south of Sohoa and Kanker, which gives rise to the Mahanadi, the Pairi and the Seonath rivers, and which forms the boundary between Chattisgarh and the feudatory state of Bastar." (Arch. Survey Reports, vol. XVII, pp. 24 and 69; and map at end) His premises seem to me unsafe; and his conclusion confounds the Sukti-mat range with the Mahendra range, and must be incorrect, for the latter range appears to be identified beyond doubt.

Mr. Beglar proposes to identify the R. Sukti-matī with the Sakri (which is a tributary of the Ganges, and flows northwards about 35 miles east of Gaya), to connect the river with the Sukti-mat range, and apparently to identify the range with the hills in the north of the Hazaribagh district. He proposes to strengthen this position by identifying the rivers Kiyul (another tributary of the Ganges, east of the Sakri) and Kaorhari (which I do not find, but which seems to be another small tributary) with the Rishi-kulā and Kumārī, which rise in the Sukti-mat mountains; see verses 29 and 30. (Arch. Survey Reports, vol. VIII, pp. 124 and 125). But the Sukti-mat range and Sukti-matī river do not seem necessarily connected; neither this nor the Vāyu Parāma makes the river rise in the Sukti-mat range, (see verse 23); Sakri does not appear the natural equivalent for Sukti-matī, (there is besides another river Sakri, a tributary of the Seonath,) nor Kiyul and Kaorhari of Rishi-kulā and Kumārī; Sakri corresponds better with Sakalī (see verse 23); and the hills in the north of the Hazaribagh district are not remarkable, and are rather the termination of the Vindhya range than a separate mountain system.

The only mountains, which have not been appropriated to the Sanskrit names, are the Aravalli mountains and the southern portion of the Eastern Ghats, so that this range might be one of these two; and if the former are rightly included in the Pāripātra Range, (see note †, next page) the Sukti-mat range might be the southern portion of the Eastern Ghats and

tains,* and Vindhya,† and Páripátra.‡ And there are other hills besides them in thousands, which are situated 12 near them. Their summits are broad and lofty, and are delightful and spacious;—Koláhala,§ and Vaibhrája,||

the hills of Mysore. If, however, the Sukti-mat range must be placed in Berar, the Maliendra range will be restricted to the Eastern Ghats.

* These are said to be the mountains of Gondwana, see Wilson's *Vishnu-Purāṇa*, Book II, chap. iii, note Judging from the rivers which are said in verses 21 to 25 to rise in the Vindhya and Riksha Ranges, it appears this range consists of the hills which form the water-shed between the Narbudda, Sonā and Mahanadi on one side, and the Tapti and northern tributaries of the Godavari on the other side; that is, it comprises the Satpura Hills, and the hills extending through the middle of Berar and the south of Chutia Nagpur nearly into West Bengal.

† For *vindhyaś* read *vindhyaś*. This does not denote the whole of the modern Vindhya Range, but only the portion of it east of Bhopal, and also the water-shed hills which extend from it into Behar, as will appear from a comparison of the rivers which rise in it according to verses 21—23.

‡ Called also Páriyātra. This is the western portion of the modern Vindhya Range, west of Bhopal, as appears from the rivers which rise in it according to verses 19 and 20. Prof. Wilson says (*Vishnu Purāṇa*; Book II, chap iii, note) "the name, indeed, is still given to a range of mountains in Guzerat (see Colonel Tod's Map of Rajasthan)," and that may be considered an offshoot of the main range. If the *Vāyu Purāṇa* is right in reading *Varṇásá* instead of *Varṇá* in verse 19, this range would also probably include the Aravalli mountains in Rajputana. If this be so, the configuration of this range, a curve around the west and south of Malwa, would suggest a derivation for both the names, viz., Páripátra, from *pari* + *pátra*, "the mountains shaped like an enclosing receptacle", or "the mountains which form a protection around;" or Páriyātra, from *pari* + *yá*, "the mountains which curve around" The name may thus still survive in the Pathar range, which lies between the rivers Chambal and Banás (*Arch. Survey Reports*, vol. VI, p. 1 and map; and vol. XIV, p. 151).

§ Mr. Beglar proposes to identify this hill with the Kawa Kol range, which is east of the R. Sakri (a tributary of the Ganges about 35 miles east of Gaya); but there does not appear to be anything about the range agreeing with the description in the text. (*Arch. Survey Reports*, vol. VIII, pp. 123 to 125, and map at end).

|| This as a mountain is not mentioned in the dictionary, and I do not find any such mountain. The *Vāyu Purāṇa* reads *Vaihdra* instead (xlv 90), which is a synonym for a famous hill called *Vaibhára* or *Baibhára*, near Rajagriha.

13 Mandara,* the hill Durdura,† Vāta-svana,‡
and Vaidyuta, § Maināka, || and

and about 28 miles north-east of Gaya. (Cunningham's *Anc. Geog. of India*, vol. I, p. 453, map, and p. 463; *Arch. Survey Reports*, vol. I, p. 21 and plates III. and XIV.; vol. III., p. 140).

* Mandara, the famous mountain, is situated about 35 miles south of Bhāgalpūr, in Behar (*Arch. Survey Reports*, vol. VIII., p. 130). There was another mountain of this name in the neighbourhood of Sveta-giri and Kailāsa; see Mahā-Bhārata, Sabhā-P. li. 1858; Vana-P. cxxxix. 10820-30; and Anuśās-P. xix. 1434. This Mandara seems to have been the famous mountain originally.

† This form is not in the dictionary, but it occurs in the Rāmāyaṇa Saudara-K. xcv. 25, and is the same as Dardura, which is the usual form, and Dardara, which is mentioned in the dictionary. It was a mountain or group of mountains, in the extreme South of India. It is mentioned in the Mahā-Bhārata, Sabhā-P. li. 1891-3, where the context suggests that it was on the borders of the C'ola and Pāṇḍya kingdoms; and it appears to be intended in the Anuśās-P. clxv. 7658, by the name Dururduda, which violates the metre. Malaya and Dardura are mentioned as the two highest mountains in the extreme South in the Raghu-V. (iv. 51.) In a paper on the Geography of Rāma's Exile, in the *Journal*, R. A. S., April 1894, p. 262, I have proposed to identify this mountain with the Nilgiris.

‡ This as a mountain is not mentioned in the dictionary. The Vāyu Purāṇa reads Pātandhama instead (xlv. 91). I do not find either. But Mr. Beglar found a hill Bathan or Bathani in south Behar, and mentions a hill called Banthawa or Pandhawa in Buddhist records. These names might be easy corruptions of Pātandhama. (*Arch. Survey Reports*, vol VIII., p. 46).

§ This as a mountain is not mentioned in the dictionary, and I do not find it. Is it to be connected with Baijnath or Vaidya-nath, the famous place of pilgrimage, near the R. Karma-nāsā, south of Ghazipur? There does not seem, however, to be any prominent hill there. (*Arch. Survey Reports*, vol VIII, p. 137; and vol. XIX, p. 27). Or, should the reading be *Vaidūrya*? This seems preferable. The Vaidūrya Mts. are the Satpura Range; compare Mahā-Bhārata, Vana-P. lxxxviii. 8343; lxxxix. 8354-61; and cxxi; and *Journal*, R. A. S., April 1894, p. 245.

|| There were three mountains of this name. One is the famous Mountain in the north; it is called a son of Hima-vat by the apsaras Menā, and was a part of the great Hima-vat Range. It was near Kailāsa, Gandha-mādan and Sveta-giri (see M-Bh., Sabhā-P. iii. 58-60; Vana-P. cxxv. 10694-5 cxxxix. 10820; and olviii. 11540; and Bhīshma-P. vi. 237): and from Vana-P. cliv. 11051-64; and Hari-Vaṁśa cxxxiii. 7598-7605, it appears to have

Svarasa,* Tunga-prastha,† Nága-giri,‡ Roc'ana,§ the
14 hill Páṇḍara,|| the hill Pushpa,¶ Dur-jayanta,**

been situated near the eastern sources of the Ganges; hence this Maináka probably denoted the group of hills in the north of the Almora district; but these passages are not quite consistent. The Rámáyana in Kishk. K. xlv 35-37 places lake Mánasa on Mt Krauñc'a, (which is called Maináka's son, in Hari-V., xviii. 941-2,) and Maináka beyond Krauñc'a; but those geographical cantos, xl to xlv, seem to be a late interpolation.

Another Maináka is the fabulous mountain situated in the sea, midway between the southern point of the Indian Peninsula and Ceylon; see Rámáyana, Sund. K. vii; and in this connexion see canto lii, verse 13.

And the third Maináka is in Western India, apparently in Khandesh as it seems to be connected with C'avana; see M.-Bh., Vana-P. lxxxix. 8364-5. In Gen. Cunningham's Arch. Surv. Reports (vol. VIII, p. 124) the R. Sonc is said to be called Maináka-prabha, from the mountain in which it rises but Maináka is probably a mistake for Mekala.

* This as a mountain is not mentioned in the dictionary; and I do not find it. The Váyu Puráṇa reads Sasurasa, or Su-sarasa instead (xlv 90); I do not find any such hill. Surasa is one of the mountains mentioned in canto lv. verse 9.

† I do not find this. The Váyu Puráṇa reads Gantu-prastha instead (xlv 91) which seems a mistake.

‡ I do not find this. In a list of mountains in Hari-Vaṁśa, clxviii. 9499-9505 are mentioned Nága and Nága-rát. Perhaps these mountains may be placed in the Nága country, near Nágpúr in the Central Provinces.

§ I do not find this.

|| The Váyu Puráṇa reads Páṇḍura (xlv. 90); neither is mentioned in the dictionary as a mountain. Should we read Páṇḍava instead? There are two hills now which are called Páṇḍua Hill or the Páṇḍus' Hill, one found by Mr. Carlisle, north-west of Bairát (or Vairáta) in Alwar (Arch. Survey Reports, vol. VI, pp. 95-101); and the other by Mr. Beglar, north of Hatta and near the R. Ken in Bandelkhand, where pilgrimages are still made (*id.* vol. VII., p. 56).

¶ I do not find this. Pushpaka is one of the mountains mentioned in canto lv. verse 13. A river called Pushpa-já is said to rise in the Malaya Mts. (see verse 27, below).

** I do not find this. The Váyu Puráṇa reads Uj-jayanta instead (xlv. 92), which Gen. Cunningham identifies with Girnar hill, which is situated on the east side of Juna-gaḍh in the peninsula of Gujarat (Anct. Geog., vol. I. p. 325). It was in Su-ráshṭra (M.-Bh., Vana-P. lxxxviii. 8347-9). There are also the Ajanta Hills, north-east of Aurangabad (Arch. Survey Reports, vol. IX.,

Raivata,* and Arbuda,† Rishyamúka,‡ and Gomanta,§

121) which seem to be the same as the Ajayanti Hill (Anc. Geog. of India, vol. I. p. 555).

* Raivata, or Raivataka, was near Dváraká or Kuśa-sthalí, which was near the extreme western promontory, and was the capital of the country Anarta, in the peninsula of Gujarat; for in the M.-Bh., a festival on this mountain is described, in which the citizens of Dváraká went out there with their families, in thousands, on foot or in carriages (Adi-P. ccxix. 7906-17); and it is called the ornament of the gate of that city in the Hari-V. (cxiii. 6361-70; and cxiv. 6410-15.). The Girnar hill mentioned in the last preceding note is sometimes identified with this hill, but Mt Girnar is about 110 miles from Dváraká, and this distance is incompatible with either of the passages noted. There does not appear to be any mountain close to that city, but the Barad group of hills is not far from it, and they are the only hills that comply with the conditions (see Arch. Surv. of W. India, by J. Burgess, Káthiáwád, pp. 12, 15, 84 and 154). Raivata is not necessarily a single mountain, for the Hima-vat, Vindhya and other ranges are often spoken of in the singular. I would therefore propose to identify Raivata with the Baradí Hills in Hálár, the western corner of the peninsula.

† The modern Mount Abu, at the south end of the Aravalli range. Vasishtha is said to have had his hermitage there (M.-Bh., Vana-P. lxxxii. 4097-8). The country around Arbuda was noted for its breed of horses (*id.* Sabhá-P. 1851).

‡ Rishyamúka is in the Dokhan. It was the scene of Ráma's meeting with Sugriva and Hanúmán. I have proposed to identify it with the range of hills which stretches from Ahmadnagar to beyond Naldurg and Kalyani, dividing the Manjira and Bhima rivers (*Journal*, R. A. S., April, 1894, p. 253).

§ There are two hills of this name. One is mentioned in the Hari-Vamśa as situated in a gap or opening (*vivara*) of the Sahya Mts. (xcvi. 5331-40). It was three or four days' journey by swift chariot from Karavira-pura (xcvi. 5325-40; and c. 5650-52), i.e., probably 100 or 120 miles in a hilly country; and that city, which was the capital of the country Padmāvata, was on the Sahya Mts. on (and therefore near the source of) the R. Venvá, and presumably near Súrpáraka (xcv. 5212, 5228-31; and xevi. 5283-5322). Thus R. Venvá would therefore appear to be the river Purna (or one of the other small rivers south of Surat), flowing into the Gulf of Cambay, south of the R. Tapi; Karavira-pura would have been near its source on the Western Ghats, and Gomanta would probably be the hills S. or S.-E. of Nasik. The other Gomanta is the hill of Gwalior. Gen. Cunningham says it was originally called Gopácala and Gopa-giri, Gopákhvaya, and later, Go-manta.

- 15 Kūṭa-śaila,* Kṛita-smara,† and Srī-parvata,‡ and Kora,§ and other mountains in hundreds. By them the people, both Mlecchéhas and Aryas, are mingled together according to their divisions.
- 16 The chief rivers of which those *people* drink, hear them from me duly. Gangá, Saras-vatī,|| Sin-

(Arch. Survey Reports, vol. II. pp. 372, 373). The Vāyu Purāṇa mentions *Go-dhana* instead (xlv. 91); but I have met with no hill of this name else-where; it suggests *Go-varadhana*, but *Go-varadhana* does not suit the metre.

* I do not find this.

† I do not find this. Is this to be connected with the Karamār hill, in Gándhāra? (Arch. Survey Reports, vol. II. pp. 92 and 106, and map at p. 87; vol. XIX. p. 126).

‡ Srī-parvata, or Srī-śaila, is the name of a lofty rock which over-hangs the R. Krishṇā in the Kurnool District; it is the site of a famous temple called Mallikāṛjuna, one of the twelve great Linga shrines (Arch. Surv. of S. India, by R. Sewell, Vol. I. 90; Arch. Surv. of W India, by J. Burgess, p. 223). The Agni Purāṇa places Srī-parvata on the R. Káveri, and says it was dedicated to the goddess Srī by Vishṇu, because she had once performed some austerities (cxiii. 3, 4). But Mr. Beglar, in a list of tirthas where portions of Párvatī's body are fabled to have fallen when she was destroyed at Dakṣha's sacrifice, mentions "Sri Parvat, near the Karatoya River." This may perhaps be the river mentioned in verse 25, for I do not think there is any such hill near the other Karatoyá in North-East Bengal.

§ The Vāyu Purāṇa reads *Kāru*, or *Ketu* (xlv. 92) and a mountain *Kona* is mentioned in the Bhāgavata-P. (V. xix. 16); none are mentioned as mountains in the dictionary. There is a hill called Kolla in Mewat (Arch. Survey Reports, vol. XX. p. 133).

|| The modern Sursooty, between the Jumna and Sutlej. For a clear description, see Arch. Survey Reports, vol. II. 214, &c; and XIV. pp. 87-90 and Plate XXVI. There can be little doubt that in ancient times it was a very much larger river than it is now; see an interesting paper in the *Journal*, Beng. Asiat. Socy. 1886, Part II. p. 340; but in later times it perished, as it does now, in the sands of the desert, and *Vinaṭana* was the name of the place where it disappeared (M.-Bh. Vana-P. lxxvii. 5052-5; and Śalya-P. xxxviii. 2119-20.). South and East of it was the *Drishadvatī*, and between them lay the sacred region called *Brahmāvarta* (Manu II. 17, 18) and *Tri-piṣṭapa* (M.-Bh. Vana-P. lxxxiii. 5074 and 7075) and also apparently *Brahma-kshetra* (*ibid.*, 5076). The name *Saras-vatī*, however, was given to the seven rivers *Su-prabhā*, *Kāñc'anáśhī*, *Viśáḍá*, *Manoramá*, *Ogha-vatī*, *Su-reṇu* and *Vimaloduká* (*id.*, Śalya-P. xxxix. 2188-2216.)

17 dhu,* and C'andra-bhágá † also, ‡ and Yamuná, and Sata-dru, § Vitastá, || Irávatí, ¶ Kuhu,** Go-matí, †† and Dhúta-pápá, †† Báhudá, §§

* The Indus. As to its ancient course through Sindh, see *Journal*, Beng. Asiat. Socy., 1886, Part II. p. 323.

† The R. Chenab, in the Panjab. It was also called the *Asikní*, the Greek *Akesines*.

‡ Or, "and another C'andra-bhágá." There were two rivers of this name (M-Bh., Bhishma-P. ix. 322 and 327), but I have found no data to identify the second.

§ The R. Sutlej; the Greek *Hyphasis*. In ancient times this river probably did not join the Beas, as it does now, but pursued an independent course to the confines of Sindh. It flowed South-West from where it issues from the Himalayas, into the channel called the Naiwal and then along the dry bed called the Hakra or Ghaggar, at a distance of 30 to 50 miles south of, and more or less parallel to, its present course. See *Journal*, Beng. Asiat. Socy., 1886, Part II. p. 332.

¶ The modern R. Jhelam, in the Panjab; the Greek *Hydaspes*.

¶ The modern R. Ravi, in the Panjab; the Greek *Hydraotes*.

** This does not appear to be known, though it is also mentioned by the *Váyu* (xlv. 95) and *Kúrma Puráṇas* (xlvii. 27), both of which read *Kuhú*. As it is mentioned in conjunction with rivers in the Panjab, is it to be identified with the *Kubhá* (Rig-V. x., 75. 6.), the Greek *Kōphēn*, the modern Kabul river? (Cunningham, *Anc. Geog. of India*, I. 37).

†† The modern *Goomti*, which joins the Ganges on the left bank below Benares. There was, however, another and older *Go-matí* (Rig-V. x. 75. 6), which is probably the modern R. Gomai, a western tributary of the Indus (Muir, *Sansk. Texts*, II. 357).

‡‡ Gen. Sir A. Cunningham says this is a name of the *Go-matí* (*Arch. Surv. Repts*, I. 315). The text is *Go-matí Dhúta-pápá c'a*; and the *Váyu* (xlv. 95), *Kúrma* (xlvii. 27), *Varáha* (lxxxv.) and *Vishṇu Purāṇas* all read the same. The two words are also linked together in the *Mahá-Bhárata* (Bhishma-P. ix. 325), but not, I believe, in the *Rámáyana*, where the *Go-matí* is generally called "crowded with cattle." *Dhúta-pápá* then either means the *Go-matí* and the translation would be, "and the sin-cleansing *Go-matí*;" or it denotes some tributary of that river.

§§ There were two rivers of this name, this one (see M-Bh., Bhishma-P. ix. 337., and another in the Dekhan (*ibid.*, 322; *Anuśās*-P. clxv. 7653: and *Rámáyana*, *Kishk. K.* xli. 13). This river is mentioned in various passages M-Bh., *Vana*-P. lxxxiv. 8045-6; lxxxvii. 8323; xcv. 8513; *S'ánti*-P. xxiii. 68, &c.; *Anuśās*-P. xix. 1408-11; and *Hari-Vaṇśa* xii. 710), and from these

18 and *Dṛiśad-vatī*,* *Vi-pásá*,† *Deviká*,‡ *Rankshu*,§
Nisícírá,|| and *Gandakí*,¶ and *Kauśiká*** are the rivers††

it appears to have been a considerable river between the Go-matí and Ganges, in or near the territory of Ayodhyá, and having its source well up in the Himálayas. The only river which satisfies these conditions is the modern Ramganga, which joins the Ganges on the left, near Kanauj; and this river therefore is probably the Báhudá.

* Or, better, *Dṛiśad-vatī*; the famous river between the Saras-vatí and Jumna. It was the southern and eastern boundary of Brahmávarṇa (Manu ii. 17). For a full description, see Cunningham, Arch. Surv. Repts., II. 214, &c.; and XIV. 87-90, and plate xxvi. See also note under *Saras-vatí* in verse 16.

† Read *Vi-páká*, for *Vi-pásá*. It is the modern R. Bias, in the Panjab, the Greek Hyphasis. It is now a tributary of the Sutlej, but was probably altogether separate in olden times, for the Sutlej then had an independent course considerably to the south-east.

‡ There are two *Devikás*, one in the Dekhan (Rámáy. Kishk. K. xli. 13), and this river (M-Bh., Bhishma-P. ix. 324; Anuśās-P. xxv. 1696-7; and Vana-P. ccxxi. 14229). From the second of these passages it appears that the northern *Deviká* was near Kashmir, and it may probably be identified with the modern river *Deeg*, a tributary of the Ravi on its right bank. The *Deviká*, which is mentioned in Vana-P. lxxxii. 5044-9, seems to be a lake, and may be the same as *Deviká Sundariká hrada* in Anuśās-P. xxv. 1707-8.

§ I do not find any river of this name mentioned elsewhere. The Váyu Purāṇa reads *Ikshu* (xlv. 96), and this occurs in the M-Bh. (Bhishma-P. ix. 324); but I have found no data to identify it. Probably, however, we should read *Vakshu* or *Vankshu*, which is the Oxus.

|| This is not in the dictionary. The Váyu Purāṇa gives the same name (xlv. 96), and the Varāha reads *Nisvitrá* (lxxxv); while other readings are *Nic'itá*, *Nirvitrá*, and *Mic'itá*. The *Nisvitrá* and two other rivers, the *Nic'itá* and *Nirvitrá*, are mentioned in the Bhishma-Parva list (ix. 326, 328), and the *Nirvitrá* in M-Bh., Vana-P. lxxxiv. 8116-9, but there appears to be nothing to identify them beyond that the *Nirvitrá* is connected with the *Kauśikí* (see note ** below) in the last passage and its context.

¶ The R. Gandak, which flows into the Ganges on its north bank near Patna. It has shifted its course considerably; and formerly it flowed east of its present course, through the middle of the districts of Champaran, Muzaffarpur and Darbhanga.

** Or, generally, *Kauśikí*; the modern R. Kosi, which flows into the Ganges on its north bank, through the district of Purnea. It has shifted its course very remarkably. Formerly it flowed east of its present position.

†† Or, as the text may be read, "and the Apagá flow," &c. There is a river

which flow from the slopes of Hima-vat, O bráhmaṇ,

- 19 The Veda-smṛiti,* Veda-vatī,†
 Vritra-ghní,‡ and Sindhu,§

called the *Apagá* in Kuru-kṣetra (M-Bh. Vana-P. lxxxiii, 6038-40; Cunningham's Arch. Surv. Repts., XIV. 88, and plate xxvi). The Kúrma Purāṇa reads *Lohini c'eti* instead (xlvi 28); and the Váyu (xlv 96) and Varáha Purāṇas (lxv) mention the *Lohita*. The *Lohita* is the Brahma-putra, which till last century flowed round the south side of the Garo Hills, and then southward through the districts of Maimansingh and Dacca. *Lohini*, though fem., no doubt means the same. The Váyu Purāṇa reads *Kauśikī c'a tritīyá tu* instead (xlv. 96), which may mean the "third *Kauśikī*," for there seem to be three rivers of this name (see M-Bh., Vana-P. ccxxi. 14231); or may refer to a river *Tritīyá* which is mentioned in the M-Bh. (Sabhá-P. ix. 373); but I would suggest as preferable, *Kauśikī Karatoyá tu*, or *Kauśikī c'a trisrotas tu*. The *Karatoyá* is the modern Kuratee in the Bogra District in North Bengal; and *Tri-srotas* or *Tri-srotasī* (see M-Bh., Sabhá—P., x. 375) is, I believe, the ancient name of the modern Teesta, which is east of that; both now flow into the Brahmaputra; but the first formerly flowed into the delta, before the Ganges and Brahmaputra shifted their courses (Cunningham, Arch. Surv. Repts., XV. 127 and 131, and plates and xxviii. The Varáha Purāṇa adds the *C'akshush-matī* (lxxxv), an unknown name.

* Or *Veda-smṛitá*. Both names are mentioned in the M-Bh., the former in Anuśás-P. clxv. 7651, and the latter in Bhīṣma-P. ix. 324; and the *Veda-smṛiti* is also mentioned in the Bhágavata-P. (V. xix. 17); but I have found nothing to identify it.

† Or *Vedasini*, or *Vetasini*. I have not met with these two names elsewhere; the *Veda-vatī* is mentioned in the M-Bh., (Bhīṣma-P. ix. 324; Anuśás-P. clxv 7651), but there appears to be nothing to identify it.

‡ Or *Vrita-ghní*, as the Kúrma Purāṇa reads (xlvi. 28). I have not met with either name elsewhere, and the river is not known apparently.

§ This is most probably the modern *Kālī Sindh*, a tributary of the R. Chambal, though it may also be the *Sindh*, which is a tributary of the Jumna, between the Chambal and Betwa. The former is the more probable, because it is a large river and rises well up in the Páripátra range, and suits the following incident better. This *Sindh* was a river of much note, and on it was a great tirtha, where Agastya met Lopá-mudrá, daughter of the King of Volarbha, and she chose him for her husband (M-Bh., Vana-P. xcvi, xcvi; and cxxx. 10541). The name of this tirtha may have been *Sindhúttama*, (id. lxvii. 4082-4095; and Anuśás-P. clxv. 7650); but if so, it must be distinguished from the great tirtha *Sindhúttama*, which was on the Indus (Vana-P. lxvii. 5021).

Veṇvā,* and Anandini† also, Sadá-nirá,‡ and Mahi,§

* This name is not in the dictionary, but it occurs several times, and is a variation of *Veṇḍ*. There is a river of this name in the Dekhan (see verse 24, note to *Veṇyá*), and one in Western India (see verse 26, note to *Veṇyá*), but I have not met with any river of this name in North India. Both the *Váyu* (xlv. 97), and the *Kúrma* (xlvii. 29) *Paráṇas* read *Varṇásá* instead; the *Varáha* reads *Parṇá* instead (lxxxv), and the *Kúrma* offers *Parṇá* and *Parṇásá* in a note, (*loc. cit.*) The *Varṇásá* or *Parṇásá* is the modern *Bandá*, and there are two rivers of this name; one a tributary of the Chambal, rising near Udaypur (Cunningham, Arch. Surv. Repts., VI., plate i.), and the other, a stream rising near Mt. Abu and flowing into the Rann of Kachh; the former is the larger, and is probably the river meant in the text. Cunningham writes the name *Parṇásá* (*id.* VI. 157) and *Parṇa-násá* (*id.* XV. 132), but the latter form seems doubtful. *Deváṇḍiḥa* is said to have married one of these rivers (*Hari V* xxxviii 1990, and 2004-10), probably the second.

† Or, *Sánandini*. The *Váyu* (xlv. 97) and *Kúrma* (xlvii. 29) *Paráṇas* read *C'andaná* instead, and the latter proposes *Bandhaná* and *Sibandhaná* in a note. The *Varáha* reads *C'andanābhá náśadac'ará* (lxxxv.) for this and the next river, but not very intelligibly. None of these names appear to be identified.

‡ The river "that is always filled with water." The inclusion of this name among the rivers that rise in the *Páripátra* Mountains is strange yet the *Kúrma Purāṇa* places it in the same group (xlvii. 29, note) I have met with no river *Sadá-nirá* except that in North India. A river *Sadá-nírmayá* is mentioned in *Bhishma-P* ix. 310, but there is nothing to identify it. The *Váyu Purāṇa* reads *Satirá* and *Saddítirá* instead (xlv. 97), but I have not found these names elsewhere.

A few remarks may be offered about the *Sadá-nirá* in North India. *Sáyana* says it is the *Karatoyá*, the modern *Kurattee* (see verse 18, note††), but it is stated in the *Sata-patha Bráhmaṇa* (I iv. 1), that the *Sadá-nirá* was the boundary between *Kosala* and *Videha*. It is therefore identified with the R. *Gandak* by Dr. Eggeling (*loc. cit.*, note) and Muir (*Sansk. Texts*, II. 419-422). But the old stream of the *Gandak* flowed through the districts of *Champaran*, *Muzaffarpur* and *Darbhanga*, i. e., through the middle of the *Videha* country; and the *Gandakí* and *Sadá-nirá* are mentioned as distinct rivers in *M-Bh.*, *Sabhá-P* xix, 794. The *Sadá-nirá* can hardly, therefore, be the same as the *Gandak*, and is more probably the modern *Rapti*, a tributary of the *Sarayú*, and the midway position of the *Rapti* eminently satisfies the position of a boundary.

§ The R. *Mahí*, which rises in *Malwa* and falls into the *Bay of Cambay*. The *Váyu Purāṇa* has a variant, *Mahatí* (xlv. 97), and the *Varáha* reads *Rohi*

20 *Pará*, * *C'arman-yatí*, † *Núpi*, ‡ *Vidiśá*, § and *Vetra-yatí*, || *Siprá*, ¶ and *Avarñi* ** also are known †† as those connected with the *Páripátra* mountains.

21 The *Sona*, †† and *Mahá-nada*, §§

(lxxxv.); both seem incorrect. The *Mahitá* mentioned in M-Bh., Bhishma-P. ix 328, appears to be this river.

* Or *Pará*, according to the *Váyu Purāṇa* (xlv. 98). This is said to be the modern R. Parbatí, which rises in Bhopal and falls into the Chambal. Cunningham, Arch. Surv. Repts., II 308 and Rennell's Atlas of 1781).

† For *C'arman-yatí*, read *C'arman-yatí*. The R. Chambal, the largest tributary of the Jumna.

‡ This is not in the dictionary. The *Kúrma Purāṇa* mentions the *Jurá* and the *Sáryá* (xlvii. 29), but I have found no other mention of them, and they do not appear to be known.

§ This must, no doubt, be connected with the town *Vidiśá*, which was on the R. *Vetra-yatí* (Megha D. i. 25) the modern R. Betwa (see next note). *Vidiśá* appears to be the modern town Bhilsa. The R. *Vidiśá* therefore was probably the small tributary which joins the Betwa on its left bank at Bhilsa.

|| The modern R. Betwa, which rises near Bhopal and flows into the Jumna. There was another river of this name in Western India (Hari-V. cxviii. 3514-6). The *Varáha Purāṇa* reads *Veda-trayá* wrongly (lxxxv).

¶ This is the river on which *Ujjayintí*, the modern Ujjain, stands (Megha D. i 31, 32). Another *Siprá* is mentioned in verse 24.

** This is not in the dictionary, and I have not found it elsewhere. The *Váyu Purāṇa* reads *Avantí* instead (xlv. 98), which is preferable, and would be the river of the *Avanti* country (see notes to verses 52 and 55, below). The R. *Avanti* therefore is probably the river which rises near Mhow and flows into the Chambal. The *Varáha Purāṇa* reads *Vapantí* (lxxxv.) erroneously.

†† For *smatáḥ*, read *smṛitáḥ*.

‡‡ The R. Sone which rises near the source of the *Narbada* and flows into the Ganges above Patna. It was also called *Hiranya-báhu* and *Hiranyaráha*; the Greek *Erannobas*. For changes in its course, see Cunningham, Arch. Surv. Repts., VIII. 4-24.

§§ Or, *Mahá-nadí*. It flows through Orissa into the Bay of Bengal. The main stream is now considered to be the river which rises near Kanker, but that cannot be the source meant in the text, for it would belong to quite a different water-shed. The *Mahá-nada* here must designate the branch now called the *Hasdu* or *Hestho*, which rises near the source of the Sone (Cunningham, Arch. Surv. Repts., XVII. plate i.). The *Varáha Purāṇa* omits the *Mahá-nadí* altogether, and reads *Jyotí-rathá* instead (lxxxv). This river, which is also

Narmadā, * Su-rathā, † Adri-jā, ‡ Mandākinī,
 and Daśārṇā, || and C'itra-kūṭā ¶ also
 22 C'itrotpalā, ** — and Tamasā, †† Karamodā, †‡

called *Jyoti-rathyā* (M-Bh., Vana-P. lxxxv. 8150) and *Jyoti-rathā* (Hari-V. clxviii 9510-12) is said to be a tributary of the S'ona in the former passage and is placed in the Dekhan in the latter. It is, therefore, probably the modern *Johila*, the southern of the two sources of the R. Sone.

* The modern Narbada or Nerbudda, which rises near the Sone and flows into the Gulf of Cambay.

† This is not in the dictionary, and I have not met the name elsewhere; it is a synonym of *Jyoti-rathā*? (See last page, note §§). The *Kūrma Purāṇa* mentions the *Su-rasā* (xlvi. 30), and so also the *Varāha* (lxxxv); instead of this and the next river the *Vāyu Purāṇa* reads *Su-mahā-drumā* or, *Surahādrumā* (xlv. 99); but I have not met with any of these names elsewhere, except *Su-rasā* in the *Bhāgavata-P.* (V. xix. 17)

‡ This is not in the dictionary, but is mentioned in M-Bh., *Anuśās.* P. clxv. 7648. I have found nothing to identify it.

§ The R. Mandakin, which flows near Mt. Chitrakut into the R. Paisuni, a tributary of the Jumna between the Ken and the Tons (Cunning., Arch. Surv. Repts., XXI. 11). Mr. Beglar's proposal to identify it with the R. Reur, a southern tributary of the Sone (*Ibid.* XIII. 42-54) depends upon his identification of Mt. C'itra-kūṭa with Ramgarh hill in Chhattisgarh, and is untenable (see Journal, R. A. S., April, 1894, page 240). The river Reur, or Rer, is also called Araud, and all these forms appear to point to *Eraṇḍā* as the original name.

|| The river of the country Daśārṇā, the modern R. Dasān, between the Betwa and the Ken.

¶ This is not in the dictionary. It is no doubt to be connected with Mt. C'itra-kūṭa, the modern Chitrakut (see Journal, R. A. S. April, 1894, page 239), and is probably the stream which flows round the south and east of the modern Mt. Chitrakut, past Karwi into the Jumna.

** This is not in the dictionary, but a *C'itrotpalā* is mentioned in M-Bh., *Bhishma-P.* ix. 341. Cunningham says C'itrotpalā is the name of the modern main-stream of the Mahā-nadī below its junction with the Pairi (Arch. Surv. Repts., VII. 155, and XVII. 70); but that river as mentioned already (page 295, note §§) would belong to a different water-shed.

†† Or *Tāmasā*, as the *Kūrma Purāṇa* reads (xlvi. 30). It is the R. Tons which flows into the Ganges on the right bank below Allahabad.

‡‡ This is not in the dictionary, and I have not found the name elsewhere. The *Vāyu Purāṇa* (xlv. 100) and the *Varāha* (lxxxv.) read *Karatoyā* instead. Should we read *Karma-nodā*, as a synonym of *Karma-nadā*? The river

Piśác'iká, * and Pippali-śroní † also, Vi-pásá, ‡
23 the river Vañjulá, § Sumerujá, || Sukti-matí, ¶

meant is no doubt the modern Karamnasa, which flows into the Ganges on the right bank just above the Sone.

* I have not met with this river elsewhere. Piśác'a was a name given to various races, chiefly barbarous hill tribes (Muir, Sansk. Texts, II. 59). In his place it would, no doubt, mean the tribes inhabiting Rewah and Chuta Sagpore, and the Piśác'iká is probably one of the southern tributaries of the Sone, such as the Rer (see page 296, note §), or Kanhar.

† Or *Pippalá śroní*, as the *Váyu Purāṇa* reads (xlv. 100); or *Pippalá*, as the *Varāha* reads (lxxxv). I have not found any data to identify it, but have seen the name assigned to the modern river *Paisuni* or *Parsaroni*, a tributary of the Jumna between the Ken and the Tons (Arch. Surv. Repts., XXI. 11), and these words may well be corruptions of *Pippali-śroní*.

‡ This appears to be the river mentioned in M.-Bh., *Anuśās-P.* xxv. 1733 and perhaps 1710-11 also. It is probably the modern Bias which flows past Saugoa and joins the R. Ken, a tributary on the right bank of the Jumna. (Cunning, Arch. Surv. Repts., XXI. 157, and plate xxxiv). The Ken or Kiyán, an important stream, does not appear to be mentioned; it is said to be a corruption of *Karna-vatí* (*Ibid.* 156; and II. 446), though Lassen gives *Káyana* as an ancient form (Ind. Alt., Map). Was *Vi-pásá* the ancient name of this whole river? The *Vi-pásá* in the Panjab is mentioned in verse 18. The *Varāha Purāṇa* reads *Viśálá* (lxxxv), and the *Kúrma* mentions this name as a variant (xlvii. 31). There are several rivers of this name, and the river here meant is no doubt the *Saras-vatí Viśálá* at Gaya (M.-Bh., *S'alya-P.* cxxix. 2188-9, and 2205-6), probably the modern Lilajan which flows past Bodh Gaya.

§ I have not found this name elsewhere. The *Varāha Purāṇa* reads *Vañjvā* (lxxxv), the *Kúrma* *Mañjulá* (xlvii. 31), and the *Váyu* *Jambulá* (xlv. 100). Of these names I have met only with *Mañjulá* elsewhere (M.-Bh., *Bhīshma-P.* ix. 341), but with no data to identify it. The river meant is probably that on which Gaya stands; its eastern source is called the *Mohana*, its middle portion the *Phalgu*, and the eastern branch, into which it divides, the *Jumna*.

|| The *Váyu Purāṇa* reads *Siterajá* (xlv. 101), and the *Varāha* *Virajá* (lxxxv). I have not met with any of these names elsewhere, but the M.-Bh. mentions three rivers *Virá* (*Bhīshma-P.*, ix. 329), *Vira-vatí* (*ibid.*, 332) and *Virankarí* (*ibid.*, 333), which are all distinct. The *Matsya Purāṇa* reads two names instead, the *Sunf* and *Lajjá* (cxiii. 26), probably erroneous.

¶ This river has been much written about but does not seem to be identified safely yet. See p. 285, note ‡; and also Cunning., Arch. Surv. Repts.,

Sakulí,* Tridivá in regular order,† Vega-váhini‡ also § flow from the slopes of the Vindhya|| Mountains.

IX. 55. It is mentioned in the Hari-Vaṁśa (clxviii. 9509-13) and is said there to be in the Dekhan; it seems to be meant by the name *Mukti-matī* in M.-Bh., Bhishma-P. ix. 342; and perhaps it is referred to in Hari-V. xxxvii. 1980-7. These passages, however, may allude to two rivers of this name. It was the river on which stood Sukti-matī, the capital of C'edi; see note to C'edi in canto lviii, verso 16.

* The Vāyu Purāṇa reads *Makruṇā* or *Makṣhaṇā* (xlv. 101), and the Varāha Pankinī (lxxxv), but I have not met with any of these names elsewhere. The Sakulí, however, may probably be identified with the R. Sakri, which flows into the Ganges on the south, about half-way between Patna and Monghyr (Cunning., Arch. Surv. Repts., VIII. plate i; and XV plate iv). There is also another Sakri which is a tributary of the R. Sonath, a tributary of the Mahánadī (id. XVII. plate i), but that rises rather in the Riksha Mts. The Bhishma-P. list mentions a river called *Makari* (ix. 331), and the Matsya Purāṇa reads *Makulā* instead (cxiii. 26).

† The text *Tridivá-kramu* seems wrong, and I have adopted the reading of the Vāyu Purāṇa *Tridivá kramāt*, which is preferable. The word *kramāt*, if right, would indicate that the rivers are mentioned in regular order from west to east. The Tridivá is also mentioned in the M.-Bh., (Bhishma-P. ix. 324; and Anuśās.-P. clxv. 7654), but no data are given to identify it. It may be noticed there is a river called the *Krunu* (Rig.-V, X 75.6), which is probably the modern R. Kuram, a tributary of the Indus, south of the Kabul R (Muir's Sansk. Texts, II. 357); but it cannot be intended here. Another Tridivá is mentioned in verse 28.

‡ This is not in the dictionary, but it occurs in M.-Bh., Sabhá-P. ix. 371. The Vāyu (xlv. 100) and Varāha (lxxxv) and Kúrma Purāṇas (xlvii. 31) read *Bálu-váhini* instead, and the last gives *Ratna-váhini* as a variant. I have not met with either of these names elsewhere.

§ The Varāha Purāṇa adds another river *Rátri* (lxxxv), but I have not met with it elsewhere.

|| The text reads *Skandha*, which is clearly wrong. The Vāyu (xlv. 101) Kúrma (xlvii. 31) and Varāha Purāṇas (lxxxv) read *Riksha*. There is certainly some confusion in this group of rivers, for the Mandākinī, Daśārnā, and Tamasā rise in the Vindhya watershed, while the Sona, Mahá-nadī, and Narmadā rise rather in the Riksha Mts; but the rivers mentioned in verse 2 rise in the Riksha Mts, so that the proper reading here should no doubt be *Vindhya*. The Agni Purāṇa says the Narmadā rises in the Vindhya Mt (cxviii. 7); so that perhaps this river and also the Sone and the Hasei branch of the Mahánadī, which all rise close together near Amara-kantak

24 The Sīprá, * Payoshnī, † Nir-bindhyá, ‡ Tápi, § and

may have been considered to belong to the Vindhya watershed. There seems to have been some vagueness in this matter, for the Utkalas and (Dakshina) Kosalas are classed among the races who inhabited the Vindhya Mts. in verses 33 and 54.

* One Sīprá has been mentioned already in verse 20, and the Hari-Vaṁśa says there is a Sīprá in the southern region (clxviii. 9509). The Vāyu Purāṇa reads *Madrá* instead (xlv. 102); and the Kúrma (xlvii. 32) and Varáha (lxxxv) *Sikṭodá*. I have not found either of these names elsewhere, but a river *Sikṭá* is mentioned (M.-Bh., Bhishma-P. ix. 336) and another called *Sivá* (*ibid.*, 332). The Matsya Purāṇa reads *Kashiprá* (cxiii. 27).

† The Payoshnī was in the southern region (M.-Bh., Vana-P. lxxxviii. 8320-35); it was the river of Vidarbha (*ibid.* cxx. 10289-90), and was separated from the Narmadā by the Vaidúrya Mts. (*ibid.* cxxi. 10306-7). It was the modern river Purna (the tributary of the Tapti) together with the lower part of the Tapti into which the Purna continues. A careful consideration of King Nala's remarks (*ibid.* lxi. 2317-9) with a map will show that the view described could only have been obtained from a position on the Satpura Mts. about longitude 75°; hence the Payoshnī visible from there could be only the lower part of the Tapti. Such was considered the main stream in old times, and it was a famous and sacred river. Gen. Cunningham's proposal to identify the Payoshnī with the Pahoj, a tributary of the Jumna between the Sindh and Betwa, (Arch. Surv. Reports, VII. plate xxii.) is untenable as regards this famous river; but there were two rivers of this name (M.-Bh., Bhishma-P. ix. 324 and 327), and the Pahoj may be the other Payoshnī. The Varáha Purāṇa reads *Payollí* (lxxxv), which seems a mistake.

‡ Or *Nir-bindhyá*; or according to the Vāyu Purāṇa, *Nir-bandhyá* (xlv. 102). One river Nir-vindhyá is mentioned in the Megha-D. (I. 28 and 29, commentary) as lying between the R. Vetravati (or Betwa) and Ujjayinī (Ujjain), and (if the Parā is rightly identified with the modern Parbati, see note to verse 29) must be the modern *Parwan* which is west of the Parbati; but that river rises in the Vindhya Range according to the Megha-Dūta, and belongs to the Páripátra watershed according to verses 19 and 20 above; on other view it is out of place here. There was, however, another large river of this name in the Dekhan, for it is mentioned along with the Payoshnī, the Tápi and the Godávarī and its tributaries in the Bhágavata-Purāṇa (V. ix. 17), and judged by its position there, it may be the *Peu-ganga* a tributary of the Warla.

§ See note to Payoshnī above. This is the upper part of the modern Tapti before it joins the Purna. This branch was hardly known in early times; it does not appear to be named in the Mahá-Bhárata or Rámáyana, nor

Nishadhá-vatí,* Venyá,† and Vaitarani,‡ Sinibálí,§ Kumud.

is it mentioned in the copious list in the Bhishma-P. (ix). The reason was, no doubt, it was hidden amid hills and forests.

* Or *Nishadhá*, as the *Váyu Purāṇa* reads (xlv. 102). I have not met with this name elsewhere, but it naturally suggests a connexion with *Nishadha*, the realm of Nala. As regards *Nishadha*, see the note to verse 54 below. This river then may be one of the small tributaries of the *Narmadā* or *Tapti*, which rise in the middle part of the *Satpura Range*. The *Kúrma Purāṇa* reads *Mahánudī* instead (xlvii. 32), which may mean the *Mahánadī* in *Chhattisgarh* and *Orissa*, but is unsatisfactory, as it has mentioned that river before (*ibid.*, 30). The *Matsya Purāṇa* reads *Ṛishabhá* instead (cxiii. 27), which I have not met elsewhere.

† This form is not in the dictionary. The *Váyu Purāṇa* reads *Venrá* (xlv. 102); the *Kúrma* reads *Vinná* and gives *Venyá* and *C'intá* as variants (xlvii. 32). *C'intá* is no doubt an error. The other names are merely different forms of the same word. The river is called *Venrá* in the *Hari-V.* (clxviii. 9509-10) and also in the *M.-Bh.* (*Sabhá-P.* xxx. 1118), but in the latter poem it is generally called *Vená*, and this seems the proper term (*Bhishma-P.* ix. 335; *Anuśás-P.* clxv. 7648; *Vana-P.* lxxxviii. 8328, clxxxix. 12909, and lxxv. 8176-7; whether the same river is also meant in line 8175 is not clear). From the passage last cited it appears the *Vená* is the river which joins the *Godávarí* and *Varadá* (the modern *Wardá*), that is, the modern *Wain-ganga* and its continuation the *Pranhita*. The *Varáha Purāṇa* reads *Veshnápáá* (lxxxv) which seems a mistake. This river appears to be also called *Su-vená* (*M.-Bh.*, *Vana-P.* clxxxix. 12909) in contra-distinction to the *Kṛishna-vená* (*ibid.*; and also *id.*, *Vana-P.* lxxxv. 8180-1; *Bhishma-P.* ix. 335, and *Anuśás-P.* clxv. 7648; and *Hari-V.* clxviii. 9509-11) which appears from the second passage to be a tributary of the *Vená*, and which I have proposed to identify with the western tributary rising near *Deoghar* and *Seoni* (*Journal, R. A. S.*, 1894, p. 244). Another river of this name is mentioned in verse 26, and a *Venrá* in verse 19.

‡ This is no doubt the modern *Bytarni*, which flows through the north of *Orissa*; and if it is rightly classed here, the *Riksha Rango* must include the hills which stretch along the south of *Chuta Nagpore*.

§ The *Váyu Purāṇa* reads *Sitbáhu* (xlv. 102), the *Kúrma* *Baláká* (xlvii. 32) and the *Varáha* *Vedipálá* (lxxxv). None of these rivers are mentioned in the dictionary, but the name *Sinibáhu* is given. I have not found any of these names elsewhere, except *Baláká* in *M.-Bh.*, *Anuśás-P.* xxv. 1706-7, which may be a river, but appears from the context to be in Northern India. Perhaps the reading should be *Silávattí* or *Silāvattí*, which seems to have been the ancient name of the modern river *Selye*; this after uniting with the *Bápu*

25 vati,* Karatoyá,† Mahá-gauri,‡ and Durgá,§ and Antah-śirá;||

narain is the river on which Tamluk, the ancient *Támra-liptaka* (see verse 44 below), is situated; and which may well find mention here. Perhaps the name *Baláká* may be connected with the modern river Barákar, a tributary of the Damudá; these two combined form the largest river in Western Bengal, and flow close to Tamluk. Tamluk was a famous port, and it would be strange if the rivers near it were overlooked. The M.-Bh. mentions a river *Suta-balá* (Bhishma-P. ix. 328). The Matsya Purána reads *Śūta-māld* instead (cxiii. 37). I have not met either name elsewhere.

* I have not met with this name elsewhere. It may be the Subarna-rekha or one of the small rivers in the north of Orissa; or may we conjecture *Janud-rati*, and identify it with the R. *Damudá* in West Bengal? See the last note.

† One river of this name in North Bengal has been mentioned in verse 18 note††; and there was another of the same name in the north of India (M.-Bh., Anuśās.-P. xxv. 1699); neither can be meant here. I have not found any *Karatoyá* elsewhere, which rises in the Riksha range. The Váyu Purána reads *Togá* instead (xlv. 103), and so also the Varáha (lxxxv); but I have not found this name elsewhere. Perhaps the reading should be *Karabháś'a*, *karabhá* or *Kapśá* is the name of a river on the confines of Utkala and Kalinga (Raghu-V. iv. 38, commentary), but no details are given to identify it. The name *Kapśá* suggests identification with the modern Cossye or *Kausai* (the chief river in the Midnapur district) which is said to be modified from *Kamsurati*, but may well be a corruption of *Kapśá-rati*.

‡ This is also mentioned in M.-Bh., Bhishma-P. ix. 341. It is no doubt a synonym of *Brahmání* and *Bráhmañí*, all being names of Durgá; it would be the modern R. Brahmani in Orissa.

§ There are two rivers of this name mentioned in the Bhishma-P. list (ix. 337 and 341) in the M.-Bh., and the second is that intended here, as it is placed with the *Mahá-gauri*; but I have not met with the name elsewhere. It may be a synonym of the small river Bráhmañi which flows through the Soodshedabad district into the right bank of the Bhágirathí branch of the Ganges.

|| This is not in the dictionary. The Váyu (xlv. 103) and Kúrma (xlvii. 33) Puráṇas read *Antah-śirá*. The Varáha reads *Antyágirá* (lxxxv), which is no doubt an intended synonym. I have not met with any of these names elsewhere, but *Antra-śirá* is mentioned (M.-Bh., Bhishma-P. ix. 337). *Antah-śirá* seems to be the correct form; and if the name is descriptive, the river is probably one of the northern tributaries of the Mahánadi; all of which are encompassed with hills. See however a people called *Antar-giryas* in verse 24 below.

those rivers* flow from the slopes of the Riksha† Mountains, have holy waters and are bright.

26 The Godāvāri,‡ Bhīma-rathá,§ Krishṇá,|| and another¶

* The Varāha Purāṇa mentions also *Mañjūlā Subhā* (lxxxv); I have not found the former name elsewhere; but the *Subhā* is mentioned in the Hari-Vaṁśa (clxviii. 9509-10), and a river *Maningā* is mentioned in the Bhīshma-P. list (ix. 342). There are no data to identify them, except that the passage in the Hari-Vaṁśa places the Subhā in the Dekhan.

† The text reads *Bindhya* or *Vindhya*, and yet makes the next group of rivers also rise in the same range. The Vāyu (xlv. 103) and Kūrma (xlvii. 33) and Varāha (lxxxv) Purāṇas read the same; but the proper reading must be *Riksha* as the Vishṇu Purāṇa says (Bk. II. Chap. iii), for the Tāpī, Venyā and Vaitaraṇī certainly do not rise in the former mountains but in the latter. The Agni Purāṇa wrongly groups the Tāpī and Payoṣṇy with the Godavari and other rivers as rising in the Sahya Mts.

‡ The modern Godavari. This river was famous from the earliest times. Jana-sthāna, the scene of Rāma's first conflict with the Rākshasas was the country on both its banks between its tributaries the Manjira and Pranhitā (see Journal, R. A. S., 1894, p. 247).

§ Or *Bhīma-rathā* as the Vāyu (xlv. 104) and Varāha (lxxxv) Purāṇas read: *Bhīma-rakshā* which the Kūrma gives (xlvii. 34) seems incorrect. The former is the name as given in the M.-Bh. (Vana-P. lxxxviii. 8328; Bhīshma-P. ix. 327; and Anuśās.-P. clxv. 7653). This is the modern *Bhima*, the tributary of the Krishṇā, rising near Poona. The Varāha Purāṇa adds immediately *Marathā* (lxxxv); is it a mistaken repetition of the last three syllables of the preceding river? I have found no such river.

|| The modern Kistna. This river received very little notice in ancient times, and was almost unknown compared with the Godāvāri and Kaveri. Besides its inclusion in the Bhīshma-P. list (ix. 340), it is doubtful if it is so mentioned in the M.-Bh., or Rāmāyaṇa. It is omitted from the lengthy account of Śhaḍdeva's conquests in the south (Sabhā-P. xxx), and the detailed pilgrimage itineraries (Vana-P., Tīrtha-yātrā-P.) and other geographical discourses. It does not occur in the story of Raghu's conquests even in the late poem, the Raghu-Vaṁśa. The reason seems to be that the country through which it flows was nearly all forest in ancient times.

¶ For *tathāparā* of the text the Vāyu Purāṇa reads *c'a vañjulā* (xlv. 104) and the Kūrma *c'a vañyatā* or *c'a vatsarī* (xlvii. 34). I have not found these names elsewhere. Perhaps we should read some name like *Mañjirā*, as the large southern tributary of the Godāvāri is now called, though its earliest name was apparently *Mandākinī* (Rāmāy., Yuddha K. cx. 38, 39; Journal, R. A. S., 1894, p. 250).

Venýá,* Tunga-bhadrá,† Suprayogá,‡ Váhyá,§ and the
27 river Káveri; || these noble rivers¶ issue from the slopes
of the Sahya** Mountains.

The Kṛita-málá,†† Tāmra-parṇí,‡‡ Pushpa-

* This form is not in the dictionary. The Varáha Purāṇa reads *Venā* (lxxxv); the Kúrma *Venā* or *Vaṇā* (xlvii. 34); and the Váyu *Vaiṇt* (xlv. 104)—all mere variations, the proper name no doubt being *Venā*. This is the third river of this name mentioned here, see verses 19 and 24. It is probably the same as the *Vind* in the Bhīshma-P. list (ix. 328), and the *Vinnā* in the Bhāgavata Purāṇa (V. xix. 17). Is it to be identified with the Penner which is between the Kistna and Kaveri; though the Sanskrit name of the Penner is said to be *Pináká* (Arch. Surv. of S. India, by R. Sewell, I. 123 and 129)?

† The modern Tumbhūdra, the large southern tributary of the Kistna, consisting of the combined streams of the Tunga and Bhadra.

‡ This is not in the dictionary, but it is also mentioned in the Bhīshma-P. list (ix. 328) and in the Vana-P. (ccxxi. 14232), and was a large and known river. Though not apparently identified, it is probably one of the large western tributaries of the Kistna.

§ This is not in the dictionary, but the Varáha Purāṇa agrees (lxxxv) with the Matsya (cxiii. 29). I have not found the name elsewhere and it does not appear to be identified. The Agni P. reads *Váradā* (cix. 22), the large western tributary of the Kistna called Varada or Vedavati.

|| The modern Cavery or Coleroon in south India. It was better known than the Kistna in ancient times. It is mentioned in the M.-Bh., (Vana-P. xv. 8161-5; clxxxix. 12910; and Bhīshma-P ix. 328) and Rámáy. (Kishk. sh. 21 and 25). King Jahnu is said in the Hari-Vaṁśa to have married this river, and made the Ganges his daughter (xxvii. 1416-22; and xxxii. 57-61).

¶ The Matsya (cxiii. 29) and Varáha (lxxxv) Purāṇas add the *Vañjúlá*; to which see verse 26 note ¶.

** The text reads *Bindhya* or *Vindhya* here, after having read it already in verse 25; and offers *Sahya* as a variant in a note. The latter is manifestly the proper reading, and agrees with the Kúrma (xlvii. 34) and Váyu (lv. 104) Purāṇas.

†† This is not in the dictionary. The Agni Purāṇa agrees with it (cxviii. 8); Kúrma reads *Ritu-málá* (xlvii. 35), the Varáha *S'ata-málá* (lxxxv), and Bhāgavata *Kata-málá* (V. xix. 17). Is it to be identified with the Veda-dā which flows out north of Cochin? The people of *Kac'c'ha* or Cochin are mentioned in canto lviii. verse 28.

‡‡ This is mentioned as a place of pilgrimage in the M.-Bh. (Vana-P.

28 já, * Sútpalá-vatí; † these are rivers ‡ which rise in the Malaya Mountains, and have cool water.

And the Pitri-somá, § and Rishi-kulyá, || Ikshuká, ¶ and

lxxxviii. 8340), and the Raghu-V. says (iv. 49 and 50), that the vanquished Pándya kings gave Raghu the choicest pearls from the sea at the mouth of the R. Tāmra-parṇī, where (the commentator adds, it is well-known) pearls were produced. This river then was in the Pándya country and flowed into the G. of Manaar. It is the modern Chittar, the river of Tinnevely (Arch. Surv. of S. India, by R. Sewell, I. 303).

* The Vāyu Purāṇa reads *Pushpa-jāti* (xlv. 105), the Kúrma *Pushpa-vatī* (xlvii. 35), and the Varāha *Pushpá-vatī* (lxxxv). I do not find any of these names elsewhere. A tirtha *Pushpa-vatī* is mentioned (M.-Bh., Vana-P. lxxxv. 8151-5), but it was situated between Dakṣiṇa Kosala (Chhattisgarh) and Cāmpá (Bhāgalpur). A river *Pushpa-venī* is mentioned (*id.*, Bhīṣma-P. ix. 342), which is joined with a river *Utpalá-vatī* and therefore is probably the same as the river in the text. A *Pushpa-vāhinī* is mentioned as situated in the south in the Hari-Vaṁśa (clxviii. 9510-2).

† This is the same as the *Utpalá-vatī* mentioned in the last note (M.-Bh. Bhīṣma-P. ix. 342) and the *Utpalá* (Hari-V., clxviii. 9510-2); and the Vāyu (xlv. 105) and Kúrma (xlvii. 35), Matsya (cxiii. 30) and Varāha (lxxxv) Purāṇas read *Utpalá-vatī*.

‡ There are only six noteworthy rivers rising in the Malaya Mts., viz., the Vaigai, Vaippar and Chittar on the east, the Amaravati (a tributary of the Kaveri) on the north, and the Ponani and Peri or Veda-mali on the west. The Chittar is the Tāmra-parṇī, hence the three others named in the text must be found among the five remaining modern rivers.

§ Not in the dictionary. The Vāyu Purāṇa reads *Tri-sámá* (xlv. 106), and the Agni P. also (cxviii. 8); while the Varāha reads *Tri-yámá* (lxxxv). I have met only with the *Tri-sámá* elsewhere (Bhāgavata Purāṇa, V. xix. 17). It is probably one of the small rivers on the Eastern coast, for the interior behind these mountains was not well known. The Matsya Purāṇa reads *Tri-bhágá* (cxiii. 31) which I have not met elsewhere.

|| This is the river on which Ganjam stands, and it bears the same name still. It is mentioned in the Bhīṣma-P. list (ix. 343). The Vāyu Purāṇa reads *Ṛitu-kulyá* (xlv. 106), by mistake. Another *Rishi-kulyá* is mentioned in verse 29.

¶ This is not in the dictionary. The Vāyu (xlv. 106) and Varāha Purāṇa (lxxxv) read *Ikshudá*; and *Ikshudá* which the Matsya Purāṇa reads (cxiii. 31) is a variant. I have not found any of these names elsewhere, but the R. *Ikshá* is mentioned (M.-Bh., Bhīṣma-P. ix. 324). It is probably one of the small streams on the Eastern coast.

29 Tridivā, = Lāngūlini,† and Vamśa-karā‡ are known to spring from the Mahendra § Mountains.

The Rishi-kulyā,|| and Kumāri,¶ Manda-gā,** Manda-

* This is the second *Tridivā*, see verse 23; but I have not found two rivers of this name mentioned anywhere else. Instead of *Tridivā c'a yā* as in the text, the Matsya Purāṇa reads *Tridivāc'ālā* (cxiii. 31).

† This is the modern *Languliya*, on which *Chicacole* stands, between Vidyanagram and Calingapatam. The Varāha Purāṇa reads *Mūlini* or *Lāmūlini* (lxxxv) and the Matsya *Mūli* (cxiii. 31); I have not found these names elsewhere and they seem incorrect. The *Lāngalī* mentioned in the M.-Bh. (Sāhā-P. ix 374), is probably this river.

‡ The Varāha Purāṇa reads *Vamśa-vard* (lxxxv), and the Vāyu *Vamśa-dharā* (xl. 106); the latter is the correct name. It is the modern *Bans-dharā*, the river on which Calingapatam stands.

§ The Kūrma Purāṇa omits this group of rivers altogether, and puts three of them *Tri-sānā*, *Rishikā* and *Vamśa-dhārinī* into the next group (xlv. 36). The Matsya Purāṇa mentions three more rivers, the *Tāmraparnī*, *Saracā* and *Vinalā* (cxiii. 31), but all these seem doubtful. A *Tāmraparnī* has been mentioned in verse 23. A *Saravātī* is named in the Bhishma-P. list (ix 327), and a *Vinalā* or *Vinalodā* in various passages (e. g. Sāha-P. xxvix. 2214-5; Hari-V., clxviii. 9517-8); but they are in Northern and Western India.

In note †† on page 284, the Mahendra mountains are said to be "the portion of the Eastern Ghats between the Godavari and Mahanadi rivers and the hills in the south of Berar," but this proposition must be modified on a full consideration of all the foregoing identifications. Gondwajas as used by Wilson was applied to a very wide tract in Central India. The Mahendra Mts. cannot extend as far west as Berar nor beyond the Wam-ganga; and must be limited to the hills between the Mahanadi, Godavari and Wam-ganga, and may perhaps comprise only the portion of the Eastern Ghats north of the Godavari. It is in this last tract only that the name has survived. See Raghu Varṇa, iv. 43.

‡ This is the second Rishi-kulyā, see verse 28. The Vāyu Purāṇa reads *Rishikā* (xl. 107), and the Varāha *Rishikā* (lxxxv), and the Matsya *Kāśikā* (cxiii. 32). I have not met with these names elsewhere.

¶ The Vāyu Purāṇa reads *Su-kumārī* (xl. 107), and the Varāha *Lūsati* have not found these names elsewhere, but the Kumāri is mentioned in the Bhishma-P. list (ix. 313).

** This is mentioned in the Bhishma-P. list (ix. 340). The Varāha Purāṇa reads *Man-lā-gāminī* (lxxxv); and for this and the next river the Kūrma reads *andha-mādanā-gāminī* (xlvi. 36), which is probably erroneous.

30 váhini,* Kṛipá,† and Palāśinī‡ are known to spring in the Sukti-mat § Mountains.

31 All the rivers || possess holy merit; all are rivers flowing into the ocean; all are mothers of the world; ¶ they are well-known to cleanse from all sin.

* This is mentioned in the Bhīshma-P. list (ix. 340), but hardly in the same connexion.

† The Vāyu Purāṇa reads *Kūpā* (xlv. 107), and the Kūrma *Kshiprā* or *Rūpā* (xlvii. 36). I do not find any of these names elsewhere. A river *Kṛityā* is mentioned in the Bhīshma-P. list (ix. 326), but that appears from its context to be in north India.

‡ This is mentioned in the Bhīshma-P. list (ix. 330), but in so different a connexion that the references appear to be to two separate rivers. The Matsya Purāṇa reads *Pāśinī* (cxiii. 32), which however I have not met elsewhere.

§ These Mts. are but very rarely mentioned, and in page 285 note ‡ I have noticed what has been written about them. They were in the Eastern region, for Bhīma in his conquests in that quarter marched from Himavata towards Bhallāta and conquered the Sukti-mat Mountain (M-Bh., Sabhā-P. xxix. 1079). Though Bhallāta does not appear to have been identified, the only noteworthy hills in the east which have not been assigned to the other great ranges are the Garo, Khāsi and Tipperah Hills which bound Bengal in that direction. Can these be the Sukti-mat Mts.? There seems to be no improbability in this, for the river Lohita or Brahma-putra and the country Kāma-rūpa, which is in the Assam Valley, were known. If this identification is satisfactory, the R. *Kundri* may be the modern *Someśvarī* which flows southward between the Garo and Khasi Hills (both being names of Durgā); and the *Kṛipā* may perhaps be the *Kapili* which flows into the Brahma-putra a little above Gauhati, the ancient Kāma-rūpa; the other streams are not recognizable.

¶ Saras-vatyah. Or should this mean only the rivers called *Saras-vatī*? There were seven rivers specially distinguished by this name (M-Bh., Salya-P. xxxix. 2188-9), namely, 1. the *Su-prabhā* among the Pushkaras (*ibid.* 2198-2200), that is, near Ajmir; 2. the *Kāñc'andakshī* in Naimisha forest (*ibid.* 2201-4), which was on the Go-matī; 3. the *Viśālā* at Gaya (*ibid.* 2205-6); 4. the *Mano-ramā*, the swift stream flowing from Himavat in the north part of Kosala (*ibid.* 2207-10); 5. the *Ogha-vatī*, which seems to be in Kuru-kshetra (*ibid.* 2212-3); 6. the *Su-reṇu*, which seems to be in Kuru-kshetra or near Gangā-dvāra (*ibid.* 2211-4); and 7. the *Vimalodā* or *Vimalodakā* at Haimanta-giri (*ibid.* 2214-5).

¶ Viśvasya mātaraḥ; compare M-Bh., Bhīshma-P. ix. 344.

And others, small streams, are mentioned in thousands, O bráhmaṇ, those which flow only during the rainy season, and those which flow at all seasons.

The Matsyas,* and Áśvakúṭas,† and Kulyas,‡

* The people and their country both went by the name *Matsya*. This country was part of the region called Brahmarshi (Manu ii. 19). It was north or south-west of Indra-prastha, the modern Delhi (M-Bh., *Sabhá P.*, v. 1105-6; the mention in *ibid.* xxix. 1083 may be a mistake; but the Matsyas are named twice in the Bhíṣhma-P. list, ix. 347 and 348, unless one may be a mistake for Vatsa); and it was west of Súrasena, which was the country round Mathurá, the modern Muttra (*Virāṭa-P.*, v. 141-5; see note canto lviii. verso 7); hence Matsya comprised the modern Alwar State and the land around that. It appears to have extended up to Kuru-kshetra, because no other country which could intervene is mentioned in Manu ii. 19. Its capital was Upaplavya or Upaplava (*Salya-P.*, xxxvi. 1973-6) which was a 2 days' journey by chariot from Hástinapura (*Udyoga-P.*, lxxxiii. 3010-11, lxxxv. 3040; and lxxxviii. 3101). Cunningham says *Matsya* was the country west of Agra and north of the R. Chambal, i. e., the whole of Alwar and portions of Jaypur and Bharatpur; and its capital was Vairáṭa, the modern Banat (Arch. Surv. Repts., II. 242; and XX. 2, and plate i).

The Váyu Purāṇa reads *Vatsas* instead (xlv. 110). *Vatsa* or *Vátsya* was the region east of Delhi (*Sabhá-P.*, xxix. 1084), and king Vatsa who is said to have given his name to the country was grandson of Divodása, king of the Váśeas (Hari-V., xxix. 1587, 1597; and xxxii. 1753). *Kauśámbi* was the capital, and it has been identified by Cunningham with the modern Kosambi which is on the north bank of the Jumna about 31 miles above Allahabad. Hence the country was also called *Kauśámba* (Arch. Surv. Repts., I. 301-310). *Vatsa* or *Kauśámba* therefore comprised the lower part of the Ganges and the land round Doab and also probably the tract south of that, on the other side of the Jumna.

† The Váyu Purāṇa reads *Kisashṇas*, *Kisashṇas* or *Kisadyas* instead (xlv. 110), but none of these names are in the dictionary. The Matsya reads *Áśvakúṭas* (cxviii. 35) but they are out of place here. The text reads *Matsyáśvakúṭa-kulyas'*, but I would suggest instead *Matsyáś c'a Kányakubjás c'a*, thus giving *Kányakubjas* or *Kánya-kubjas* instead of *Áśvakúṭas* and *Kulyas*. *Kányakubja* or *Kánya-kubja* is the modern Kananj, on the Ganges about 10 miles above Cawnpore; it was a famous city all through Indian history. The people called *Sukutyas* are mentioned (Bhíṣhma-P. ix 347), *Áśvakas* (*ibid.* xl), and *Áśvitalas* (*ibid.* li 2105).

‡ This is not in the dictionary as a people; the word occurs in *Vana-P.*, xiv. 10408), but does not appear to mean a people there. See the last note.

33 the Kuntalas,* the people of Káśi,† and the Kosalas,‡ and the Atharvas, and Arka-lingas,§ and the Malakas,||

* This country is said by Muir to be one of the Piśác'a countries (Sanak. Texts, II. 59), but there were three people of this name, one in the Dekhan (Bhishma-P., ix. 367), who are mentioned in verse 48 below; and two others elsewhere (*ibid.* 347 and 359). Those mentioned in verse 347 are the people meant here, for they are grouped with the people of Káśi and Kosala; and they probably occupied the country near Chunár (south of Benares), which Cunningham calls Kuntala (Arch. Surv. Repts., XI. 123). The third people were probably in the West.

† Benares, the ancient *Vārāṇasī*. It was the capital of an ancient and famous kingdom. According to the *Rāmāyaṇa* Káśi was a kingdom (Adi-K., xii. 20) while Prayága and the country all around it was still forest (Journal, R. A. S., 1894, pp. 237-239). Its sacred character dates from comparatively late times, for it was one of the exploits for which Krishna was extolled that he burnt it for a succession of years and devastated it (Udyoga-P., xlvii. 1883; and Hari-V., clxi. 9142-3). For some vicissitudes in its early history, see Hari-V., xxix. and xxxii.

‡ Kosalá, Kosala or Uttara Kosala, with its capital Ayodhyá, is the modern Oudh. Gen. Cunningham says it meant more particularly the country north and east of the R. Rapti (Arch. Surv. Repts., I. 327; and XVII. 68); but it seems rather to have denoted the country stretching from the Rapti on the east (see page 294 note †) to the confines of the Kuru and Páñc'ála kingdoms on the west. Northward it was bounded by the tribes that inhabited the slopes of the Himalayas, and southward by the kingdom of Benares. It was distinguished from another Kosala, which was called Dakṣhiṇa or Mahá Kosala and which is mentioned in verse 54.

§ These two names are not in the dictionary, and I have not found them elsewhere; they seem to be mistakes. The *Váyu Purāṇa* reads instead of them *atha páṛve tilangás'c'a* (xlv. 111); but this is doubtful and unsatisfactory, for the Tilangas are mentioned as a southern people in canto lviii. verse 28. The *Matsya* reads *and Arantas and Kalingas* (cxiii. 36), but these are hardly satisfactory; the former are mentioned in verses 52 and 55, and the latter in verses 37 and 46 below. Perhaps Arka-lingas may be meant as a synonym of *Súrya-varṇásas*, the Solar Race, yet this again is hardly satisfactory, for that race reigned in Kosala, which has just been mentioned separately. There is a low group of Bráhmans in Behar called Atharvas (Risley's Tribes and Castes of Bengal, I. 26).

|| This is not in the dictionary and seems erroneous. The *Váyu Purāṇa* reads *Magadhas* instead (xlv. 111), the people of Magadha or South Behar, but this is unsatisfactory for the Magadhas are mentioned in verse 44. The

and Vrikas*; these † are well known generally as the peoples who inhabit the Central Region ‡

tsya reads *Mákas* (cxiii. 36), which I have not met elsewhere. The reading should be *Malajas* probably. They are mentioned in the M.-Bh. (Bhishma-P. ix. 337), and *Rámáyana* (Ádi-K. xxvii. 16-23), and from the course prescribed in the latter poem as taken by Viśvá-mitra and Ráma it appears they were neighbours of the Karúshas, (see note to verse 53), and occupied the district of Shihábád, west of the Sone, for Viśvá-mitra and Ráma crossing from the Sarayú to the south of the Ganges entered that district, which had been inhabited by the Malajas (*ibid.*, 8-16.)

* The Vrikas are named in Bhishma-P., li. 2106, and a king Vrika is alluded to in the Hari-Vaṁśa (xiii. 760-61); but there is nothing to identify them. The Matsya Purāṇa reads *Andhakas* (cxiii. 36). The Andhakes were a subordinate family of the Yádava race, and are often mentioned in the M.-Bh. (e.g. Udyoga-P. lxxxv. 304), and Hari-Vaṁśa (xxxv. 1907-8; and xiv. 2041; and xciv. 5190-5204), but they dwelt in Su-ráshṭra in the west and appear to be out of place here. The most probable reading seems to be the *Vrajas*, the people of *Vraja* (or *Vrijji*, as it was also called), the modern Braj, the country north-west of Mathurá or Muttra.

† This is a short list. Besides these the Váyu Purāṇa has two lines at the beginning of this group, viz., "the Kurus, the Páñcálas, and the Sálvas, and the Páñcálas, the Súrasonas, the Bhadrakáras, the Bodhas and the lords of Sata-patha" (xlv. 109 and 110); much like a passage in the M.-Bh. (Bhishma-P., 346-7). The Matsya has the same lines, but gives the last two names as *Báhyas* and *Paṭac'c'aras* (cxiii. 35, 36). For the Kurus, see canto lviii. verse 9; for the Páñcálas, canto lviii. verse 8; for the Sálvas, canto lviii. verse 6; the Páñcálas are no doubt the people of Kuru-jánga, see note to Kuru, canto lviii. verse 9; for the Súrasonas, see canto lviii. verse 7. The Bhadrakáras are mentioned in the M.-Bh. (Sabhá-P., xiii. 590) and may perhaps be the same as the Bhadras mentioned in Vana-P. ccliii. 15256; they appear from these passages to have been situated on the west bank of the Jumna, somewhere between Delhi and Muttra. The Bodhas are mentioned in the M.-Bh. (Sabhá-P., xiii. 590; Bhishma-P., ix. 347) and are probably the same as the Bodhis (Rámáy., Ayodh.-K. lxx 15), who appear to have been situated in the eastern confines of the Panjab. I have not met Báhyas elsewhere; seems erroneous. Sata-patha seems to be erroneous, and Paṭac'c'ara is much better. The Paṭac'c'aras are mentioned in the M.-Bh. (Sabhá-P. xiii. 590-1; c. 1108; Viráṭa-P., i 11-12; &c.,) and appear from the second of those passages to have occupied the tract south of the Apará-mateyas, that is, probably the country south-west of Gwalior.

‡ Mathya-deśa, the whole of the Ganges basin. from the Panjab as far

- 34 Now along the northern half of the Sahya mountains * that
region, in which the river Godávarí flows, is a delightful
35 one compared even with the whole earth; Go-vardhana
is the charming city of the high-souled Bhárgava race. †

east as the confines of Behar; but Mann restricts it and defines its limits thus (ii. 21)—north, the Himalayas; south, the Vindhya Range; west, Vindhya which is where the R. Saras-vatí perishes in the desert (M-Bh., Salya-P. xxxviii. 2119-20); and east, Prayága or Allahabad.

* The text *Sahyasya c'ottare yás tu* seems incorrect; these words cannot well go with the preceding verse, for no people north of the Sahya Mts. and south of the Páripátra Mts. could be within Madhya-deśa; and they do not agree with the following words. The Váyu Purāṇa reads *sahyasya c'ottarárdhe tu*, which I have adopted. That Purāṇa agrees and is a little fuller—"Now along the northern half of the Sahya Mts., where the river Godávarí flows, that region is a delightful one within the whole of this earth. This paradise named Go-vardhana was built there by Sura-rāja for the sake of Ráma's spouse; the trees and herbs there were brought down from above by the Muni Bharadvāja for the sake of Ráma's spouse. He made a delightful wooded tract the private part of the palace (antaḥ-pura)" (xlv. 112-114). The Matsya Purāṇa reads *Sahyasýnantare c'aite* and is similar, but varies at the second sentence, thus—"Where for the sake of Ráma's spouse the hill named Go-vardhana, Mandara, Gaudha-mádana, trees from Svarga and heavenly plants (*oshadhíh*, acc.) were brought down by the Muni Bharadvāja for the sake of the spouse; hence that region excels in flowers, therefore it has become delightful." (cxiii. 37-39). The Ráma alluded to here must be Rámá Jámadagnya or Paraśu-Ráma, who dwelt in this region; see the next note.

† These people are here placed on the east side of the Sahya Mts. among the sources of the Godávarí. This region and the country west of it on the other side of these mountains and the tract northwards to the Narandá are connected in many a story with Bhrigu, his son C'yavana and his descendants Ric'ika, Jamadagni and Paraśu-Ráma (e. g. M-Bh., Adi-P. clxxviii. 6802-10; Vana-P. cxxi and cxxii with Sata-patha Bráhmaṇa IV. i 5; Vana-P. lxxv. 8364-5; cxv. 10150-2; Śánti-P. xlix. 1778-82; Vana-P. xcix. 8681-2 with Śánti-P. ii). The Bhárgavas were however a numerous race and spread into other regions; they are also mentioned as one of the eastern peoples in verse 43 below. They held a high position and appear to have been numerous in king Kṛita-vírya's kingdom at Máhish-matí, and after his death their wealth, it is said, brought down on them the hostility of the Kshatriyas (Adi-P. clxxviii. 6802-15). Go-vardhana (*masc*) as a city is not in the dictionary. I have not found it alluded to elsewhere.

*The North-western peoples are these—The Vāhlikas**

* *Vāhlika* or *Bāhlika* or *Bāhlika* is said in the dictionary to be the modern Balkh, and in Lassen's map to be the ancient Bactriana; but there was no other country, if not two tribes of this name, in the Panjab. The name is written *Vāhlika* or *Vāhlika* and there may have been a distinction between the two words, for both are mentioned in the Bhishma-P. list (ix. 354 and 61). These were not uncommon names, and there were two princes called Vāhlika between Parikshit and Bhishma in the Lunar Dynasty, and the later one is styled a king (M.-Bh., Adi-P. xciv. 3745, and 3750-51; and xcv. 708-300). The Vāhlikas are mentioned twice in the Rāmāyana and are placed in the western region (Kishk. K. xliii. 5), and also in the northern region (*ibid.*, xlv. 13). A distinction as between two people of this name is also indicated by the mention of two independent kings of the Vāhlikas reigning contemporaneously in the M.-Bh. (Adi-P. clxxxvi. 6992; Sabhā-P. xxxiii. 1266 and 1272, Udyoga-P. iii. 74 and 77). One of these two peoples was closely connected with the Madras, for Salya, king of Madra, is also called lord of the Vāhlikas (Adi-P. cxliii. 4425-40; and lxvii. 2642), and his sister Mādrī is called Vāhlikī also (*ibid.*, cxv. 4886); and an ancient eponymous king Vāhlika is placed in the same *Krodha-vāsa gana* with the eponymous kings Draka and Suvira (*ibid.*, lxvii. 2695-6). The other people of this name appear to have been closely connected with the Daradas who were a mountain tribe in the north of the Panjab (see note to verse 38), and are the same Dards of Dardistan; for an ancient king Darada the Vāhlika is mentioned who did not belong to the *Krodha-vāsa* group (Adi-P. lxvii. 2694), and the Vāhlikas are linked with the Daradas (Bhishma-P. cxviii. 5484) and mentioned with the Kāmbojas and Yavanas and other ultra-Panjab tribes (Sabhā-P. cxvi. 4818; see also Sabhā-P. xxvi. 1031-2). If these inferences may be trusted, one Vāhlika or Vāhlika was situated in the plains of the Panjab on the side of Madra-dōśa and very possibly south of it (see Rāmāy., Ayodh.-K. x. 16-19, with note to Madrakas in verse 36, and note to Kaikoyas in verse 11), between the rivers Chenab and Sutlej; and the other among the lower slopes of the Himalayas, very possibly between the Chenab and Bias. The name Vāhlika appears to have been altered in later times to *Bāhlika* seemingly on a punning resemblance to *vahis*, "outside," because they were shut out by the Saras-vatī, Kuru-kshetra and other natural features from the central country which remained true to Brahmanism. The people of the Panjab are then collectively called *Araṭṭas* or *Bāhlikas*, and they and all the tribes beyond were stigmatized as impure and contemptible by the arrogant and intolerant brahmins of Madhya-dōśa (Muir's Sansk. Texts. II. 482, and Bh., Kārna-P. xlv. 2026 &c; see also Cunningham's Arch. Surv. Repts., II. 14, 17, 495, &c.).

and the Vāṭadhānas,* and the Abhīras,† the Kāla.

* This people is mentioned in several passages in the M-Bh. (Sabhā-P. l. 1826; Udyoga-P. iii. 86; Bhīshma-P. ix. 354; and Droṇa-P. xi. 398), and their name appears to be derived from an eponymous king *Vāṭadhāna*, who was of the same *Krodha-vāṇa* group as the eponymous kings of the Vāhlīkas, Madras and Sauviras (Adi-P. lxvii. 2695-9). No doubt therefore they dwelt alongside those tribes. Their country Vāṭadhāna was part of the territory stretching from Pañc'a-nada to the Ganges, over which the hosts assembled on the Kauravas' side spread at the beginning of the great war (Udyoga-P. xviii. 596-601), and it was in the western region (Sabhā-P. xxxi. 1190-1). From these data it may be inferred that the Vāṭadhānas inhabited the country on the east side of the Sutlej, southward from Ferozpur. Manu declares a Vāṭadhāna to be the offspring of an outcaste brahman and a brahman woman (x. 21), but that is no doubt an expression of the same arrogance which in later times stigmatized all the Panjab races as outcastes (as mentioned in the last note), for Vāṭadhāna *dvijas* were among the people whom Nakula conquered (Sabhā-P. xxxi. 1190-1). The Vāyu Purāṇa reads Vāṭhadhānas (xl. 116) erroneously.

† They were an aboriginal tribe and are called mlec'chas and dasyas. (M-Bh., Vana-P. clxxxviii. 12838-40; and Mausala-P. vii. 222, &c.) They were scattered over various tracts and gained their livelihood in various ways. Three divisions of them are mentioned in the M-Bh. (Sabhā-P. xxxi. 1192), those who dwelt along the river Saras-vatī, those who lived by fishing, and those who inhabited the mountains. The first group occupied the north portion of the desert as far east as Vinasana on that river, for it is said the river perished there because of her hatred of them (Salya-P. xxxviii. 2119-20), and as far west as Pañc'a-nada (Mausala-P. vii. 220-242; and viii. 270; where Pañc'a-jana is probably a mistake for Pañc'a-nada); this group is probably the tribe of Abhīras mentioned in Bhīshma-P. ix. 354, and Rāmāy., Kishk. K. xliii. 19. The second group must no doubt mean those who lived by the sea and not simply on rivers, hence it would have inhabited the coast along the Rann of Kachh and the delta of the Indus; and it is no doubt the tribe of Abhīras mentioned in Kishk. K. xliii. 5. The context indicates that the third group were the mountaineers of the Aravalli Range and the hills of Malwa; but there was another section of this group which appears to have occupied the hilly tracts in the north or west of the Panjab, for it is classed with the Daradas and Kāśmīras (Bhīshma-P. ix. 375; and see note to verse 38), and with the Pāradas (Sabhā-P. l. 1832; and see note to verse 37). The Abhīras were closely connected with the Sūdras in these three groupings (Sabhā-P. xxxi. 1192; and see note to next verse). The descendants of all these Abhīras are the modern Ahirs who are scattered widely over Hindustan.

to *toyakas*,* and the *Aparántas*,† and the *Súdras*,‡ the

proper. Another body of *Abhíras* was found in the Dekhan (see verse 47). The *Abhíras* are said in the *Hari-Vaṁśa* to have been dominated by the *śátriyas* and *Dánavas* in ancient times, and to have been the chief inhabitants of the country from the *Jumana* to the peninsula of *Gujarat* (xciv. 5142-80).

* So also in the *Matsya Purāṇa* (cxiii. 40). This word is written *Kāla-joshaka* in the M.-Bh. (*Bhīṣma-P.*, ix. 354), but I have not found either name elsewhere. Possible readings might be *Bāla-jartikāḥ* or *Bāla-kāthikāḥ*. The former, however, seems inappropriate; the *Jartikas* are the same as the *Bāhikas* (*Varma-P.* xlv. 2033; *Arch. Surv. Repts.*, II. 13 and 195) who are noticed in the note to "*Vāhlīkas*" (page 311). The "*Bālas* and *Kāthas*" would be a preferable reading. The *Bālas*, according to Cunningham, occupied the northern portion of *Sindh* and were ousted from there about the middle of the seventh century A.D. and moved south-east. The *Kāthis* (the *Kathis* of the Greek writers), according to the same authority occupied the *Reclina Doab* between the *Chenab* and *Ravi* rivers and also probably the northern portion of *Uch*; they have retained the former territory, but those who held the latter were driven from it about the middle of the seventh century A.D. and settled in the peninsula of *Gujarat* where they have given the name *Abhāwār* to a district (*Arch. Surv. Repts.*, II. 33-37).

† *Aparánta* means "living at the western border." A people of this name is mentioned in the M.-Bh. (*Bhīṣma-P.*, ix. 355), and allusion is often made to *aparánta* and the *Aparántas* (e.g., *Vana-P.*, ccxvii. 7885-6; and *Sānti-P.*, xlix. 80-2); but the word, though it no doubt designates a people living in the extreme west, yet seems to have a general meaning in most passages (see verse below), and those passages which use it in a restricted sense do not agree—*aparánta* is stated to be a country in the middle of the sea (*Raghu-V.*, 58, commentary), yet the *Aparántikas* in canto lviii, verse 34 are placed at the tortoise's tail, that is, north of *Sindhu* and *Sauvira* which are placed by verse 30 in the right hind foot. Cunningham, judging from the spots where they have been found, was inclined to locate them in Northern *Sindh* and parts of West *Rajputana* (*Arch. Surv. Repts.*, XIV. 136, 137) which will satisfy canto lv, verse 34. The *Vāyu Purāṇa* reads *Aparāntas* instead (xl. 115) which is erroneous. The *Rāmāyaṇa* mentions simply the *Aparas* (*Kishk-K.*, i. 23). The *Matsya Purāṇa* reads *Purandhras* (cxiii. 40) erroneously.

The *Súdras* are often linked together with the *Atúras* (M.-Bh., *Sabha-P.*, i. 1192; *Bhīṣma-P.*, ix. 375; *Dropa-P.*, xx. 798; *Salya-P.*, xxxviii. 9-20). They appear to have been considered dasyus (*Sānti-P.*, clxxi. 2, and clxxiii. 6446) and *mlec'chas* (*Vana-P.*, clxxxviii. 12838-40). The *Súdra* seems a mistake for *Súdra*; yet their women are alluded to in the same favourable terms (*Sabha-P.*, l. 1829). They were divided into the same

Pallavas,* C'arma-khaṇḍikas,† Gándhāras,‡ and Gabalas,§

three groups as the Ābhīras, viz., men of the plains, men of the sea-coast, and men of the hills (Sabbā-P., xxxi. 1192), inhabiting much the same regions (see note to Ābhīras in verse 35; for Sūras in Rāmāy., Kishk.-K., xliii. 11 read probably Sūdras), hence it would seem these two people were considerably intermixed and were probably closely connected aboriginal races. One group of the Sūdras was known to the Greeks as *Sudrakæ*, and is placed by Cunningham in the middle of the triangle of the Panjab (Anc. Geog., I 214-218; and Arch. Surv. Repts., II.).

* This is no doubt a mistake for *Pahlavas*, which the Vāyu Purāṇa reads (xlv. 115) and which occurs in canto lviii., verse 30; though *Pallavas* are mentioned in the M.-Bh. (Vana-P., li. 1990). The *Pahlavas* are understood to be the *Pehlavi* or ancient *Persians*. Two people of this name are mentioned in the Bhīshma-P. list (ix. 355 and 375), but there appear to be no data to make a distinction as the allusions to the *Pahlavas* are generally vague, unless it be supposed there was a *Pahlava* colony in the Panjab; and this supposition would suit this verse, for the *Persians* were altogether outside India. The Hari-Vaṁśa says King Sagara defeated a great confederation of *Pahlavas* and other people, abrogated their laws, degraded them and made them wear beards (xiii. 763-4; and xiv. 775-783); but this seems a late fable, on a par with their being called *dasyus* (*id.*, cxv. 6440-3). The Rāmāyaṇa has an absurd fable about the creation of the *Pahlavas* and other foreign races by Vasishṭha (Ādi-K., lv. 18-20; and lvi. 2-3); when contending with Viśvā-mitra he made his cow create *Pahlavas*. *Sakas*, *Yavanas*, &c., and Viśvā-mitra destroyed them all in succession.

† Or *C'arma-maṇḍalas* as in the Bhīshma-P. list (ix. 355) which this Purāṇa has followed closely in enumerating this group of races. The Vāyu, however, reads the same as in the text (xlv. 115). I have not found any of these names elsewhere; but the name suggests identification with *Samarland*. The Matsya Purāṇa reads *Atta-khaṇḍikas* or *C'atta-khaṇḍikas* (cxiii. 40) which appear to be erroneous.

‡ *Gándhāra* was the whole of the lower basin of the Kabul river, (Arch. Surv. Repts., II. 15, and map to p. 87). It was a famous country in ancient times, its kings ranked with the highest Indian Sovereigns, and its princesses married into the noblest royal families. The passages in which the *Gándhāras* are pronounced bad and impure (*e.g.*, Śānti-P., lxv. 2420-31; and certii 7560-1; and Karṇa-P. xlv. 2070) betray the interpolated sentiments of a late age (Muir's Sansk. Texts, II. 482).

§ This is not in the dictionary. The Vāyu Purāṇa reads *Yavanas* instead (xlv. 116), and so also the Matsya (cxiii. 41); this word is supposed to have denoted the Greeks originally, but the *Yavanas* appear to have been known

37 the Sindhus,* Sauvīras,† and Madrakas,‡ and the

in India long before Alexander's time. The Bhīshma-P. list mentions the *Giri-gahvaras* in this region (ix. 375).

* Primarily *Sindhu* meant the country along the Indus, but it has generally denoted the lower portion of that country, that is, the modern *Sindh* more or less closely. It is placed by canto lviii., verse 30 in the Tortoise's right hind foot, and it stretched down to the peninsula of Kāthiāwār which is called the territory of *Sindhu-Rāja* in the *Hari-Vaṁśa* (cxiv. 6407-12). The *Sindhus* are mentioned frequently in the M.-Bh., and are named twice in the Bhīshma-P. list, first in connexion with the *Palindas* (ix. 348), and again in conjunction with the *Sauvīras* (ix. 361), but there do not appear to be any other passages which tend to shew a division. *Sindhu* had a well-known breed of horses (*Dropa-P.*, xxiii. 973).

† The *Sauvīras* claimed descent from an eponymous king *Suvīra* of the *Krodha-vaśa* group as the *Madras* and *Vāhlīkas* (M.-Bh., *Ādi-P.*, lxvii. 95-6); but the genealogy of *Suvīra* in the *Hari-Vaṁśa* (xxxi. 1679) is fanciful. *Sauvīra* was closely connected with *Sindhu*, for the two are often applied together, and *Jayad-ratha* king of *Sindhu* was also lord of *Sauvīra* and the *Sauvīras*, and is styled *Saindhava* and *Suvīra* indifferently (*Vana-P.*, cclxiii. 15576-81; cclxvi. 15618 and 15635-7; and cclxvii. 15639-51). Cunningham identifies *Sauvīra* with the country between the Indus and *Jhelam*, that is, the *Sindh-Sagar Doab* (*Arch. Surv. Repts.*, II. 4-6, 14 and 23); that hardly agrees with the position assigned to it in the Tortoise's right hind foot, but the collocation of races in that region is rather confused. May we suppose that *Sauvīra* was rather the name of the people while *Sindhu* more properly denoted the territory? The *Sauvīras* might then have inhabited the northern part of *Sindhu*, and *Sauvīra* would have been a portion only of the larger area. This theory seems to satisfy the conditions generally.

Along with the *Sauvīras* and *Saindhavas* the *Kūrma Purāṇa* mentions (lin 40) "the *Hūpas* (or *Kūpas*), the *Mālyas* (or *S'ālvās*), the inhabitants of *Bālyā* (or *Kalpa*)." For the *Hūpas*, see note to canto lviii., verse 45; *Hūpa* seems erroneous; for the *S'ālvās*, see canto lviii. verse 6; *Mālyas* seems erroneous; *Bālyā* and *Kalpa* seem unidentifiable.

‡ The *Madras* or *Mādras* claimed descent from an eponymous king *Madra* of the same *Krodha-vaśa* group as the *Sauvīras* and *Vāhlīkas* (M.-Bh., *Ādi-P.*, lxvii. 2695-6; and see note on page 311); but his genealogy in the *Hari-Vaṁśa* (xxxi. 1679) seems fanciful. Cunningham places *Madra* between the *Jhelam* and *Ravi* rivers, that is, in the *Chej* and *Rechna* Doabs (*Arch. Surv. Repts.*, II. 4, 8, 14 and 39), yet he also says it is the country between the *Jhelam* and *Bias*, or between the *Chenab* and *Bias* (*ibid.*, 196);

people who dwell along the Śatadru,* the Kalingas,†

but it could hardly have comprised much of the Chej Doab for the Kaikeras occupied the greater part of that (see note to next verse). The capital of Madra was *Sūkala* (Sabhā-P., xxxi. 1197) which Cunningham has identified with the modern Sangala, on the R. Apagā which is the modern Ayak (Arch. Surv. Repts., II: 195-6 and Kārṇa-P., xlv. 2033). The R. Irāvati flowed through Madra-deśa, but near the eastern border (*ibid.*, 2038-41; and Matsya Purāṇa cxiv. 7 and 15-18.) Madra then was the country around Sangala, with the tracts on either side watered by the Chenab and Ravi. It was a famous kingdom. The weird story told about king Vyushitāśva's queen (Adi-P., cxxi. 4695-4714) no doubt means her sons became Madras and did not originate the Madras. In later times the brahmins of Hindustan pronounced the Madras, like the Gāudhāras, base and impure (Śānti-P., cxvii. 7559-61; and Hari-V., xiv. 784); see especially Kārṇa-P., xlv. 2033-53, where the Madras are abused in good set terms. The Vāyu Purāṇa reads *Bhadralas* erroneously (xlv. 116).

* That is, the Sutlej, *Śatadru-ja*. But this seems mistaken, for the Vāyu Purāṇa reads *Sakas* and *Hradas* (xlv. 116); and the Matsya *Sakas* and *Druhyas* (cxiii. 41). The *Sakas*, therefore, are no doubt one of the people meant (see note to canto lviii., verse 6). *Hrada* seems erroneous. The *Druhyas* may be connected with Yayāti's son *Druhyu* who was king of the West, (Hari-V. xxx. 1604 and 1618), but I have not met with them elsewhere.

† This seems erroneous. These people are mentioned in verse 46, and there seems to be no ground for thinking any Kalingas lived in North India: yet Kalingas are mentioned in such a connexion (Bhishma-P., ix. 376; and lxi. 3132; and see note to Arkalingas in verse 33), and a town *Kalinga-nagara* is mentioned in the Rāmāy. on the west of the Go-matī and not far from it (Ayodh. K., lxxiii. 14, 15). A tribe called *Kulīngas* is alluded to (Droṇa-P., cxii. 4819). The Vāyu Purāṇa reads *Kulīndas* instead (xlv. 116), which is no doubt right. Cunningham says the Kulīndas or Kunīndas are the modern Kunets who occupy Kullu and the Simla hills and the slopes below, along both sides of the Sutlej (Arch. Surv. Repts., XIV. 116 and 125-130). The Kulīndas extended further east along the southern slopes of the Himalayas as far as Nepal, for they were the first nation which Arjuna conquered in his Northward march from Indra-prastha (Sabhā-P., xxv. 996), and they also occupied the hills north of Mandara, that is, the Almora hills (*id.*, li. 1358-9; and note * to page 287 above); indeed the name appears to have comprised a considerable body of hill tribes, for "all the countries of Kulīnda" are spoken of (Vana-P., clxxvii. 12350).

The Matsya Purāṇa reads *Pulīndas* (cxiii. 41). The Pulīndas were a rude tribe inhabiting the Himalayas and intermixed with *Kirātas* and *Tāngas*

the Páradas,* the Hára-bhúshikas,† the Mátharas,‡ and the Bahu-bhadras,§ the Kaikoyas,|| the Daśa-máli-

Vana-P., cxi. 10863-5; and Droṇa-P., cxxi. 4846-7; and see notes to verses 39 and 41; they were considered mleç'çhas (Vana-P., clxxxviii. 12838-40), and are declared to have become degraded because of the extinction of sacred rites, &c. (Anuśās.-P., lvii. 2103, &c.). There was another body of Palindas in Central India (Sabhā-P., xxviii. 1068; and xxx. 1120; and Śānti-P., ccvii. 7559).

* The Páradas are generally mentioned with hill tribes (Sabhā-P., l. 1832; li. 869; and Droṇa-P., cxxi. 4819). They appear to have been a hill tribe like the Kulindas and Tangapas (see note to verse 41 below) and to have dwelt in the western portion of the Himalayas (Sabhā-P., li. 1858-9), though they are placed in the tortoise's right hind foot by canto lviii., verse 31; the races placed there, however, are strangely confused. Manu says they were Kshatriyas and became degraded because of the extinction of sacred rites &c. (x. 43-44); and the Hari-Vaṁśa says king Sagara degraded them and ordered them to wear long hair (xiii. 763-4; and xiv. 775-83), and they were mleç'çhas and dasyus (*id.*, cxv. 6440-42). The Vāyu Purāṇa reads *Pecitas* instead (xlv. 116).

† This is not in the dictionary. The Vāyu Purāṇa reads *Hára-púrikas* instead (xlv. 116), and the Matsya *Hára-múrtikas* (cxiii. 41); but I have not found any of these names elsewhere. Should the reading be *Hára-hénikas*? The Hára-húpas are mentioned in the M.-Bh., as a people outside India on the west (Sabhā-P., xxxi. 1194; l. 1844; and Vana-P., li. 1991).

‡ The Vāyu Purāṇa reads *Ramaṭas* instead (xlv. 117), and the Matsya *Ramathas* (cxiii. 42), and the Kúrma mentions a people called *Rámas* (xlvii. 41). The reading should, no doubt, be *Ramaṭas*, *Ramaṭhas* or *Rámaṭhas*; they were a western people mentioned in the M.-Bh. (Sabhā-P., xxxi. 1195; Vana-P., li. 1991, and Śānti-P., lxv. 2430). The *Ramaṭas* (Bhishma-P., ix. 374) may be the same people. There are, however, no sufficient data to identify any of them.

§ The Vāyu Purāṇa reads *Raddha-kaṭakas* instead (xlv. 117); the M.-Bh. mentions the *Báhu-bádhas* (Bhishma-P., ix. 362) and the *Bálabhadras* (Kārṇa-P., vi. 153); and the Matsya Purāṇa reads *Kaṇṭakáras* (cxiii. 42); but none of these seems satisfactory and I have not met any of them elsewhere.

|| These people were called *Kekayas*, *Kaikayas* and *Kaakeyas*. An eponymous ancestor Kaikaya is assigned to them by the Hari-Vaṁśa (xxi. 1679), but his genealogy seems fanciful. They were a powerful and famous nation, and were noted bowmen (Sabhā-P., iv. 126; and Vana-P., cclxvii. 15654). They inhabited the Panjab and appear to have joined the Madras, for the two are sometimes coupled together (Sabhā-P., li. 1870; and Droṇa-P., xx. 799); and

38 kas,* and the settlements† of Kshattriyas, and the families of Vaiśyas and Śúdras.‡

The Kámbojas,§ and the Daradas,|| and the

canto lviii. places them both in the tortoise's left side (verses 42 and 45). Their capital was *Rāja-griha* (Rámáy., *Ādi-K.*, lxxix. 35-44) or *Giri-vraja* (*id.*, *Ayodh. K.*, lxxi. 1; and lxxii. 1). Lassen places the Kaikeyas between the Ravi and Bias rivers. Cunningham, however, dissents and places them on the line of the Jhelam, west of the Báhikas, and proposes to identify *Giri-vraja* with *Girjāk*, which was the ancient name of Jalalpur on that river (*Arch. Surv. Repts.*, II. 14); and this agrees with the Rámáy. (*Ayodh. K.*, lxx. 16-19).

* These people are mentioned in the *M.-Bh.* (*Bhīshma-P.*, ix. 374). The *Váyu Purāṇa* reads *Daśa-mánikas* (xiv. 117). Does the word mean "the ten tribes of Málíkas"? The *Málíkas* may perhaps be identified with the *Mallī* (*Arch. Surv. Repts.*, II. 37). The *Matsya Purāṇa* reads *Daśa-námakas* (cxiii. 42), which seems mistaken.

† *Upa-ni-veśa*, a word not in the dictionary. It seems to be synonymous with *ni-veśa* which appears to be the word meant in the corresponding passage in the *Bhīshma-P.* list (ix. 374, *kshattriyá yoniveśáś c'a*; but *kshattriyopantireśi c'a* would be preferable). *Ni-veśa* is used elsewhere in the *M.-Bh.* (*eq.*, *Sabhá-P.*, xiii. 615; and xix. 798), and in the Rámáy. (*Kishk.-K.*, xliii. 24), and appears to denote a military colony or settlement in a foreign country.

‡ That is, Śúdras as a caste, and not as a race; as a race they have been mentioned in verse 36.

§ The Kámbojas were in the extreme north of the Panjab beyond the Indus, and were classed with the Daradas (*Sabhá-P.*, xxvi. 1031), with Yavanas and Sakas (*Udyoga-P.*, xviii. 590), and with C'inas (*Bhīshma-P.*, ix. 373). Their country was famous for its large and fleet breed of horses which are often mentioned (*Sabhá-P.*, I. 1824; *Bhīshma-P.*, lxxi. 3131; *Droṇa-P.*, xxiii. 972; cxxi. 4831-2;—also Rámáy., *Ādi-K.*, vi. 24; and *Sundar-K.*, xii. 36;—and *Raghu-V.*, iv. 70). Lassen places Kámboja doubtfully south of Kashgar and east of the modern Kafiristan (*Ind. Alt.*, map). They were Aryans by language (*Muir's Sansk. Texts*, II. 368-9). *Manu* says (x. 43-44) they were Kshattriyas and became degraded through the extinction of sacred rites, &c.; they are called *mlec'c'has* (*Vana-P.*, clxxxviii. 12838-40) and said to have evil customs (*Sánti-P.*, ccvii. 7560-61). The *Hari-Vaṁśi* says they were degraded by King Śagara and ordered to shave the whole of the head like the Yavanas (xiii. 763-4; and xiv. 775-83). The Rámáy. has an absurd fable about their origin (*Ādi K.* lvi. 2; see page 314 note *).

|| Darada is the modern Dardistan, the country north of Gándhāra and north-west of Káśmír. This region satisfies all the allusions to the Daradas. They were a hill people (*Droṇa-P.*, cxxi. 4835-7 and 4846-7; neighbour

39 Varvaras,* the Harshavardhanas,† and the C'inas,‡ the

of the Káśmíras (*id.*, lxx. 2435), of the Kámbojas (Sabhá-P., xxvi. 1031), and of the C'inas and Tusháras (Vana-P., clxxvii. 12350); they fought largely with stones and were skilled in slinging stones (Drona-P., cxi. 4835-47). Manu says they were Kshatriyas and became degraded because of the extinction of sacred rites, &c. (x. 43 and 44); and like the Páradás and others they were considered mlec'chas and dasyus (Hari-V., cxv. 6440-6442).

* This word is also written *Barvara* and *Barbara*, and often means any barbarous race. The Varvaras are generally mentioned in conjunction with the Sakas or Yavanas (Sabhá-P., cxi. 1199; Vana-P., ccliii. 15254; Sánti-P., ccvii. 590-61; &c); and from these allusions it appears they were mainly a western or north-western race; but Varvaras were also to be found in the east or north-east of India (Sabhá-P., xxix. 1088), and seemingly also in the south (Vana-P., li. 1789) like the Savaras (Sánti-P., lxx. 2429). The name no doubt represents the rolling of the letter *r* or rough and unknown speech; hence it could be applied to various rude tribes.

† This is not in the dictionary. The Váyu Purāṇa reads *Priya-laukikas* instead (xlv. 118), but I have not found either word elsewhere. Canto lviii mentions certain *Bhoga-prasthas* (verse 42) in the north. All these names seem suggestive, and may perhaps be equivalents of *Utsava-sanketa* (people who have no marriage and practise promiscuous intercourse, *utsava* meaning fection, and *sanketa*, a gesture of invitation) a people mentioned in the M.-Bh. in the north among the hills (Sabhá-P., xxvi. 1025) and west (*id.*, cxi. 191); though also in the south (Bhishma-P., ix. 363); and the Raghu-V., places them in the Himalayas (iv. 78). This derivation of *Utsava-sanketa* is given in a note to the commentary on Raghu-V., iv. 77.

‡ The Chinese; but *C'ína* comprised the country of Thibet along the whole range of the Himalayas, for the C'inas are linked with the Kámbojas in the north-west (Bhishma-P., ix. 373), they are frequently mentioned among the retinue of Bhaga-datta king of Prág-jyotisha, in the east (*e.g.*, Udyoga-P., xviii. 584-5; see note to verse 44 below), and they were near the sources of the Ganges in the country midway between those regions (Vana-P., xviii. 12350; Sánti-P., cccxxvii. 12226-9). The country had a valuable breed of horses (Udyoga-P., lxxxv. 3049). In the M.-Bh. the C'inas are always spoken of with respect and even admiration (Udyoga-P., xviii. 41-5), and one of their kings called Dbautamúlaka is classed among eighteen famous ancient kings who extirpated their kinsmen (*id.*, lxxiii. 2730); hence it is a remark that the C'inas were Kshatriyas and became degraded because of the extinction of sacred rites, &c. (x. 43 and 44) betrays the sentiments of a later age. The Váyu Purāṇa reads *P'inas* (xlv. 118) erroneously. The *Amśyú* mentions also *Apara-c'inas* (Kishk.-K., xlv. 15), "the further C'inas."

Tukháras* are the populoust† *races of men outside.*‡

And the Atreyas,§ the Bharadvájas,|| and Pushkalas,¶ the

* For *tu kháráś* read *tukhárás*. The Tukháras are mentioned in the M.-Bh. (Sabhá-P., l. 1850) and Rámáy. (Kishk-K., xlv. 15). The Váyu Puráṇa reads *Tusháras* (xlv. 118), and they are mentioned in the M.-Bh. (Vana-P., li. 1991; Sánti-P., lxx. 2429; &c.). The two names seem to mean the same people. They were an outside northern race bordering on the Himalayas (Vana-P., clxxvii. 12350). In the Hari-Vaṁśa they are classed along with Śakas, Darádas, Pahlavas, &c., and considered to be mlecc'hat and dasyus (cxv. 6410-42), they are ranked with wild hill-tribes as originating from king Vena's sins (v. 310-11), and are said to have been repressed by king Sagara (xiv. 784). Lassen identifies them with the *Tochari*, and places them on the north side of the Hindu Kush (Ind. Alt., map). The Rámáy. has an absurd fable about their origin (Ádi-K., lvi. 3; see page 314, note *).

† *Bahuld*. The Váyu Puráṇa reads *Pahlavas* or *Ratna-dháras* instead (xlv. 118), probably erroneously; the former have been mentioned in verse 36. I have not met with the latter word elsewhere, but it may be noticed that great quantities of precious stones were found among the Tukháras and other northern nations (Sabhá-P., l. 1849-50).

‡ *Váhyato-naráḥ*. The Váyu Puráṇa reads *Váhyatodarāḥ* or *kshatodarāḥ* instead (xlv. 118) erroneously.

§ This tribe is mentioned in the Bhíṣma-P. list (ix. 376). The Hari-V. says that king Raudráśva's ten daughters all married the pishi Prabhú-kara of Atri's race and gave rise to the Atreyas (xxxi. 1660-68); and Atreyas are mentioned as a family of brahmins dwelling in Dvaita-vana (M.-Bh., Vana-P., xxvi. 971) which was a forest and lake near the Saras-vatí (*ibid.*, clxxvii. 12354-62). The Matsya Puráṇa reads "the *Atris*" (cxiii. 43), which is the same. Are they to be identified with the Atreya gotra of brahmins (Risley's Tribes and Castes of Bengal, I. 27) formerly living perhaps in Sirmour or Garhwal; or to be connected with R. Atreyí (Sabhá-P., ix. 374) the modern Atrai in North Bengal? The former seems more probable.

|| Or Bháradvájas; they are named in the Bhíṣma-P. list (ix. 376). Bharadvája is often mentioned in the M.-Bh. in connexion with the upper part of the Ganges near the hills (*e.g.*, Ádi-P., cxxx. 5102-6; clxvi. 6328-32; Vana-P., cxxxv. 10700-728; and Salya-P., xlix. 2762-2824). These were no doubt his descendants, living in Garhwal or Kumaon. The name Bharadvája is given to various caste divisions (Risley's Tribes and Castes of Bengal, I. 96.)

¶ The Váyu (xlv. 119) and Matsya (cxiii. 43) Puráṇas read *Prasthalas* and they are no doubt the same as the *Proshakas* (Bhíṣma-P., ix. 376)

40 Kuśerukas,* the Lampákas,† the Śúlakáras,‡ the

all being placed in the same connexion. If Cunningham is right in identifying Lampáka with Lamghan (see second note below), Pushkala suggests *Pushkalāvatī* or *Pushkurāvatī* (Rámáy., Kishk.-K., xliii. 23), the ancient capital of Gándhára (Anc. Geog., I. 49), but the Gándháras have been mentioned in their proper place in verse 36 above. I have not met the name *Prashakas* any where else.

Prasthala was a country closely connected with Trigarta, for Suśarman king of Trigarta is also called lord of Prasthala (Virāṭa-P., xxx. 971; Bhīshma-P., lxv. 3296; lxxxviii. 3856; and Droṇa-P., xvii. 691), and Trigarta comprised the territory from Amballa and Pattiala to the R. Bias (see note to verse 57). Prasthala was also near the Panjab (Droṇa-P., xvii. 691; and Kama-P., xlv. 2063-70), and in the second of these passages its people are classed along with the Panjab nations, and all according to the ideas of a later age were pronounced degraded (Muir, Sansk. Texts. II. 482). From these data it seems Prasthala must have been the district between Ferozpur, Pattiala and Sirsa. If this position be right, the Prasthalas do not fall into the group of northern peoples named in the text, and the correct reading cannot be *Prasthalas*.

* The Vāyu Purāṇa reads *Kaserukas* (xlv. 119); and the Matsya *Daserakas* (cxiii. 43). I have not met the first form of name elsewhere; but the *Deśakas*, or *Dāśerakas*, or *Dāsernkas* are mentioned as joining in the great war in the M.-Bh. (e.g., Bhīshma-P., l. 2080; cxviii. 5483; Droṇa-P., xi. 397, and xx. 798); and they appear to have comprised several bands, as the word *gana* is nearly always added to the name; but there are no data to identify them.

† This name occurs in the M.-Bh. (Droṇa-P., cxxi. 4846-7) and there the Lampákas are described as a mountain tribe, like the Daradas and Palindas, who fought largely with stones and were skilled in slinging stones; but otherwise there are very few references to them in the M.-Bh. Lassen identifies Lampáka with the Lambagae and places them south of the Hindu-Kush, in modern Kafiristan. Cunningham says Lampáka is the modern Lamghan, north-east of Kabul (Anc. Geog., I. 17 and 27), which agrees with Lassen. The Matsya Purāṇa reads *Lampakas* (cxiii. 43), no doubt by a mistake.

‡ The Vāyu Purāṇa reads *Stanapas* or *Tanapas* (xlv. 119). I have not met any of these names elsewhere, but the latter words resemble the *Stana-yoshikas* (Bhīshma-P., ix. 376), and also *Tanayas* (ibid., 371), whose grouping however is different. The Matsya Purāṇa reads *Talagánas* (cxiii. 43), which seems erroneous. Perhaps the Śúlakáras may be identified with the *Sunwáras*, a cultivating tribe of Nepal, forming part of the highest class (Risley's Castes and Tribes of Bengal, II. 281).

C'ulikas,* and the Jāguḍas,† and the Aupadhas,‡ a
the Animadras,§ and the races of Kirátas,|| †

* The Vāyu Purāṇa reads *Plḍikas* instead (xlv. 119). Canto lviii. verse places the C'ulikas in the Tortoise's tail at the westernmost part of Ind I have not met with either name elsewhere. The Matsya Purāṇa reads *Sainikas* (cxiii. 43), "Soldiers."

† Or *Juguḍas* according to the Vāyu Purāṇa (xlv. 119). The Jāgu are mentioned in the M.-Blr. (Vana-P., li. 1991). The Matsya Purāṇa reads *Jāngalas* (cxiii. 43), which is of no help, for it cannot refer to Kuru-jāngy (see note to Kurus, canto lviii, verse 9), and I have not met with any other Jāngala; but the same Purāṇa mentions the Jaguḍas as a people through whose country the Indus flows, so that they appear to be north or east Kashmir (cxx. 46-48).

‡ The Vāyu Purāṇa reads *Apagas* instead (xlv. 120). I have not met with either name elsewhere. Should the reading be *Apavas*, the descendant of Vasishṭha? Atreyas and Bharadvājas have been mentioned, and Gālav are named in verse 57.

§ Or *Animadras* or *C'ānimadras*. The Vāyu Purāṇa reads *C'ānimadras* (xlv. 120). None of these names are in the dictionary, and I have not met any of them elsewhere.

|| The word *Kirāta* is no doubt the same as the modern names *Kūtā* and *Kirānti*, which mean "a native of the Kirānt-des or mountainous country lying between the Dud-Kosi and the Karki rivers in Nepal. The term includes the Khambu, Limbu and Yákhá tribes; and the Danuár, Hayt and Thāni also claim to be Kirānti," but their claim is disputed by the first three tribes which are superior (Risley's Castes and Tribes of Bengal I. 490). But formerly they had a much larger range and were spread along the greater part of the southern side of the Himalayas, for Arjuna encountered them in his northern expedition (Sabhá-P., xxv. 1002), Bhīma in his eastern (*id.*, xxix. 1089), and Nakula in his western expedition (*id.*, xxxi. 1199). They formed a group of closely allied yet distinct tribes or clans for two separate Kirāta kings are named (Sabhá-P., iv. 119 and 120), seven kings are alluded to (*id.*, xxix. 1089), "all the Kirátas" are spoken of (Vana-P., li. 1990), and they are mentioned thrice in the Bhīshma-P. list (ix. 358, 364 and 376). Their chief territory was among the mountains Kailāsa, Mandara (see page 287 note *) and Haima (Anuśās.-P., xix. 1434) that is, the region around Lake Mánasa. They were allied to the Tāngas (see next verse) and Pulindas (see page 316 note †) for the three people inhabited one large kingdom ruled by Su-bālu, who was king of the Pulindas (Vana-P., cxl. 10863-6) and is also styled a Kirāta (*id.*, clxxvii. 12340). The tribes differed much in material condition, for some were civilized and

41 Tāmasas,* and the Haṁsa-mārgas,† the Kāśmīras,‡
and the Tunganas,§ the Sūlikas,|| and the

ven to friendly intercourse (Vana-P., cxi 10865-6; and Udyoga-P., lxiii. 170), and others were clad in skins, lived on fruit and roots and were
nel (Sabhā-P., li. 1865). Their women were used as slaves (*ibid*, 1867).
ho Rāmāy. describes them as wearing thick top-knots (Kishk-K., xl. 30).
and's remark that the Kirātas were kshatriyas and became degraded
cause of the extinction of sacred rites, &c. (x. 43 and 44) reflects the
unions of a later age.

* The same people are mentioned again in verse 57, but I have not found
e name elsewhere, and it is not in the dictionary. The Vāyu Purāṇa
nds *Tomaras* (xlv. 120), and the Bhīshma-P. agrees (ix. 377). The Matsya
a mentions the Tomaras and the Haṁsa-mārgas as two tribes through
hose countries flows the R. Pāvanī, one of the three large rivers which rise
the middle of the Himalaya mountain-system and flow eastward (cxi.
-59). The river is doubtful, but the passage places the Tomaras and the
ams-mārgas in the east of Thibet.

† "The duck-fowlers" They are mentioned again in verse 56, and also
the Bhīshma-P. list (ix 377); and seem to be the same as the *Haṁsa-padas*
vraṇi-P., xx. 708) and perhaps *Haṁsa-kāyanas* (Sabhā-P., li. 1870); but
re appear to be no data to identify them, except that they were a people in
stern Thibet as explained in the last note.

‡ The people of Kashmir. They are named twice in the Bhīshma-P. list
: 361 and 375).

§ Or better, as the Vāyu Purāṇa reads, *Tanganas* (xlv. 120); the Rāmāy.
ks them *Tankaṇas* (Kishk.-K., xlv. 20). They were a mountain tribe
lone mentioned rather often in the M.-Bh., where two sections are spoken
the *Tanganas* and *Para-tiṅganas* (Sabhā-P., li. 1859; Bhīshma-P., ix. 372;
l l 2083; that is, "the nearer" and "the further" *Tanganas*. They
re intermixed with the Kirātas and Pulindas (or Kulindas), for they all
abited a large kingdom ruled over by Śu-bāhu, which was in the middle
tion of the Himalayas (Vana-P., cxi. 10863-5; Sabhā-P., li. 1858-9);
l they are also linked with the Ambashṭhas (Droṇa-P., cxxi. 4819). They
said to have occupied the upper part of the valley of the R. Sarayú
t) Like other hill tribes they fought largely with stones and were
lled in slinging stones (Droṇa-P., cxxi. 4835-47).

This resembles Sūlakāras in the last verse. The Vāyu Purāṇa reads
sūlikas (xlv. 121), which has also been mentioned in that verse. The
Sūlikas are mentioned in the Matsya Purāṇa as a people through whose
country flows the R. C'akshu, one of the three large rivers which rise in the
middle of the Himalaya mountain-system and flow westward (cxi. 45, 46).

42 Kuhakas,* the Ūṇas,† and Darvas;‡ these are the peoples of the Northern countries.

Hear from me the peoples who inhabit the Eastern countries. The Adhrarakas,§ the Mudakaras,|| the Antar.

C'akshu may perhaps be meant for Vakshu, which is the Oxus; if so, the S'álikas would be a people on the Oxus in Turkestan.

* *Kuhaka* means a juggler. The Váyu Puráṇa reads *C'áhukas* or *Ahukas* (xlv. 121); *Ahuka* was the name of a family of the Andhikas (e.g., M.-Bh., Udyoga-P., lxxxv. 3041; and Hari-V., xxxviii 2017-24), but they were in the west and cannot be meant here. I have not met with any of these words elsewhere as the name of a people in the north. The proper reading may be *Kuhukas*. *Kuhuka* would be the same as *Kulu*, and the *Kulus* are mentioned in the Matsya Puráṇa as a people on the line of the Indus (cxx. 46-48).

† These people are mentioned again in verso 57. A country *Ūṇa-deśa* is placed by Lassen on the Sutlej north of Garhwal (Ind. Alt., map). The whole of the upper Sutlej valley is now called Nari-khorsum or Hundes. The Váyu Puráṇa reads *Púrṇas* hero (xlv. 121), which seems erroneous.

‡ These appear to be the same as the *Dárvas* in verso 57. They were a northern people and are generally associated with the Trigartas and Danadas (Sabhá-P., xxvi. 1026; and li. 1869) and other tribes in the north of the Panjab (Bhíshma-P., ix. 362). A river or town called Darví is mentioned (*ibid.*), and a tirtha Darví-sankramana is placed between the sources of the Jumna and Indus (Vana-P., lxxxiv. 8022-4); and this tract perhaps was their territory. But Lassen places the Darvas between the Indus and Jhelam in the north-west of Kashmir (Ind. Alt., map).

§ This seems incorrect. The Váyu Puráṇa reads *Andhravikas* (xlv. 122), which is hardly acceptable, the *Andhras* being properly in the South, rather than in the East, and being presumably intended in verso 48 (see note to *Andhas*). The Matsya Puráṇa reads *Angá vangá* instead (cxiii. 41), which is preferable, but these nations are mentioned below (see page 325 note † and page 326 note *).

|| The Matsya Puráṇa reads *Madgurakas* (cxiii. 44), and the Váyu *Sujarakas* (xlv. 122). I have not found any of these names elsewhere, except that *Madguras*, "divers," are mentioned in a totally different connexion in the Hari-Vaṁśa (xcv. 5233-9). Seemingly the word should be connected with *Modá-giri* in the Eastern region where a kingdom once existed (M.-Bh., Sabhá-P., xxix. 1095); is it to be identified with the modern Mongir (commonly Monghyr) on the Ganges in Behar, where there is a small out-crop of hills? Cunningham says *Mudgala-puri*, *Mudgalágrama*, (to which the Matsya Puráṇa reading approximates) and *Mudga-giri* were the old names of

43 giryas,* the Valhir-giras,† and the Pravangas‡ also,

gungir; and an earlier name was *Kashfa-haraya-parvata* (XV. 15 and 18), but his last is open to the objection that no name can well be older than that preserved in the M.-Bh. The *Mudgalas* are mentioned in Droṇa-P., xi. 397.

* Or *Antar-giri* as the Matsya Purāṇa reads (cxiii. 44). They are mentioned in the Bhīṣma-P. list (ix. 357). The name, no doubt, means "those who dwell amid the hills," and as the people are placed in all these passages in proximity to the Angas, it seems reasonable to identify *Antar-giri* with the Rajmahal hills (in the modern district of the Santhal Parganas) which form a marked natural division between Anga and Vanga. In the only other passage where I have found this name (Sabhā-P., xxvi. 1012) *Antar-giri*, *Valhir-giri* (see next note) and *Upa-giri* are mentioned in obvious contrast, and are placed in the Northern region; it is doubtful, therefore, whether they denote the tracts mentioned here; and they may perhaps refer to some portion of the slopes of the Himalayas.

† Or *Valir-giri* as the Matsya Purāṇa reads (cxiii. 44). The name, no doubt, means "those who dwell outside the hills," and these people are mentioned along with the Angas and Malajas in the Bhīṣma-P. list (ix. 357). We may identify *Antar-giri* with the Rajmahal hills (see the last note), *Valir-giri* might well designate the outskirts of those hills bordering on Anga, that is, the southern portions of the Bhagalpur and Monghyr districts and the lands bordering thereon to the south in the Santhal Parganas and Lacharbagh.

‡ I have not met this name elsewhere, though it is stated in the dictionary to be the name of a people and analysed thus, *Pravam-ga* = *Plavam-ga*; I would suggest, however, that it should be read here as *Pra-vangas*, "those who are in front of the Vangas," i. e., the Angas. The Matsya Purāṇa reads *Angas* and *Vangas* (cxiii. 44). The Angas are clearly meant. Anga was a distinct and settled country in early times, and its princes were allied with Aryan royal families (M.-Bh., Aḍi-P., xcv. 3772 and 3777; and Rāmāy., Aḍi-K., x. 1-10). This people are said to have been so called after an eponymous king Anga; e. Vanga, Kalunga, Puṇḍra and Suhma are described with considerable circumstantial detail as the five sons of king Bali's queen (Bali being king of the Eastern region) by the rishi Dīrgha-tamas (M.-Bh., Aḍi-P., civ. 4217-21; and Hari-V., xxxi. 1684-93). Anga comprised the modern districts of Bhagalpur and Monghyr, excluding the extreme north and south portions. The ancient name Anga dropped out of use and *Bihar* (of Buddhist origin) has usurped its place; is the word *Pra-vanga* here significant of the change? The capital was first called *Mālinī*, and that name is said to have been superseded by the name *Cāmpā* in honour of a king Cāmpa, Loma-pāda's great grand-son (Hari-V., xxxi. 1699 and 1700; and M.-Bh., Śānti-P., v. 134-5), but the

the Rangeyas,* the Mánadas,† the Mána-vartikas,‡

Rámáy makes a punning connexion between this name and the groves of c'ampaka trees around the town (Kdi-K., xvii. 23); it is the modern Bhagalpur on the south bank of the Ganges (Vana-P., lxxxv. 8156). The tract near C'ampá was called *Súta-vishaya* (Vana-P., cccvii. 17150-51), that is, "the land of bards or charioteers." The Angas are mentioned twice in the Bhishma-P. list (ix. 353 and 357); it does not appear why.

* This is, no doubt, a mistake for *Vangeyas* which the Váyu Puráṇa reads (xlv. 122), and *Vṅgas* which the Matsya mentions (cxiii. 44). The Vangas or Vangeyas were the people of *Vanga* or *Banga*, the original of the modern Bengal. *Vanga* was a distinct country in early times and is frequently mentioned, though the references to it very rarely convey any definite information. It lay beyond *Anga*, to the south-east; and was connected with *Kalinga*, for the *Angas*, *Vangas* and *Kalingas* are constantly linked together as people closely allied by race and position, (e. g., *Drona-P.*, lxx 2436). And the *Vangas* are said to have been so called after an eponymous king *Vanga* who was *Anga's* and *Kalinga's* brother (see last note). *Vanga* comprised the northern portion of Western and Central Bengal, i. e., the modern districts of Birbhum, Moorshedabad, Bardwan and Nuddea. Its capital in early times does not appear to be mentioned. In later times the name was extended over the whole of Central Bengal, for the *Raghu Varṇa* describes the *Vangas* as dwelling in the islands of the Ganges delta, warring chiefly in boats, and transplanting their rice seedlings into the fields just as at the present day (iv. 36, 37). In those early times the upper part of the delta consisted of numerous islands separated by large rivers, and the southern part could not have been formed.

† The Váyu Puráṇa reads *Máladas* (xlv. 122) which appears preferable, and this may mean the people of the modern district of Maldah, in which the old cities of *Gaur* and *Pandua* are situated, while the town *Maldah* itself is old (Cunningham, Arch. Surv. Repts., XV. 77). The *Maladas* are mentioned as an eastern people in the *M.-Bh.* (*Sabha-P.*, xxix. 1081-2; and also *Drona-P.*, vii. 183), but without data enough to say where they were.

‡ The Váyu Puráṇa reads *Mána-vartikah* (xlv. 122). The *M.-Bh.* mentions the *Mána-varjakas* (*Bhishma-P.*, ix. 357) and they appear from the context to be the people meant here. The name seems intended to carry a meaning, either "people who live decorously" according to the text, or "people who are devoid of decorum" according to the last word. Does it refer to a wild tribe in a state of nature? Or does *Mána-vartika* (*Mána-vartin*) mean *Mán-bhúm* (*Mána-bhúmi*) a district in West Bengal? The *Málaránakas* mentioned in the *Bhishma-P.* list (ix. 367) belong to a different group altogether.

the Brahmostaras,* the Pravijayas,† the Bhārgavas,‡

* The Matsya Purāṇa reads *Suhmottaras* (cxiii. 44), which is preferable. This means the "people north of Suhma." Suhma was a well-known country. It was generally classed with Puṇḍra (e. g., M.-Bh., Ādi-P., cxiii. 4133) and both of them are declared to be closely allied to Anga, Vanga and Kāṅga by being derived from five eponymous kings of those names who were brothers (M.-Bh., Ādi-P., civ. 4217-21; Hari-Vaṁśa, xxxi. 1684-93). Suhma was near the sea (Sabhā-P., xxix. 1099; and Raghu-V., iv. 34 and 35), and Dāma-līpta (Tāmra-līpta, the modern Tamluk, see next verse) is said to be within its borders in the Daśa-kumāra-c'arita (Story of Mitra-gupta). Suhma therefore corresponded with the modern districts of Midnapur and Bankura and perhaps also Purulia and Manbhum in West Bengal. *Suhmottara* would be the tract north of that, and was probably the same as *Pra-suhma* (Sabhā-P., xxix. 1090). The *Mahyuttaras* of the Bhishma-P. list (ix. 358) seem to be the same people under an error in the spelling.

The reading *Suhmottarāḥ*, however, is hardly satisfactory in omitting the *Suhmas* and referring indefinitely to the people north of them, and I would suggest that the proper reading should be *Suhmotkalāḥ*, "the Suhmas and Utkalas." The *Utkalas* were well-known (though not I believe mentioned often in the M.-Bh.), and were a rude tribe of very early origin, for they do not appear to have had any close affinities with the races around them, and the Hari-Vaṁśa throws their origin back to the fabulous time of Ilā (x. 631-2). Their territory reached on the east the R. Kapiśā (Raghu-V., iv. 38), which Lassen identifies with the modern Subarṇa-rekhā near the northern boundary of Orissa (Ind. Alt., Map), but which I propose to identify with the R. Cosse in Midnapore (see page 301 note †); and on the west they touched the Mekalas, for the two people are coupled together in the M.-Bh. (Bhishma-P., ix. 318; see also Droṇa-P., iv. 122, and Karṇa-P., xxii. 882) and Kāṁḍī (Kishk.-K., xli. 14), and the Mekalas were the inhabitants of the Mekala hills, i. e., the hills bounding Chhattisgarh on the west and north. Northward dwelt the Puṇḍras and southward the Kalingas. Hence Utkala comprised the southern portion of Chuta Nagpur, the northern Tributary States of Orissa and the Balasore district. Various derivations have been suggested of the name Utkala, but I would only draw attention to some of the above passages where Utkala and Mekala are placed together as if their names possessed something in common. See also in verse 53.

† The Matsya Purāṇa reads the same (cxiii. 44), but I have not found them mentioned elsewhere. They appear from the context to be the same as the *Pravijayas* of the Bhishma-P. list (ix. 358).

‡ These are mentioned in the Bhishma-P. list (ix. 358), and were perhaps an off-lying branch of the Bhārgava race in the East; see note to verse 35.

44 the Jñeya-mallakas,* and the Prág-jyotishas,† and

The Hari-Vaṁśa mentions a prince called *Bhārga* or *Bhārgava*, who founded Bhrigu-bhūmi or Bhārga-bhūmi; and as he was a grandson of Divodāsa king of Benares, his country may perhaps have been in the Eastern region (xix. 1587 and 1597; and xxxii. 1753). The Bhīshma-P. list names also *Bhārgyas* here (*loc. cit.*).

* The Vāyu Purāṇa reads *Geyamarthakas* (xlv. 123), and the Matsya *Geyamālavas* (cxiii. 41), and the Bhīshma-P. list omits the corresponding name (see ix. 358). None of these names are in the dictionary, and I have not met any of them elsewhere.

† Prág-jyotisha was a famous kingdom in early times and is often mentioned in the M.-Bh. The references to it, however, are rather perplexing, for in some passages it is called a Mlec'c'ha kingdom ruled over by king Bhagadatta, who is always spoken of in respectful and even eulogistic terms (*e. g.*, Sabhā-P., xxv. 1000-1; and l. 1824; Udyoga-P., clxvi. 5804; and Karna-P., v. 104-5), and in other passages it is called a Dānava or Asura kingdom ruled over by the demons Naraka and Mura (Vana-P., xii. 488; Udyoga-P., xlvii. 1887-92; Hari-V., cxvi. 6791-9; cxvii. 6873, etc.; and clxxiv. 9700; and Annotations to Kishk.-K., xliii. in Gorresio's Rāmāyaṇa); while in some other passages the allusions seem mixed (*e. g.*, Sabhā-P., xliii. 578-80, which seems to call Bhagadatta a Yavana; and as to this, see *id.* l. 1831-6). The second class of passages occur, I believe, only in descriptions of Kṛṣṇa's exploits; they are spoilt by hyperbolical laudation and are probably later than the first class. Prág-jyotisha was placed in the North region (Sabhā-P., xv. 1000; and Vana-P., ccliii. 15240-2), but was also considered to be in the East as in the text here. North of it seemingly lay tracts called Antar-giri, Vahir-giri and Upa-giri (Sabhā-P., xxv. 1000—xxvi. 1012) which appear to be the lower slopes of the Himalayas and the Terai; and it was close to the mountains for Bhagadatta is called Śailālaya (Strī-P., xxiii. 644). It bordered on the Kirātas and G'inas for they formed his retinue (Sabhā-P., xxv. 1002; Udyoga-P., xviii. 584-5). He also drew his troops from among the people who dwelt in the marshy regions near the sea, *Sāgarānūpa* (Sabhā-P., xv. 1002; xxxiii. 1268-9; and Karna-P., v. 104-5), and it is even said he dwelt at the Eastern Ocean (Udyoga-P., iii. 74); these marshy regions can only be the alluvial tracts and islands near the mouths of the Ganges and Brahma-putra as they existed anciently. These data indicate that Prág-jyotisha comprised the whole of North Bengal proper. The Raghu Vaṁśa places it seemingly beyond the Brahma-putra (iv. 81); but Kālidāsa was a little uncertain in distant geography. Its capital was called Prág-jyotisha also. Although the people were mlec'c'has, the Rāmāyaṇa ascribes the founding of this kingdom to Amūrta-rujas, one of the four sons of a great king Kuśa (Adi-K.

the Madras,* and the Videhas,† and the Tāmra-

(xxv 1-6). Amúrta-rayas, as the name is generally written in the M.-Bh., is mentioned there simply as father of the famous king Gaya (e. g., Vana-P., cv. 8528-39; and Droṇa-P., lxvi. 2334, &c).

* This seems an impossible name here (see verse 36). The Váyu Purāṇa reads *Mundas* instead (xlv. 123) which is permissible. The *Muṇḍas* are a large Drávidian tribe in Chuta Nagpur (Risley's Tribes and Castes of Bengal, I. 101), and are named in the M.-Bh. (Bhīshma-P., lvi. 2410).

The Matsya Purāṇa however reads *Puṇḍras* instead (cxiii. 45) and the Bhīshma-P. list also mentions them in this region (ix. 358). This is the best reading, for the *Puṇḍras* were held to be closely allied to the Angas, Vangas and Suhmas (see page 325 note ‡, page 326 note * and page 327 note *), and should rightly be placed here along with those races, rather than in the South according to verse 45. The name occurs in various forms, *Puṇḍraka* (Sabhá-P., ii. 119), *Puṇḍra*, (Ādi-P., clxxxvii. 7020), *Puṇḍraka* (Ādi-P., clxxxvi. 6992; Sabhá-P., xxxiii. 1270) and *Puṇḍrika* (Sabhá-P., li. 1872). They appear to be used often as if equivalent (e. g., Sabhá-P., xiii. 584), and yet a distinction seems to be made between *Puṇḍras* and *Puṇḍras* for they are separately mentioned in the Bhīshma-P. list (ix. 358 and 365); and *Puṇḍras*, *Puṇḍrakas* and *Puṇḍrikas* are all mentioned in one passage (Sabhá-P., li. 1872-4). All, however, appear to have composed one people, and they were not a barbarous nation. From the arrangements of names and descriptions given in various passages (Ādi-P., cxiii. 4453; Sabhá-P., xiii. 584; xxix. 1091-7; Vana-P., li. 1988; Āśvamedh.-P., lxxxii. 2464-5) it appears the *Puṇḍras* had the *Káśis* on their north, the Angas, Vangas and Suhmas on their north-east and east; and the *Oḍras* on their south-east; hence their territory corresponded to the modern Chuta Nagpur with the exception of its southern portions. Their bounds on the south were no doubt the land of the *Utkalas* (see page 327 note *). In one passage (Ādi-P., lxvii. 2679) it is stated an ancient king *Baliṇa* reigned over both *Puṇḍra* and *Matsya*; this suggests that their territory extended to near the R. Chumbal anciently (see page 307 note *), and tends to part them from the Angas, Vangas, &c.

† Videha was a famous country in early times. Cunningham says it appears to have comprised the northern portion of North Behar from the R. Gandak to the R. Kauśíkí or Kosi (Arch. Surv. Repts., XVI. 34 and map); but its western boundary was the *Sadā-nira* (see page 294 note ‡), and it seems Videha extended from the Rapti to the Kosi. Northwards it extended close to the Himalayas, and on the south it was bounded by a kingdom, the capital of which was *Vaiśálí* (Rámáy., Ādi-K., xlv. 10-11; and xlviii. 21-25), or the modern Besarh which is about 27 miles north of Patna (Arch. Surv. Repts., I. 55; and XVI. 6 and 34). The capital was *Mithilá* (Rámáy., Ādi-K.,

liptakas,* the Mallas,† the Magadhas,‡ the Go.

xliv. 9-16; and M.-Bh., *Sánti-P.*, cccxxvii. 12233-8), and this name often designated the country itself, especially in the *Rámáyana*. The people were called Videhas (or Videgha, as the earlier form was, see *Sata-P. Bráh. I. iv. 14*), and also Mithilas (*Vana-P.*, coliii. 15243). Its kings, who were often highly educated (*Sánti-P.*, cccxxvii. 12215-25), are generally called Janaka, which seems to have been the ordinary royal title (*Vana-P.*, cxxxiii. 10637). Cunningham says the capital was Janakpur, which is now a small town just within the Nepal border, north of where the Mozufferpur and Darbhanga districts meet (*Arch. Surv. Repts.*, XVI. 34 and map), but I have not met this name in Sanskrit works.

* Or *Támra-liptas*. The country and people are often mentioned in the M.-Bh., and both forms of the name are used (*Ádi-P.*, clxxvi. 6993; *Sabbá-P.*, xxix. 1098; and *Droṇa-P.*, lxx. 2436). The name was modified into *Táma-liptaka* which the *Váyu Purāṇa* reads (xlv. 123), and *Táma-lipta* (which occurs in canto lviii. verse 14), and *Dáma-lipta* (see *Story of Mitra-gupta* in the *Daśa-kumára-c'arita*), and corrupted into the modern *Tamluk*. The town Tamluk is in the Midnapur district near the mouth of the Rupnarayan River. It used to be a famous port during the middle ages of Indian history. The country *Támra-liptaka* corresponded therefore to the eastern part of the present district of Midnapur.

† The *Váyu Purāṇa* reads *Málas* (xlv. 123). This people appear to be the *Málés* (properly *Máls*) and *Mál Paháryas*, two Drávidian tribes which now inhabit the *Rájmahall* and *Rámgarh* hills in Western Bengal (*Risley's Tribes and Castes of Bengal*, II. 51 and 66). The *Matsya Purāṇa* reads *Sálvas* (cxiii. 45) erroneously.

‡ Or *Mágadhas*. *Magadha* comprised the present districts of *Gaya* and *Patna*. It was a famous kingdom from the earliest times. The *Rámáyana* says it was founded by *Vasu* one of the four sons of a great king *Kuśa* (*Ádi-K.*, xxxv. 1-9); and the M.-Bh. says it was established by *Vrihad-ratha*, who was son of *Vasu* king of *C'edi* (*Ádi-P.*, lxiii. 2361-5; and *Hari-V.*, xxxii. 1805), but who is also called an *Anga* (*Sánti-P.*, xxix. 921-31.) One appears to be an eastern account and the other a western account, but there may be truth in both accounts, for there was an interval of eight or twelve generations between the two periods spoken of. Both agree that *Giri-vraja* was made the capital by the founder of the kingdom, the former says by *Vasu* (*loc. cit.*), and the latter says by *Vrihad-ratha* (*Hari-V.*, cxvii. 6598; *Sabbá-P.*, xx. 798-800). Cunningham has identified *Giri-vraja* with the modern *Giriyek* on the *Panchana* river about 36 miles north-east of *Gaya* (*Arch. Surv. Repts.*, I. 16 and plate iii). *Rája-griha* appears to have been another name of the capital (*Ádi-P.*, cxiii. 4451-2; and *Áśvamedh -P.*, lxxxii. 2435-63), but *Cur.*

mantas, * are known as the peoples in the East. †

3 Now the other peoples who dwell in the Southern Region ‡ are the Puṇḍras, § and Kevalas, || and Go-lāṅgulas ¶ also,

ingham identifies it with the modern Raj-gir about 6 miles west of Giryeek Arch. Surv. Repts., I. 20 and plate iii). The oldest name of this country is said to have been *Kikaṭa*, which occurs in Rig-Veda III. 53.14 (Muir's Sansk. Texts. II. 362, 363).

* The Vāyu Purāṇa reads *Govindas* (xlv. 123); and the Matsya *Gonarddhas* (cxiii. 45); and the latter people are mentioned in canto lviii. verse 23, but not placed in the South. I have not met with an Eastern people of any of these names elsewhere.

† The Kūrma Purāṇa adds *Kāma-rūpa* (xlvii. 38), the modern Kamrup or Jambhāṭi in Assam. It is mentioned in the Raghu-Vaṁśa (iv. 84), but not, however, in the Rāmāyaṇa nor Mahā-Bhārata.

‡ Dakṣhiṇāpatha; this generally means South India below the Vindhya Range, and a line from Amara-kāṭaka to the north of Orissa.

§ This seems to be erroneous, for the Puṇḍras were not properly in the South, and they have been noticed in their appropriate place in the East (see page 329 note *). The Vāyu Purāṇa reads *Pāṇḍyas* instead (xlv. 124) and so also the Matsya (cxiii. 46), and this is, no doubt, the proper reading, for otherwise this nation, which was the most famous and best known in the South, would be omitted from this list. Pāṇḍya is often mentioned in the M.-Bh.; but not in the Rāmāy., except in the geographical canto (Kishk. K., ch. 15 and 25) which is probably an addition to the original poem. It comprised the modern districts of Madura and Tinnevely. The capital was Mathurā, the modern Madura. The Pāṇḍyas belong to the Drāviḍian family, but the Hari-Vaṁśa makes them, or more probably the royal house, descendants of the Paurava race; it says Pāṇḍya, Kerala, Kola and C'ola were four brothers and gave origin to the four peoples of those names (xxvii. 1832-6).

|| This is, no doubt, a mistake for *Keralas*, which the Vāyu (xlv. 124) and Matsya (cxiii. 46) Purāṇas read; and the Bhīṣma-P. list twice (ix. 352 and 365; though the first mention is probably a mistake). They were a forest-tribe (Sabhā-P., xxx. 1174-5) and are placed on the west side by the Raghu-Vaṁśa (iv. 53-54). They are said to be descended from an eponymous king Kerala, and to be closely allied to the Pāṇḍyas, C'olas, &c. in the Hari-Vaṁśa (xxxii. 1836). They appear to have occupied the whole of the west coast from Calicut to Cape Comorin.

¶ "The Cow-tails;" a pure fancy, stories of tailed races being common all over the world. It may correspond to Gonarddhas in canto lviii. verse 23; but the Matsya Purāṇa reads *C'olas and Kulyas* (cxiii. 46), and the Vāyu

46 the *Sailúshas*,* and *Múshikas*,† the *Kusumas*,‡ the

C'aulyas and *Kulyas* (xl. 124); and the proper reading should, no doubt, be *C'olas* and *Kolas*. The *Hari-Vaṁśa* makes these two tribes closely allied to the *Pándyas* and *Keralas* (see the last two notes).

C'ola was a kingdom in early times (*Sabhá-P.*, li. 1891-3) and is often mentioned in the *M -Bh.* (e. g., *Vana-P.*, li. 1988; and *Sabhá-P.*, xxx. 1174 where *C'odra* is, no doubt, a mistake for *C'ola*; also *Bhíshma-P.*, ix. 367; and *Droṇa-P.* xi. 398). The *Hari-Vaṁśa* says king *Sagara* degraded them (xiv. 784). *C'ola* comprised the modern districts of *Tanjore*, *Trichinopoly*, *Pudukota* and *South Arcot*.

The *Kolas* are scarcely ever mentioned; yet they appear to be referred to in *Sabhá-P.*, xxx. 1171, and *Aśvamedh.-P.*, lxxxiii. 2476-7. Their position is uncertain. Are they to be identified with the *Koravas* or *Kurvas*, who are a vagrant tribe in *Madras* (*Madras Census* of 1891, Report, p. 304).

* Canto lviii, verse 20 mentions the *Sáilikas*; and the *Váyu Purána* (xl. 125) and *Matsya* (cxiii. 47) read *Setukas*. I have not found any of these names elsewhere, but *Saila* occurs in *Vana-P.*, ccliii. 15250, perhaps as the name of a country near *Pándya* in the extreme south, so that *Sáilikas* might mean its people. Does *Setuka* refer to *Ráma's setu* or *Adam's bridge* and mean the people who live close to it?

† The *Bhíshma-P.* list mentions these people in the same connexion (ix. 366), and another Southern people called *Máshakas* twice (iv. 366 and 371). Canto lviii mentions instead of them the *Rishikas* in the South (verse 27), and the *Mṛishikas* in the South-east (verse 16). I have not found the latter name elsewhere, but the *Rishikas* appear to have been well-known, there being one people of that name in the North (*Sabhá-P.*, xxvi. 1033-6; *Rámáy.*, *Kishk-K.*, xlv. 13; and *Matsya Purána* cxx. 53) and another in the South (*Kishk-K.*, xli. 16; and *Hari-V.*, cxix. 6724-6). The *Matsya Purána* reads *Sátikas* (cxiii. 47) which appears to be erroneous.

‡ Canto lviii omits this people and names *Kumuda* hill (verse 26). The *Váyu Purána* reads *Kumanas* (xl. 125), and the *Matsya Kupathas* (cxiii. 47). I have not found any of these names elsewhere. Probably the reading should be *Kurumbas* or *Kurubas*. The ancient *Kurumbas* or *Pallavas* occupied a territory which comprised the modern districts of *Madras*, *Chingleput*, *North and South Arcot*, *Salem* and the south-east portion of *Mysore*, with *Káñcú*, the modern *Conjeveram*, for their capital, and their power attained its zenith about the 7th cent. A. D., or perhaps a century or two later. After their overthrow they were scattered far and wide and are numerous now in most of the districts south of the *R. Kistna* in the middle and eastern parts of the *Madras Presidency* and in *Mysore* (*Madras Census* of 1891, Report, pp. 259 and 289).

Nāma-vāsakas,* the Mahā-rāshṭras,† Māhishakas‡ and Ka-

* This is, no doubt, the same as the *Vana-vāsakas* of the Bhīshma-P. list (ix. 366), with which the Vāyu Purāṇa agrees in reading *Vana-vāsikas* (xlv. 125). As this name simply means "Forest-dwellers," it may include several races, who inhabited the great Southern forests; or it may denote the people of the kingdom called Vana-vāsin, which was founded by Śārasi in the Dekhan (Hari-V., xcv. 5213 and 5231-3). Perhaps they may be identified with the Banjāris or Lambādis, who are the great travelling traders of South India, and who are supposed to be descendants of Bālin and Sugrīva the Vānara kings in the Rāmāyaṇa (Madras Census of 1891, Report, pp. 186 and 279). The Matsya Purāṇa reads *Vāji-vāsikas* (cxiii. 47), which seems erroneous.

† The people of Mahā-rāshṭra, the modern Mahrattas, whom canto lviii also considers to be in the South (verse 23). The name is a late one as I have not found it in the Mahā-Bhārata or Rāmāyaṇa. It was a large kingdom in Hiuen T'sang's time in the 7th cent. A. D., and Cunningham makes it comprise nearly the western half of the Dekhan between the 16th and 20th parallels of latitude, with its capital at Kalyāni (Anc. Geog. of India, I. 553).

The Matsya Purāṇa reads *Nava-rāshṭras* (cxiii. 47), but not well, for this country and people are mentioned in the M-Bh. as one of the kingdoms near the Kurus, and as situated in the south-west of Madhya-dēśa or on the borders of Rājputana (Sabhā-P., xxx. 1110; and Virāṭa-P., i. 11-12); and the Hari-Vaṃśa derives them from an eponymous king Nava, making him and the progenitors of the Yaudheyas, Ambashṭhas and Sivis (which were tribes in or near the Panjab) all sons of king Uśinara (xxx. 1674-8). Nava-rāshṭra is therefore out of place here.

‡ So also in the Bhīshma-P. list (ix. 366), or *Māhishikas* as the Matsya Purāṇa reads (cxiii. 47). These people are, no doubt, the same as the *Māhish-vāsakas* (A-vamedh-P., lxxxiii. 2475-7), that is, the people of *Māhish-matī*. Māhish-matī was an ancient and famous city (Sabhā-P., xxx. 1125-63) and was situated on the R. Narmadā, at a place where the Vindhya and the Aksha Mts. (the Satpura range) contract the valley (Hari-V., xcv. 5218, &c). Macākunda was its founder according to that passage, and Māhish-matī according to another (*ibid.*, lxxxiii. 1846-7). Their descendant was the great Arjuna Kārtavīrya (*ibid.*, 1850-xxxiv. 1890). Māhish-matī is identified with the modern Maheswar on the Narmadā in the Imp. Gaz. of India (Vol. X, p. 329), but this hardly agrees with the notices in Sanskrit writings; for Maheswar must have lain within the ancient Avanti (see verse 52), and Avanti was held to be sometimes in the South and sometimes in the West, whereas Māhish-matī is never, I believe, placed anywhere but in the South.

47 lingas* on all sides,† Abhíras,‡ and Vaiśikyās,§ Aḍhakyās,||

A more easterly position, such as Mandhātā or near there, seems better. At the time of the great war its king was Níla and his people were called Líláyudhas (Udyoga-P., xviii. 592-3) or Níláyudhas (Bhíshma-P., lvi. 2414). Its people were afterwards declared to have become degraded because of the extinction of sacred rites, &c. (Anuśás.-P., xxxiii. 2103-4; Muir's Sanskrit Texts, I. 177). A *Máhishikī*, which seems to be a river, is mentioned in the Rámáy. in this region (Kishk.-K., xli. 16.)

* Or *Kálingas*. Kalinga was an ancient kingdom, its kings were famous (Ādi-P., lxvii. 2701), and its princesses married into the Aryan royal families (e. g., Ādi-P., xcv. 3774-5, & 3780; and Śānti-P., iv). Its people were closely allied to the Angas and Vangas, and the three nations are often linked together (e. g., Ādi-P., ccxv. 7820; and Droṇa-P., lxx. 2436), and this connexion is emphasized by the allegation that these three and also the Suhmas and Puṇḍras were descended from five eponymous brothers (see page 325 note †). Kalinga comprised all the Eastern coast between the Utkalas on the north (Raghu-V., iv. 38) and the Telingas or Telugus on the south. The R. Vaitaraṇi (the modern Byturni) flowed through it, and the Mahendra Mts. (the Eastern Ghats) were within its southern limits (Ādi-P., ccxv. 7820-24; and Raghu-V., iv. 38-43). Kalinga therefore comprised the modern province of Orissa and the district of Ganjam and probably also that of Vizagapatam. The Matsya Purāṇa makes Kalinga extend as far west as the Amara-kapṭaka hills (clxxxv. 12), but Kalinga there is, no doubt, an error for Kosala. Certain Kalingas have been mentioned in verse 37 above.

† *Sarvaśaḥ*. This seems to be rather a stereotyped phrase. The Matsya Purāṇa also reads the same (cxiii. 47). *Púrvaśaḥ* would be a preferable reading, for the Kalingas occupied a large part of the Eastern coast and do not appear to have inhabited any other part of the Dekhan.

‡ These may have been an off-lying branch of this aboriginal race (see note to verse 35). The Vāyu Purāṇa reads *Abhíras* here (xlv. 126). The Matsya Purāṇa reads *Kárúshas* (cxiii. 48); they are the same as the *Karúshas* mentioned in verse 53; they come in their proper position there and are out of place here.

§ This is not in the dictionary. For *saha vaiśikyá* read either one word or *saha vaiśikyair*. The Vāyu (xlv. 126) and Matsya (cxiii. 48) Purāṇas read *Eshṭkas* or *Aishṭkas*; but I have not found any of these names elsewhere.

|| I have not met this name elsewhere and it is not in the dictionary. The Vāyu Purāṇa (xlv. 126) and the Matsya (cxiii. 48) read *Aṭavyas*, and this may mean either "forest-dwellers," or more probably "the people of Aṭavi," which is mentioned as a city in the Dekhan, but without any data to identify it (Sabhā-P., xxx. 1176).

and the Savaras,* the Pulindas,† the Vindhya-mauleyas,‡ the people of Vidarbha§ and the Daṇḍa-

* The Savaras are an aboriginal tribe, according to some Dráviḍian, and according to others Kolarian. They are mentioned rarely in the M.-Bh. Śānti P., lxx. 2429; clxviii. 6294-6303; clxxiii. 6415; and ccvii. 7559-61) and Rāmáy. (Ādi-K., i. 59; Araṇya-K., lxxvii. 6-32; &c.). They are represented in these passages as dwelling in Central India and the Dekhan, as being wicked Dasyus, and as practising evil customs. They are still found scattered about in those parts and also towards Orissa, under the names Sabar, Saur, &c. In the Madras Presidency they are found chiefly in the Ganjam and Vizagapatam districts (Madras Census of 1891, Report, p. 254.) "The Savaras believe their original condition to have been that of a wandering tribe, roaming through the hills of Orissa and Chota Nagpur, living on the fruits of the forest and acknowledging the rule of no recognized chief." (Risley's Castes and Tribes of Bengal, II. 241-246); and this belief agrees, if we extend their range, with the earliest notices of them. See also Cunningham, Arch. Surv. Repts., XVII and XX.

† These people are mentioned again in verse 50 as being also in the West, and there appears to have been a Northern branch of them in the Himalayas (see page 316 note †). This Southern branch seems from the M.-Bh. to have occupied the middle portion of the Dekhan (Sabhā-P., xxx. 1120; and Bhishma-P., ix. 369; and Rāmáy., Kishk.-K., xli.17), and extended eastward where they had a great city (Sabhā-P., xxviii. 1068). They were an aboriginal tribe, for they were mlech'as (Vana-P., clxxxviii. 12338-40); they became out-castes from not seeing bráhmans (Anuśās.-P., xxxiii. 2104-5); they are called wicked and are said to have practised evil customs (Śānti-P., ccvii. 7559-61). The Váyu Purāṇa reads *Pulindras* (xlv. 126) erroneously.

‡ The Váyu Purāṇa reads *Vindhya-múlikas* (xlv. 126), which is synonymous, "those who dwell at the foot of the Vindhya mountains," or "the aborigines of the Vindhya mountains." I have not met this name as describing any particular people, and taken in its general meaning it would include the races mentioned in verses 53-55 below: but perhaps it may be read as an adjective to "Pulindas." The Matsya Purāṇa reads *Vindhya-pushikas* (cxiii. 8), which seems erroneous.

§ Vidarbha was one of the most ancient and renowned kingdoms in the Dekhan (Vana-P., xcvi and xcvi). It comprised the valley of the Payoṣṇī, the modern Purna and the middle portion of the Tapti (see page 299 note † and Vana-P., cxx. 10289-90), and corresponded to the western part of the modern Berar and the valley-country west of that. It is said to have been founded by a king Vidarbha who built a city called Vidarbhá (Hari-V., cxvii. 388 and 6605-8; and Vana-P., lxxii), which seems to have been the same

48 kas,* the Paurikas,† and the Maulikas,‡ the Āsmakas.§

as Kuṇḍina the capital (Vana-P. lxxii : and Hari-V., civ. 5800-7; cxviii 6661-2). Its most famous king was Bhīshmaka, who held the title "king of the Dekhan" (*id.*, cxvii 6590-1). The people were *Bhojas* (Udyoga-P., xlvii. 1881) or perhaps only the royal family was so called (*id.*, clvii. 5350-1; Sabhā-P., xiii. 585-8), and so also in the Kaṭhu-Vaṁśa with reference to a period many generations anterior (vi. 59 and 69; and vii). The name *Bhoja* seems to have more than one application, for the *Bhojas* together with the *Andhakas* and *Vṛishṇis* belonged to the *Yādava* race (Hari-V., xciv. 5181-5204), and the name appears to have been applied also in a much wider sense to *Kshatriyas* descended from *Yayāti* (Sabhā-P., xiii 506-71).

* The *Daṇḍakas* are mentioned in the M.-Bh. (Sabhā-P., xxx. 1169) and were the inhabitants of the forest region called *Daṇḍakāraṇya*. *Daṇḍaka* originally was the name of the immense forest, where *Rāma* went in banishment, and which is described in the *Rāmāy.* as covering the whole of Central India from Bundelkhand on the north to southward of the *Godavari* (*Journal, R. A. S.*, 1894, p. 241); but as this forest was gradually cleared away by the spread of the *Aryan* colonies, its limits diminished till at last *Daṇḍaka* denoted only the country around the sources of the *Godavari* and lower part of the *Tapti* (M.-Bh., Sabhā-P., xxx. 1169; Vana-P., lxxxv. 8183-4). It could only have been at this stage that its inhabitants could well have been described by the name *Daṇḍakas*, and it is no doubt the people of that moderate area who are meant here. To account for the name the *Hari-Vaṁśa* has provided an eponymous king *Daṇḍaka* who made *Daṇḍakaraṇya* (x. 637-9).

† The people of *Purikā*. This may be either the famous town *Puri* in Orissa, or the town *Purikā* which *Mucukunda* is said to have built on the northern slope of the *Riksha* Mts. in the kingdom of *Māhish-matī* (Hari-V., xciv. 5220-3); but the latter seems more probable, judging from the context. For *Māhish-matī*, see page 333 note ‡. The *Vāyu Purāṇa* reads *Paurikas*, (xlv. 127); is this to be connected with *Poonah*, south-east of *Bombay*? I have not met it elsewhere.

‡ The *Vāyu Purāṇa* reads *Maunikas* (xlv. 127); and *Mauleyas* are mentioned in Sabhā-P., li. 1871; but I have not found any of these names elsewhere.

§ This as a people is not in the dictionary. The *Vāyu Purāṇa* reads *Āsmakas* (xlv. 127), but *Āsmaka* seems to be the proper form. These people are mentioned in the *Rāmāy.* (*Kishk.-K.*, xli. 17) and M.-Bh. (*Drona-P.*, xxxvii. 1605-8); and are placed in the middle of India by canto lviii. verse 7. They may have been the descendants of *Āsmaka*, who was the son of king *Kalmāsha-pāda* *Saudāsa*'s queen *Madayanti* by *Vasishṭha* (*Ādi-P.*, cxii.

Bhoga-vardhanas,* Naishikas,† Kuntalas,‡ Andhas,§ Udbhi-
 49 das,|| Vana-dárakas¶; these ** are the peoples of the countries
 of the Southern region.††

4736-7; and clxxvii. 6777-91), and who founded the town Paudanya (*ibid.*, 6791). A queen Ásmakī is mentioned in the Lunar line (*id.*, xcv. 3766).

* I have not found this name elsewhere. Perhaps it may be connected with the Southern Utsava-sanketas (Bhishma-P., ix. 368; and see page 319 note †).

† This is not in the dictionary. It much resembles the *Násikyās* of canto lviii. verse 24, who are, no doubt, the people of Nasik, north-east of Bombay; but they seem to be intended by *Násikyávas* in verse 51. Naishadhas can hardly be meant, for they are named in verse 54 and were not in South India. The *Váyu Purāṇa* reads *Nairṇikas* (xlv. 127) which somewhat resembles the *Nairṇitas* of the Bhishma-P. list (ix. 359).

‡ A people of this name have been mentioned in verse 32, as dwelling in Madhya-deśa. The Kuntalas here were in the Dekhan and are the same as those mentioned in Bhishma-P., ix. 367, and Karna-P., xx. 779. It appears Kuntala lay in the region between Belgaum and Bellary (Arch. Surv. of W. India, No. 5 by J. F. Fleet, p. 6; and No. 10 by J. Burgess, p. 72 note).

§ The *Váyu Purāṇa* reads *Andhras* (xlv. 127), which is, no doubt, right. Andhas are mentioned in the M.-Bh. (Udyoga-P., xviii. 586; and Bhishma-P. x. 357), but mistakenly for Andhakas and Andhras respectively. The Andhras or Andhras were a rude race in early times (Sabhá-P., iv. 119; xxx. 1175; xxviii. 1270; and Vana-P., li. 1988); but they established a kingdom during the third and second centuries B. C. Andhra was a kingdom also in Hiuen Tsiang's time in the 7th century A.D., and comprised the eastern portion of the Nizam's territories, with its capital at Warangal, according to Cunningham (Anc. Geog. of India). Another capital was Dhenukákāṣa, which is Dharanikota near Amaravatī on the Kistna (Arch. Surv. of W. India, No. 10 by J. Burgess, p. 32). Andhra is said to be probably the same as Telinga (*ibid.*, p. 72 note; and dictionary), and is taken to be the Sanskrit name for Telugu in the Madras Census Report. Telugu is the speech of the region extending from a parallel of latitude a little north of Madras northward as far as Ichapur in Ganjam; it does not penetrate into Mysore nor the western limits of Anantapur and Bellary, but is spoken by many of the inhabitants of the Nizam's Dominions and the Central Provinces (Report, p. 188).

|| This is not in the dictionary and I have not met with it elsewhere.

¶ "Wood-splitters." The *Váyu Purāṇa* reads *Nalakálukas* (xlv. 127), other forms of which are *Nalakánanas* and *Nabhakánanas* (dict.).

** The *Kúrma Purāṇa* adds *Magadhas* (xlvii. 38) mistakenly; they are mentioned in their proper place in verse 44.

†† For *Dakshinátyás* read *Dakshináyás*? The *Matsya Purāṇa* keeps pace

Hear from me the names of the Western peoples. The
 Súrýarakas,* the Kálíbalas,† and the Durgas,‡ and the
 50 Aníkaṭas,§ and the Pulindas,|| and the Sumínas,¶ the

with the text as far as the "Daṇḍakas" and then jumps at once, without any intimation, to the Western peoples beginning with the "Kulíyas" who correspond to the "Pulindas" of verse 50.

* This is obviously a mistake for *Súrpárakas*, which the *Váyu Purāṇa* reads (xlv. 128). *Súrpáraka* or *Súrpáraka* (both forms seem correct, though the dictionary gives only the latter) was the country in the West where Ráma Jámadagnya dwelt (Vana-P., lxxxv. 8135); though it is also placed in the South (Sabhá-P., xxx. 1169; and Vana-P., lxxxviii. 8337), because it was near the Southern sea in the Western region (Śánti-P., xlix. 1778-82). It bordered on the sea near Prabhása (Vana-P., cxviii. 10221-7), which is the modern Somnath in the peninsula of Káthiáwár; it included the country around the mouth of the Narmadá (Anuśás.-P., xxv. 1736), and the mouth of that river was so specially connected with Ráma that it was called Jámadagnya (Matsya Purāṇa, cxcii. 33-34). He built the city *Súrpáraka* there (Hari-V., xvi. 5300), and Dr. Burgess has identified it with the small modern town Supara near Bassein, north of Bombay. The country *Súrpáraka* therefore comprised the littoral tract from about Bassein to about the R. Narmadá. (Arch. Surv. of W. India, No. 10 p. 31). The proper reading in Rámáy. Kishk.-K., xliii. 5, should, no doubt, be "the *Súrpárakas* also" instead of "the extensive towns" (Gorresio's Edition, Annotations).

† This is not in the dictionary. The *Váyu Purāṇa* reads *Kolavanas* (xlv. 128), but I have not found either name elsewhere. Perhaps this is to be connected with *Kalwan*, a town about 37 miles north of Nasik (which is mentioned in page 339, note ||).

‡ This is not in the dictionary and I have not found the name elsewhere; but the *Durgas* are mentioned in the Bhíshma-P. list (ix. 359). Perhaps this is to be connected with *Dúngar-pur*, a town and state about 90 miles north-east of Ahmedabad.

§ Or *Aníkaṭas*, or *C'áníkaṭas*; neither is in the dictionary. The *Váyu Purāṇa* reads *Kálitakas* (xlv. 128); but I have not found these words elsewhere. These names suggest *Calicut*, but that is too far south to be admissible here in the Western region.

|| See note to verse 47 above. This branch would be among the hills south-west of Malwa or the southern portion of the Aravalli hills probably. The *Váyu Purāṇa* reads *Puleyas* (xlv. 129), and the *Matsya Kulíyas* (cxiii. 49); but I have not met with either name elsewhere.

¶ This is not in the dictionary. The *Váyu Purāṇa* reads *Surálas* (xlv. 129), and the *Matsya Sírálas* (cxiii. 49); but I have not found any of these words

Rúpapas,* and the Svápadas,† and the Kurumins,‡ and
 51 all the Katháksharas,§ and the others *who are called* Ná-
 sikyávas,|| and the others *who live* on the north bank of the
 Narmadá,¶ the Bhíru-kacéhas,** and the Máheyas,†† and

elsewhere. Are these two names to be identified with *Israel*? There was an ancient Jewish colony, the modern Beni-Israel, on the Bombay coast before the 2nd cent. A. D. (Hunter's Indian Empire, p. 234).

* The Váyu (xlv. 129), and the Matsya (cxiii. 49) Parápas read *Rúpapas*. I have not met either name elsewhere. The Bhishma-P. list mentions *Rúpa-távikas* (ix. 351).

† This is the name of a people is not in the dictionary; but *S'va-pac'a* "dog-cooking," (= *S'va-páka*, which would not suit the metro) occurs, as the name of a degraded tribe (Manu, x. 19 and 51). Tri-śanku is said to have associated with the *S'va-pákas*, when discarded by his father (Hari-V., xii. 721-3). The Váyu Purána (xlv. 129) and the Matsya (cxiii. 49) read *Tápasas*, which resembles the *Tápasáśramas* placed in the south region by canto lviii. verse 27, which might mean the descendants of ascetics.

‡ This is not in the dictionary. The Váyu Purána reads *Turasitas* (xlv. 129), but I have not met either name elsewhere. The Matsya reads *Tuittirikas* (cxiii. 49), which resembles the *Tittiras* mentioned in Bhishma-P., l. 2084 but there are no data to identify them.

§ This is not in the dictionary. The Váyu Purána reads *Paraksharas* (xlv. 129), and the Matsya *Káraskaras* (cxiii. 49). The *Páraśávas* of canto lviii. verse 31 appear to be the same people. I have not met with any of these names elsewhere, except *Káraskaras* in Sabhá-P., xlix. 1804, but the *Páraśávas* might mean a tribe which claimed descent from *Paraśu-Ráma*.

|| This is not in the dictionary. The Váyu Purána reads "*Násikyas* and others" (xlv. 130); this agrees with the *Násikyus* of canto lviii. verse 24 except that the latter are placed in the South. The *Násikyas* are, no doubt, the people of Nasik, which is an ancient and sacred city north-east of Bombay. The Matsya Purána reads "and others *who are called Vásikas*" (cxiii. 50), but I have not met this name elsewhere.

¶ The Váyu Purána (xlv. 130) and the Matsya (cxiii. 50) say "within the Narmadá."

** Or *Bhíru-kacéhas* as the Matsya Purána reads (cxiii. 50). These are, no doubt, the same as the *Bhṛigu-kacéhas* of canto lviii. verse 21. The word is the Greek Barugaza and survives in the modern Bharuch or Broach, a large town near the mouth of the Narmadá (Anc. Geog. of India). The Váyu Purána reads *Bhānu-kacéhas* (xlv. 130) erroneously. None of these names occur I believe in the Rámáyana or Mahá-Bhárata.

†† These are, no doubt, the people who dwelt along the R. Mahi (see page

52 the *Sárasvatas** also, and the *Kásmíras*,† and the *Su-rásh-
tras*,‡ and the *Avantyas*,§ and the *Arbudās*|| also. These
are the Western peoples.

53 Hear the inhabitants of the *Vindhya Mountains*.¶ The

294, note §) north of Baroda. The *Mádhikas* of the *Bhishma-P.* list (ix. 354) are no doubt the same.

* So also the *Matsya Purāna* (cxiii. 50). "The people who dwell along the R. *Saras-vatī*," which is, no doubt, the small river of that name that flows into the sea at *Prabhāsa*, the modern *Somnath*, in the peninsula of *Káthiáwār* (*Vana-P.*, lxxxii. 5002-4; and *Salya-P.*, xxxvi. 2048-51). They are not the same as the *Sárasvatas* of canto lviii. verse 7, who were in *Madhya-desa*. The *Váyu Purāna* reads instead "*Sahasas* and *Sáśvatas*" (xlv. 180); I have not found either name elsewhere, but the *Sáśikas* of the *Bhishma-P.* list (ix. 354) are, no doubt, the same as the second of these.

† This name is altogether out of place here, and the *Kásmíras* have been mentioned in their proper position in verse 41. The *Váyu Purāna* reads *Kac'c'huīyas* instead (xlv. 131) and the *Matsya Kac'c'hikas* (cxiii. 51), which indicate the correct reading. They are the people of *Kac'c'ha* (see canto lviii. verse 28) the modern *Kachh* or *Kutch*.

‡ *Su-ráshṭra* is a country frequently mentioned in the *M.-Bh.*, but the references seldom convey any definite information. It included the peninsula of *Káthiáwār* and the country around the G. of *Cambay*—that is, not quite all the modern territory called *Gujarat* (*Vana-P.*, lxxxviii. 8344-9). It is very rarely alluded to in the *Rámáy.* (see once in *Kádi-K.*, xii. 23). The old name survives in the town *Surat* near the mouth of the *Tapti*.

§ This form is not given in the dictionary; read *Avantyaís* for *Avantiaís*? They are the people of *Avanti*; see note to verse 55 where the *Avantis* are mentioned again, and more appropriately, for canto lviii. verse 22 places them in the *Tortoise's* right side, i.e., the South: but they were considered to be in both regions.

The *Váyu Purāna* (xlv. 131) and the *Matsya* (cxiii. 51) read *Anartas*, which is perhaps better, as they are placed by canto lviii. verse 30 in the *Tortoise's* right hind-foot. *Anarta* was the country which had for its capital *Dráráki* or *Dvára-vatí* or *Kuśa-sthali*, the modern *Dwarka* on the sea-shore at the extreme west of the peninsula of *Kathiáwar* (*Sánti-P.*, cccxli. 12955; *Hari-V.*, cxiii. 6265-6). It was *Krishna's* special kingdom, but it was founded long before (*Hari-V.*, x. 642-9; and xciv. 5163-9).

|| The people of *Arbuda*, the modern *Mt. Abu* near the south end of the *Aravalli hills*.

¶ For *Vindha-nivásinaḥ* read *Vindhya-nivásinaḥ*; see verse 55. *Vindhya* is used here in its general and wider meaning, as denoting the whole mountain-

Sarajas,* and Karúshas,† and the Keralas,‡ and Utkalas,§

chain from Gujarat eastwards, and not in the precise sense given it in verses 21-23, because the Naishadhas, Avantis and other western people are included in this group.

* I have not met with this name elsewhere, and it is not in the dictionary. The Váyu Purāṇa (xlv. 132) and the Matsya (cxiii. 52) read *Málavas*, which is no doubt correct. *Málava* is the modern *Málwa*; and the people are generally mentioned in the M.-Bh. as a tribe rather than as a settled nation (e.g., Sabhā-P., xxxiii. 1270; li. 1871; and Vana-P., ccliii. 15256). *Málava* does not appear to have been so extensive however as *Málwa* and, as this passage indicates, denoted rather the upper portion of that region bordering on the Vindhya, west of Avanti.

† The name is also written *Kārusha*, *Kārúsha* and *Kārúshaka*. This people constituted a powerful nation under king Danta-vakra in the Pāṇḍavas' time (Sabhā-P., xiii. 575-7; and Hari-V., xci. 4963); but they seem to have consisted of several tribes (Udyoga-P., iii. 81) and were not looked upon as closely allied to the races around them, for their origin is carried directly back to an eponymous ancestor Karúsha, a son of Manu Vaivasvata, in the Hari-rama (x. 614; and xi. 658). The position of Karúsha is indicated by the following allusions. It is linked with C'edi and with Káśi (Adi-P., cxxiii. 4796; Bhishma-P., ix. 348; liv. 2242; lvi. 2415; cxvii. 5446; and Karna-P., xxx. 231), and with the Vátsyas or Vatsas (Droṇa-P., xi. 396; see page 807, note*); it was not a very accessible country (Sabhā-P., li. 1864); and here it is said to rest on the Vindhya. Moreover Danta-vakra acknowledged Jarásandha, king of Magadha (see page 330 note †) as his suzerain (Sabhā-P., xiii. 575-7; and Hari-V., xci. 4963). Karúsha therefore was a hilly country, south of Káśi and Vatsa, between C'edi and Magadha; that is, it comprised the hilly country of which Rewa is the centre, from about the R. Ken on the west as far as the confines of Behar on the east. I have discussed Karúsha in a paper on "Ancient Cēdi, Matsya and Karúsha" in the Bengal Asiatic Society's *Journal*, 1895, Part I. p. 249.

‡ This must be incorrect, for the Keralas were a well-known people in the South; see note to *Kevalas* in verse 45. The Váyu Purāṇa (xlv. 132) and Matsya (cxiii. 52) read *Mekalas*, which is no doubt right. They are mentioned in the M.-Bh. (Bhishma-P., ix. 348; and li. 2103) and occupied the Mekala hills and the hilly country around. The Mekala hills are the hills in which the R. Sone rises (Rámáy., Kishk.-K., xl. 20), and which bound Chhattisgarh on the west and north. These people are often coupled, as here, with the Utkalas.

§ See page 327, note *. Utkala had a wide extension and falls within this group as well as within the Eastern group.

the Uttamarnas,* and the Daśárṇas,† the Bhojyas,‡ and
54 the Kishkindhakas,§ the Tośálas,|| and the Kośálas,¶

* The *Uttamas* are mentioned in the Bhīshma-P. list (ix. 348) and are no doubt the same people. The Matsya Purāṇa reads *Auṇḍrámāshas* (cxiii. 52). A people called *Urdhva-karnas* are mentioned in canto lviii. verse 16. I have not, however, found any of these names elsewhere.

† This people formed a well-known kingdom in early times (*Ādi-P.*, cxiii. 4449; *Vana-P.*, lxix. 2707-8; and *Udyoga-P.*, cxc.-cxciii), and inhabited the country watered by the R. Daśárṇá, the modern Dasan, a tributary of the Jumna. They are named thrice in the Bhīshma-P. list (ix. 348, 350 and 363), which seems inexplicable. They are mentioned both in the Eastern and in the Western regions in the accounts of Bhīma's and Nakula's campaigns (*Sabhá-P.*, xxviii. 1063-5; and xxxi. 1189); the former of these allusions is correct, but the latter seems to be an error. The capital was Vidiśá, see page 343, note †.

‡ Or better, *Bhojas*, as the Vāyu (xiv. 132) and Matsya (cxiii. 52) Purāṇas read. This name, as mentioned in page 335, note §, seems to have had more than one application. Bhojas as a Yādava tribe dwelt in Kṛishṇa's kingdom in Su-ráshṭra; and Bhojas inhabited Mrittikāvati, which seems from the various references to it to have been situated somewhere on the north-eastern limits of the modern Gujarat (*Vana-P.*, xiv. 629; xx. 791; cxvi. 10172-6; ccliii. 15245; *Mausala-P.*, vii. 244-5; and *Hari-V.*, xxxvii. 1990-7; and xxxviii. 2014). These may be the Bhojas mentioned in the text, inhabiting the extreme western end of the Vindhya range.

§ Or better, *Kishkindhakas*, as the Matsya Purāṇa reads (cxiii. 52). They are no doubt the same as the *Kaishkindhyas* of canto lviii. verse 18; but they cannot have any reference to Kishkindhyá in the Rámáy., for that country lay far to the south of the Godavari (see *Journal*, R. A. S., 1894, pp. 255, &c.), and is referred to in M.-Bh., *Sabhá-P.*, xxx. 1122. The Kishkindhakas mentioned in the *Hari-Vaṁśa* (xiv. 784) may be the people intended here, but there appear to be no data to identify them.

|| The Matsya Purāṇa reads *Tośálas* (cxiii. 53). They are not in the dictionary, but *Toshala* and *Tosala* are given doubtfully. I have not however found any of these names elsewhere.

¶ These are the people of Dakshina Kosala or Mahá-Kosala, the modern Chhattisgarh. In the *Journal*, R. A. S., 1894, p. 246, some reasons have been given for placing the Pañcápsaras lake, where Ráma spent ten years of his exile, in this region. May one hazard the conjecture that it was in consequence of his long residence here, that a colony from North Kosala invaded this region, established a kingdom here and gave their name to this country? The connexion was ancient (*Āśvamedh.-P.*, lxxxii. 2464-5).

the Traipuras,* and the Vaidiśas,† the Tumburas,‡ and the Tumbulas,§ the Paṭus,|| and the Naishadhas,¶

* The people of Tripurā, the modern Tewar, on the R. Narmadā. It was famous city (Sabhā-P., xxx. 1164; Vana-P., ccliii. 15246) deriving its name from a legend that the demons had a triple city *Tri-pura* here, made of gold, silver and iron, and Śiva destroyed it at the intercession of the gods; this is a favourite subject with the poets (Kārṇa-P., xxxiii and xxxiv; and see Atareya-Brahm., I. iv. 23 and 24, for the story in an older form); see also Cunningham's Arch. Surv. Repts., VIII. 124; IX. 54-55; and, XXI. 23; but its connexion of Tripurā with C'edi in early times is mistaken, see paper on "Ancient Cēdi, Matsya and Karuṣa" in *Journal*, Bengal Asiatic Society, 805, Part I. p. 249.

† For *Vaidiśas* read *Vaidiśās*. These are the people of *Vidiśā*. It was a famous town, the capital of the country *Daśārṇa*, and situated on the R. *Veṭra-vatī*, the modern Betwa, a little way east of Ujjain (Megha-D., i. 24, 25 and 28). It is probably to be identified with the modern Bhilsa, or rather with Bes-nagar the ancient capital which is close to Bhilsa (Cunningham's *Stupa* of Bharhut, 132, &c). The *Vāyu Purāṇa* reads *Vaidikas* (xlv. 133), which seems erroneous, though the *Vaidiśas* are really included among the *Dakṣiṇas* in the last verse.

‡ These are mentioned as a wild aboriginal tribe who inhabited the slopes of the Vindhya Mountains in the *Hari-Vaṁśa* (v. 310-11). The *Matsya Purāṇa* reads *Tumuras* (cxiii. 53), and the *Tumburas* (Bhishma-P., I. 2084) may be the same.

§ The *Vāyu Purāṇa* reads *Tumuras* (xlv. 133); see the last note. The *Matsya* reads *Tumbaras* (cxiii. 53). This is no doubt a tribe closely allied to the last.

|| This people seems to be the same as the *Paṭac'aras*, who are mentioned several times in the *M.-Bh.*; see page 309, note †. The *Vāyu Purāṇa* reads *Ṣaṭsuras* (xlv. 133), and the *Matsya Padgamas* (cxiii. 53); but I have not met either of these names elsewhere.

¶ The people of Nishadha; the *Nishadhas*, as the *Vāyu Purāṇa* reads (xlv. 133). This country is chiefly known from the story of its king Nala (Vana-P., lvi-lxxix); otherwise it is rarely mentioned. The chief data for fixing its position are Nala's remarks to his wife when he was banished from his kingdom (vi. lvi 2317-9); and, as stated in note † to page 299, it seems to me the only one which he describes could only be obtained completely from a position on the Satpura Mountains about longitude 75° E. The text says also Nishadha rested on the Vindhya Mountains. Hence it may be inferred that Nishadha comprised the country south of the Vindhyas between long. 74° and 75°, with Avanti to the north-east and Vidarbha to the south-east. Its

55 Annajas,* and the Tushti-káras,† the Virahotras,‡ and the Avantis.§ All these peoples dwell on the slopes of the Vindhya Mountains.

capital was probably in the Tapti valley; Damayantí in wandering from it found her way north-eastward to C'edi (see note to C'edi in canto lviii. verse 16).

* I have not met this name elsewhere and it is not in the dictionary. The Matsya Purāṇa reads *Arūpas* (cxiii. 54) which seems erroneous. The Vāya Purāṇa reads *Anūpas* (xlv. 134) which is no doubt correct. *Anūpa* means "a country situated near water," or "a marshy country." It was applied to various tracts near the sea, generally in the combination *sāgarānūpa*, e.g., in Bengal (Sabhā-P., xxv. 1002; xxix. 1101; and xxxiii. 1268-9); in or near the Pāṇḍya kingdom in the South (Udyoga-P., xviii. 578); in the north and west of the peninsula of Kathiawar (Hari-V., cxiii. 6361-9; and cxiv. 6410-11); and on the western coast generally (Udyoga-P., iii. 81); but the name was more specially applied to a tract on the west coast which constituted a kingdom in the Pāṇḍavas' time (Sabhā-P., iv. 123). The only country which rests on the Vindhya and borders on the sea is the tract on the east of the G. of Cambay, north of the Narmadā, and this no doubt was *Anūpa*. It is also indicated that Su-rāshṭra, *Anūpa* and Anarta were contiguous countries, and that *Anūpa* lay beyond and south of Su-rāshṭra (Hari-V., xciv. 5142-80). When the kings of Māhish-matī (see page 333, note †) were powerful, the valley of the lower Narmadā and *Anūpa* would naturally fall under their sway, and this no doubt explains why Kārtavīrya is called "lord of *Anūpa*" (Vana-P., cxvi. 10189-90), and king Nīla also (Bhīshma-P., xc. 4210).

† I have not found this name elsewhere, and it is not in the dictionary. The reading should no doubt be *Tuṇḍikeras* as the Vāya Purāṇa reads (xlv. 134). A *Tuṇḍikera* king is mentioned in the M.-Bh. (Droṇa-P., xvii. 691), and the *Tuṇḍikeras* (Karpa-P., v. 138); and the *Tuṇḍikeras* are said in the Hari-Vaṁśa to be a branch of the Haihaya race (xxxiv. 1895). There is a town called Tendukhera a little north of the Narmadā at nearly long. 79° E.; and as this site suits the text, it may be presumed these people occupied that position in the Narmadā valley. The Matsya Purāṇa reads *Saundhikeras* (cxiii. 54), not quite correctly.

‡ The Vāya Purāṇa (xlv. 134) and the Matsya (cxiii. 54) read *Vītihotras* which is no doubt correct. *Vītihotra* was a famous Haihaya king, and the *Vītihotras* were a branch of that race (Hari-V., xxxiv. 1895). They are called *Vītahotras* in the M.-Bh. (Droṇa-P., lx. 2436). Being Haihayas, they probably occupied a part of the upper Narmadā valley.

§ They have been mentioned already in verse 52. *Avanti* had the Narmadā flowing through it (Sabhā-P., xxx. 1114; and Vana-P., lxxxix. 8354-8)

56 Next I will tell thee also *the names of the countries which rest against the Mountains.** The Nihāras,† and the Hamsa-mārgas,‡ the Kurus,§ the Gurganās,||

and was on the lower portion of that river, for it is placed in the South in the first of these passages, and in the West in the second passage and in verse 52. It appears to have been bounded by the Riksha Mountains (Satpura range) on the south (Vana-P., lxi. 2317), but its limits on the north are not clear. Its capital, though not mentioned in the M.-Bh., was Ujjayinī or Vīśālā, the modern Ujjain, in later times (Megha-D., i. 31). Avanti therefore comprised the region of the sources of the Chambal and the country south-westward as far as the Satpura range. Two brothers Vinda and Anuvinḍa are often named as the kings of Avanti in the M.-Bh. (Udyoga-P., clxv. 733; Droṇa-P., xcix. 3682-92; and Karṇa-P., xiii. 498-9), but they were so Kaikeyas and led Kaikeya troops (*ibid.*, 492-524). May it be inferred a branch of the Kaikeyas had invaded and conquered Avanti?

* *Paṇḍitāraṇin.* These mountains are it seems only the Himalaya range. This group repeats many of the tribes mentioned in verses 40-42.

† I have not met this name elsewhere. Are these the modern Newārs, who inhabit the great valley of Nepal and its vicinity, and who were the masters of the country prior to the Gurkhā invasion (*Journal, Beng. As. Socy.*, vol. LXIII, Part I, 213, 214 and 217). The Vāyu Purāṇa reads *Nigarharas* (iv. 135), but I have not found it elsewhere. The Matsya reads *Nirāhāras* (xiii. 55) which seems erroneous.

‡ See page 323 note †. The Matsya Purāṇa reads *Sarvagās* (cxiii. 55) which seems erroneous.

§ These are probably the Uttara or Northern Kurus, for the Kurus of *Madhya-deśa* could not properly be described as dwelling among mountains. They seem to have been the stock from which the Kurus of *Madhya-deśa* separated off, for the period when Dhṛita-rāshṭra and Pāṇḍu were born is described as a golden age, in which both branches of the Kurus engaged in petty rivalry (*Adi-P.*, cix. 4337-46); but the wistful recollections of their ancient home idealized it afterwards into a blissful land, where fancy gave itself free scope (*Rāmāy.*, Kishk.-K., xlv. 82-115). They seem to have occupied the uppermost valleys of the Indus near its sources, with Kailāsa lying beyond (Vana-P., cxlv. 11025-35); and fervid imagination also placed them close to Mount Meru on its north side (*Bhishma-P.*, vi. 207-8; and vii. 4), or in the region Hari-varsha, and declared men could not enter their sacred land (*Sabhā-P.*, xxvii. 1054-8). They are described as living in primitive happiness, and women had the utmost freedom there (*cxvii. 4719-23*; and *Rāmāy.*, *loc. cit.*).

|| This is not in the dictionary and I have not met it elsewhere. Are these

57 the Khasas,* and the Kunta-právarāṇas,† the
Urṇas,‡ the Dárvas,§ the Sakritrakas,|| the Tri.

people the modern Gurungs, an important tribe of Tatar race, who dwell now throughout Nepal, but whose territory was formerly the country about Lamzung, Ghandrung and Siklis, west of the great valley of Nepal (*Journal*, Bengal Asiatic Society, Vol. LXIII. Part I. 213, 217 and 223-229; Risley's *Castes and Tribes of Bengal*, I. 304)? The Váyu Purāṇa reads *Tangāṇas* here (xlv. 135), after having named them previously (*ibid.*, 120); see verse 41. The Matsya reads *A-pathas* (cxiii. 55), which seems erroneous.

* The Khasas or Khasās are generally mentioned as a half-civilized tribe outside India, along with Sakas, Daradas, &c. (Sabhā-P., li. 1859; Droṇa-P. xi. 399; and cxi. 4846-7) They are said to have been defeated and degraded by Sagara (Hari-V., xiv. 784), and were considered mlec'c'has (*ibid.*, xcr. 6440-1; see also Muir's *Sansk. Texts*, II. 482). The Khasas in the text however, may perhaps be identified with the Khas, who were formerly a small clan but have developed into the predominant military order of the kingdom of Nepal through intermarriages with bráhmans (*Journal*, Bengal Asiatic Society, Vol. LXIII. Part I. 217-223). See canto lviii. verse 6.

† I have not found this name elsewhere. The Váyu Purāṇa reads *Kuá* instead of Kunta (xlv. 136), which does not seem satisfactory. The proper reading should no doubt be *Karṇa-právarāṇas*, "those who cover themselves with their ears," a people mentioned several times in the M.-Bh. (Sabhā-P. li. 1875; and Bhishma-P., li. 2103). They are placed in the South in the story of Sahadova's conquests (Sabhā-P., xxx. 1170) and among the Kirātas in the Eastern region in the Rámáy. (Kishk-K. xl. 29); but it seems permissible to identify them with the *Ulúkas*, for a story is told about an *Ulúka* named *Právára-karṇa* (Vana-P., cxcviii. 13334). The *Ulúkas* dwelt in the Himalayas (*ibid.*), and formed a kingdom in the Pándavas' time (Udyoga-P. clix. and clx), but it seems impossible to fix their position more definitely than somewhere in Nepal (Sabhā-P., xxvi. 1014-20). The word *Karṇa-právarāṇas* is also used as an adjective, for Hanúmān saw female *Rákshasas* in Lanka "three-eared and pin-eared, long-eared, ear-less, and one-eyed and one-eared and having their ears as a covering" (Rámáy., Sund.-K., xvii. 24); and it was an ancient belief that there were people with immense ears which covered their bodies (Plin., iv. 13; and vii. 2; Mandeville's *Travels*, chap. xix). The Matsya P. mentions *Kutha-právarāṇas* and *Karṇa-právarāṇas* (cxi. 56 and 58).

‡ This people have been already mentioned in verse 42.

§ These appear to be the same as the *Darvas* mentioned in verse 42; see Cunningham's *Arch. Surv. Repts.*, II. 15; and XIV. 145.

|| This is not in the dictionary; but it seems to be the same as *Sakrid-gríh* or *Sakrid-gráhas*, who are said to be a terrible mlec'c'ha tribe in the North.

gargas,* and the Gálavas,† the Kirátas,‡ and the Támasas.§

- 8 And in this *Bhárata* is established the law of the four ages,
the Kṛita, Tretá and the two others. Such is this country
9 Bhárata, constituted with a four-fold conformation.|| On its
south and west and east is the great ocean; the Himavat
range *stretches along* on its north, like the string of a bow.¶
10 Then this country Bhárata is filled with every kind of seed,
O bráhmaṇ. *It has* the supremacy of Brahmá, the lordship
of the Ruler of the Immortals, the divinity of the gods, and

ishma-P., ix. 373). There appear to be no data to fix their position unless they may be connected with the *Sakṛin-nandá*, which seems to be a river in the east of Nepal (Vana-P., lxxxiv. 8137). The text might also be read "and the Kṛitrakas," but I have found no such name elsewhere.

* Or Traigartas. Trigarta was considered to be in the Northern region abhá-P., xxvi. 1026) and also in the Western (*id.*, xxi. 1189). It is generally mentioned in connexion with the Sindhus, Madras and other Panjab nations (li. 1870; Vana-P., cclxiv. 15593-9; cclxx. 15743; Bhishma-P., xviii. 688; viii. 5435; cx. 5649; Droṇa-P., vii. 183; and also Hari-V., xci. 4965-70). It is near the Kurus, for the Pāṇḍavas when burnt out of Vārāṇasata visited Trigartas and other contiguous nations (Kṛi-P., elvi. 6081-7); and also Matsya and Sálva, for these two kingdoms had often raided into Trigarta (Kṛi-P., xxx). From these indications it appears that Trigarta must have reached the Panjab on the west, and the Kurus on the south-east, and been near Matsya (see page 307 note *) and Sálva (see note to canto lviii. verse 1 on the south; hence it must have comprised the country from Amballa and Attala to the R. Bias, *i.e.*, the Jalandhar doab and the country south-east of that. Cunningham includes Kangra also (Arch. Surv. Repts., II. 16; and V. 116 and 117; and Buddh. Cavo Temples, p. 93). At the time of the great Prasthala belonged to Trigarta (see note on page 321), and so brought Trigarta territories close to Matsya and Sálva.

† These people, no doubt, claimed to be the descendants of the rishi Gálava (ari-V., xxvii. 1463-7; and xxxii. 1767-76), who was a famous son of Viśvátra (Anuśās.-P., iv. 249-259; Udyoga-P., cv-cxviii; and see cantos XX and XXI above), or took their name from him; see similarly the Atreyas and Bharadvajas of verse 39.

‡ See note to verse 40.

§ These have been already mentioned in verse 41.

|| *Catuḥ-saṁsthāna-saṁsthitam.*

¶ This implies that the Himavat range included also the Sulaiman Mountains along the west of the Panjab. The simile must refer to a drawn bow, with the string angular in the middle.

- 61 the mortal nature of men.* *It has various* kinds of wild
animals, cattle and aquatic animals;† and all creeping things
likewise. And from it are produced‡ all immovable things,
62 together with things good or bad. No other land of action
exists among the worlds, O bráhmaṇ. Even§ among the gods
63 O saintly bráhmaṇ, this is ever in truth§ the wish—"Oh,
that we shall become men on the earth, when we fall from
our divine condition! A man indeed does actions that the
64 gods and demons cannot do!" Those who are involved in the
fettters of such action, who are eager to proclaim their own
actions, || and who are possessed of a small portion of happi-
ness perform no action at all.

CANTO LVIII.

Mārkaṇḍeya continuing represents India as resting upon Viṣṇu in the form of a tortoise looking eastward, and distributes the various countries and peoples accordingly over the several parts of his body, together with the corresponding lunar constellations. He gives an astrological application to this arrangement and enjoins the performance of religious rites to avoid calamity. He also distributes the constellations of the Zodiac over the Tortoise's body.

Kraushṭuki¶ spoke

- 1 Adorable Sir! Thou hast duly declared Bhárata to me, its
2 rivers, mountains, countries, and the people who inhabit it

* *Marutas tathá* seems incorrect. Read instead *martyatá tathá*?

† *Mṛiga-páṭv-apsaro-yonis*. The meaning of "aquatic animal" is given to *ap-sara* but not to *ap-saras* in the dictionary.

‡ For *pra-yáti* read *pra-játiḥ*?

§ For *sadá eśha* read *sadaivaisha*?

|| This seems rather meaningless. For *sva-karma-khyápanotsukaiḥ* the MS. reads *sva-karma-kṣhapanonmukhaiḥ*, "who are averse to diminishing the stock of their actions;" but *kṣhapanotsukaiḥ* seems preferable, "who are eager to diminish the stock of their actions."

¶ For *Kroshṭukir* read *Kraushṭukir*.

But thou didst previously make mention of the Tortoise, *who* is the adorable Viṣṇu, in Bhārata; I desire to hear fully about his position.

- 3 What position does he, the god Janārdana, occupy in his form of the Tortoise? And how are weal and woe indicated thereby to mankind according to *the position* of his face and of his feet? Expound all that about him.

Mārkaṇḍeya spoke

- 4 With his face looking eastwards the adorable Tortoise-formed god takes his position, when he approaches this nine-portioned country Bhārata, O brāhman. The constellations are arranged all about him in nine divisions, and the countries * also, O brāhman. Hear duly from me which they are.
- 5 The Veda-mantras,† the Vimāṇavyas,‡ the Sālvas,§

* The arrangement of the countries is very far from correct; and this canto cannot be compared with the last canto for accuracy. To make the shape of India conform to that of a Tortoise lying outspread and facing eastwards is an absurd fancy and a difficult problem.

† This is not in the dictionary and I have not found the name elsewhere. Does it mean "those who observe the Vedas and the Mantras especially" or has it any reference to Brahmāvarta?

‡ I have not found this elsewhere and it is not in the dictionary. *Māṇḍavyas* are mentioned in verse 38.

§ Or *Sālvayas* as they were also called (Vana-P. cclxiii. 15576-82). The Sālvas are often mentioned in the M.-Bh. They were near the Kurus (Virāta-P. i 11-12) and the Trigartas (*id.*, xxx); and in the beautiful story of Satya-vat and Sāvitrī, he was a Sālva prince and she a Madra princess (Vana-P. cccxii, &c.). Other indications of Sālva are given in the allusions to Kṛishṇa's conquest of it, but the story is marred because the people are called Daityas and Dānavas, and *Saubha* which seems to have been the capital is described as a city and as situated in the air, and also as able to move about freely (Vana-P. xiv-xxii; Udyoga-P. xlvii. 1886; and Droṇa-P. i. 395). The Sālva king attacked Dvāra-vatī, and Kṛishṇa in retaliation killed him and destroyed Saubha at the gulf of the sea (*ibid.*), which can be none other than the Rann of Kachh. From these indications it appears Sālva was the country along the western side of the Aravalli hills. Saubha is incapable of being determined. Sālva seems to have contained another city called *Mārttikāvata* (or *Mṛittikā-vatī?*), which is probably the same as the *Mārttikā-vatī* mentioned in page 342, note‡ (Vana-P. xiv. 629; and

and the Nípas,* and the Śakas,† and the Ujji.

xx. 791). The Hari-Vaṁśa says king Sagara degraded the Śálvas (xiv. 784), but this is a late fable for the Śálva king was one of the leading monarchs in Krishṇa's time (*id.*, cviii. 6029), and was brother of Śíśu-pála king of C'edi (Vana-P. xiv. 620-7); and other allusions shew that Śálva was a famous kingdom before that (Udyoga-P. clxxiii and clxxiv; and Anuśás.-P. cxxxvii. 6267); besides which, Satya-vat and Sávitrí rank with the noblest characters in ancient Indian story. The weird legend of Vyushitáśva's queen no doubt means her sons became Śálvas and did not originate the race (Ādi-P. cxxi. 4695-4714), as in the case of the Madras (page 315, note ‡).

* The Nípas began with king Nípa of the Paurava race, who established his dynasty in Kámpilya, the capital of Southern Páñc'ála, about 12 or 15 generations anterior to the Páñdavās; the dynasty flourished in king Brahma-datta who was contemporary with their fifth ancestor Pratípa, and it was destroyed in Bhíshma's time (Hari-V., xx. 1060-78; M.-Bh., Ādi-P. cxxxviii. 5512-3; and Matsya-P. xlix. 52 and 53) in the person of Janamejaya, nicknamed Durbuddhi, who after exterminating his kinsmen was himself killed by Ugráryudha (Udyoga-P. lxxiii. 2729; Hari-V., xx. 1071-2; and Matsya-P. xlix. 59). Kámpilya is the modern Kampil on the old Ganges between Budaon and Farokhabad (Cunningham, Arch. Surv. Repts., I. 255). Prishata, who is said to have been the last king's grandson but was a Páñc'ála with a different ancestry, obtained the kingdom and handed down a new dynasty to his son Drupada (Hari-V., xx. 1082-1115; and xxxii. 1778-93). The Nípas who survived are mentioned in the M.-Bh. as an inferior people (Sabhá-P. xlix. 1804; and l. 1844).

† The Śakas were originally an outside race and are mentioned often in the M.-Bh. They were considered to be mlecc'has (Vana-P. clxxxviii. 12839-9), and were classed generally with Yavanas, but also with Kámbojas, Pahlavas, Tukhárās and Khasas (Sabhá-P. xxxi. 1199; l. 1850; Udyoga-P. iii. 78; xviii. 590; Droṇa-P. xi. 399; xx. 798; cxxi. 4818; Śánti-P. lxx. 2429; and Vana-P. li. 1990; and also Rámáy., Kishk. K. xlv. 13). Their home therefore lay to the north-west, and they are generally identified with the Scythians (Lat. Sacæ). They penetrated into India by invasions, and a branch is mentioned in the M.-Bh. as in the Eastern region, apparently in Behar (Sabhá-P. xxix. 1088; and li. 1872; see also Rámáy., Kishk. K. xl. 21). Buddha Śákya-muni is considered to have been of Śaka race. Their inroad continued through many centuries, and were resisted by various kings; and they are mentioned in the text as having established themselves in Madhyadesa. The Hari-Vaṁśa makes them the descendants of Narishya one of Manu Vaivasvata's sons (x. 614 and 641); another account says they were Kshatriyas and became degraded from having no brahmins (M.-Bh., Anuśás.

hānas,* my child,† the Ghosha-sankhyas,‡ and the
7 Khaśas,§ the Śārasvatas,|| the Matsyas,¶ the Śūrasenas,**

P xxxiii. 2103; and Manu x. 43-44). The Rāmāy. has an absurd fable about their creation (Adi-K. lvi. 3; see page 314 note *).

* Ujjihāna is given in the dictionary as the name of a region, but have not met it anywhere. Perhaps it is to be identified with the town *Ujjhāna*, which was situated south-east of Vārana-ssthala, which is the same as Hāstī-napura, or near it (Rāmāy., Ayodh. K. lxxiii. 8-10); and in that direction here is now a town called *Ujjhāni* about 11 miles south-west of Budaon.

† *Vatsa*; but it would be better to read *Vatsā*, "the Vatsas;" see page 307, note.*

‡ This is not in the dictionary and I have not found the name elsewhere. It may mean "those who are reckoned among Ghoshas or herdsmen," and be an adjective to Khaśas.

§ Or *Khasas*. They were an outside people on the north, as mentioned in page 316 note.* In one passage they are placed between Meru and Mandara near the R. Śailodā (Sabhā-P. li. 1858-9), that is somewhere in Western Tibet; according to the Matsya Purāṇa the R. Śailodakā rises at Mt. Aruṇa which is west of Kailāsa and flows into the Western Sea (ox. 19-23). Khaśa has been connected with Kashgar. The Khaśas also made inroads into India, or they are classed among the Panjab nations in a passage in the M-Bh., which shews its later age by its tone (Karna P. xlv. 2070), and they are mentioned in the text here as settled in Madhya-deśa. Manu says they were Śhattriya and became degraded by the loss of sacred rites and the absence of brahmins (x. 43-44).

|| "Those who live along the Saras-vatī," that is, the sacred river north of Āru-kshetra. They are not the same as the people named in canto lvii. verse 51.

¶ See page 307 note*.

** Śūrasena lay immediately south of Indra-prastha or Delhi (Sabhā-P., xx. 1105-6), and comprised the country around Mathurā, the modern Muttra (Hari-V., lv. 3093-3102; and xci. 4973) to the east of Matsya (Virāṭa-P., v. 44-5); and it extended apparently from the Chambal to about 50 miles north of Muttra (see Cunningham, Arch. Surv. Repts., XX. 2). The Śūrasenas belonged to the Yādava and Haihaya race, for Mathurā the capital is specially called the capital of the Yādavas, and the kings who reigned there belonged to that race (Hari-V., lvii. 3180-83; lxxix. 4124-34; xc. 4904; cxiv. 367; and xxxviii. 2024 and 2027). A king named Śūrasena, a son of Arjuna Śātavahya, is mentioned (*id.*, xxxiv. 1892), who is, no doubt, intended as the ponymous ancestor of this people, for Arjuna who vanquished Rāvana was lightly anterior to Rāma, and the Hari-Vaṁśa says Śūrasena occupied this

and the people of Mathurá,* the Dharmárayas,† the
Jyotishikas,‡ the Gaura-grívas,§ the Guḍas|| and
8 the Ásmakas,¶ the Vaidehakas,** and the Pañ.

country after Satru-ghna's time (*id.*, lv. 3102); see next note. The Súrāsena constituted a powerful kingdom shortly before the Pándavas' time, and Kṛishṇa killed Kaṁsa, who was one of the chief monarchs of that age, broke up the sovereignty and betook himself to Anarta. In later times Súrāsena presumably regained importance, for it gave its name to Sauraseni one of the chief Prákr̥its.

* Mathurá was the capital of Súrāsena as mentioned in the last note, and is the modern Muttra on the R. Jumna (Hari-V., lv. 3060-61). The Hari-Vaṁśa says that Madhu, king of the Daityas and Dánavas, and his son Lavaṇa reigned at Madhu-pura and Madhu-vana (lv. 3061-3); and during Ráma's reign Satru-ghna killed Lavaṇa, cut down Madhu-vana and built Mathurá on its site (lv. 3083-36; and xcv. 5243-7); and after the death of Ráma and his brothers Bhíma of the Yádava race according to one passage (*id.*, xcv. 5243-7) took the city and established it in his own family; and Súrāsena (see the last note) according to another passage occupied the country around (*id.*, lv. 3102). It is said Bhíma's son Andhaka was reigning in Mathurá while Kusa and Lava reigned in Ayodhyá (*id.*, xcv. 5247-8). These passages seem to make a marked distinction between the population in the country and the dynasty in the city.

† Dharmáraya was the name of a wood near Gayá (Vana-P. lxxiv. 8063-4; Anuśás.-P. xxv. 1744; and clxv. 7655; with Vana-P. lxxvii. 8304-8).

‡ This is not in the dictionary and I have not found the name elsewhere; but Buchanan Hamilton says there was a class of brahmins in Behar, called *Jausi*, the vulgar pronunciation of Jyotish (Vol. I. p. 156).

§ These are stated in the dictionary as in the text to be a people in Madhya-deśa; but I have not met the name elsewhere. The word may however be an adjective, "yellow-necked," and qualify Guḍas and Ásmakas which are joined together in a compound.

|| These are stated in the dictionary as in the text to be a people in Madhya-deśa, but I have not found the name elsewhere. Probably it is to be connected with the country Gauḍa which Cunningham says was formerly the southern part of North Kosala, i.e. the southern portion of the tract between the Ghogra and Rapti rivers (Arch. Surv. Repts. I. 327). The town Gaur in the Maldah district in Behar, which was once the capital of the Bengal kingdom, is too far east to be admissible here.

¶ See page 336, note §.

** The people of Videha, see page 329, note †.

c'álas,* the Sanketas,† the Kankas‡ and Márutas,§ the

* Pañc'ála or Páñc'ála was a large country, comprising the territory on both banks of the Ganges, and bounded on the north by Sub-Himalayan tribes, on the east by the same tribes and Kosala, on the south by Súrāsena, the junction of the Jumna and Chambal, and Kánya-kubja (Ādi-P., cxxxviii. 5512-3 and Virāta-P., v. 144), and on the west by the Kurus and Súrāsenas (Sabhá-P., xviii. 1061; and Bhīshma-P., ix. 346). The Páñc'álas originated in the descendants of Ajamidha by his wife Nílí, though the M.-Bh. (Ādi-P., xciv. 722-3) and Hari-Vaṁśa (xxxii. 1776-80, with which agrees the Matsya Purāṇa, xlix. 43-4 and l. 1-4) differ in the number and names of the descendants. These passages from the Hari-Vaṁśa and Matsya Purāṇa date their use about eight or nine generations prior to the Pāṇḍavas, and the passage from the M.-Bh. seems to point to a much earlier kingdom. The country being large was divided into two kingdoms, the Ganges being the dividing line (Ādi-P., cxxxviii. 5509-16); to the north was North Páñc'ála or Ahi-c'ó'hatra, with its capital at Ahi-c'ó'hatrá, the modern Ahichhatr, 18 miles west of Bareilly and 7 north of Aonla (Cunningham, Arch. Surv. Repts., I. 255-7); and to the south was South Páñc'ála, with its capital at Kámpilya, the modern Kampil, on the old Ganges between Budaon and Faizkhabad (*ibid.* 55). The Śrīñjayas, or descendants of Śrīñjaya, who are often mentioned in the M.-Bh. (e.g., Ādi-P., cxxxviii. 5476; and Droṇa-P., xxi. 883, 895 and 915) appear to have reigned in North Páñc'ála, and the Nípas in South Páñc'ála (see page 350 note *); on the destruction of the latter, Prishata of the former united the two kingdoms, but Droṇa conquered his son Drupada and re-established the two kingdoms, keeping North Páñc'ála himself, and restoring the South to Drupada who then reigned in Kámpilya and Mákandí (Ādi-P. cxviii; Hari-V., xx. 1060-1115).

† Putting aside the Utsava-sanketas (see page 319 note †), the only instance here I have met this name is in the M.-Bh. (Śānti-P., clxxiv. 6514) where it is introduced apparently as the name of a town; but there is nothing to indicate here it was, and it is not so given in the dictionary. Probably however the reading here and there should be *Sáketa*, that is, Ayodhyá and its people. Otherwise they are not mentioned in this group where they should be, and they can hardly be intended by the Kosalas in verso 14.

‡ These are mentioned in the M.-Bh. only as an outside race, along with the Akhāras, Sakas, Pahlavas, &c. (Sabhá-P., l. 1850; and Śānti-P., lxv. 2429) never being mentioned here in the middle of India suggests that they must be invaded and settled there. It may be noticed also that Yudhishtira took the name Kanka during his disguised residence at Virāta's Court (Virāta-P., 224).

§ I have met no people of this name elsewhere. Perhaps the reading

Kāla-koṭṭisas,* and Páshaṇḍas,† and the inhabitants of
9 the Páripáttra mountains,‡ the Kápingalas,§ Kuruváhyas,||

should be *Málavas*, the people of Malwa (see page 341 note *); they are mentioned in verse 45 below, but their more appropriate position is here.

* I have not met this name elsewhere, but it may mean the people of *Kāla-koṭṭi*, which is mentioned in the M.-Bh. as a place of pilgrimage (Vana-P., xcv. 8513), and which appears from the context to be between the Ganges and the Báhudá (the Ram-ganga or perhaps the Gurra east of it; see page 291 note § §). *Koṭṭi-tírtha* mentioned in the Matsya Purāṇa (cv. 44) seems to be the same. Moreover *Kāla-koṭṭi* may be the same as *Kāla-kúṭa*, which is alluded to occasionally (Sabhá-P., xxv. 997; Udyoga-P., xviii. 596-601; and perhaps Ádi-P., cxix. 4637), and for which the second passage indicates a similar position.

† "Heretics;" applied to Jains and Buddhists. I have met with no people of this name.

‡ See page 286 note ‡.

§ I have not met this name elsewhere. A river called *Kapiñjalá* is mentioned in the Bhīshma-P. list (ix. 334), but without any data to identify it. Two other readings may be suggested *Kálingakas*, i.e., Kalingas (see page 316, note †); or better perhaps *Kālañjaras*, the inhabitants of Kalanjara, an ancient and celebrated hill and fort 33 miles south of Banda in Bundelkhand; it is mentioned only as a *tírtha* in the M.-Bh. (Vana-P., lxxxv. 8198-8200; lxxxvii. 8317; and Anuśás.-P., xxv. 1721-2).

|| This reading appears to be wrong, but it is not easy to suggest another entirely satisfactory. It is clear, however, that the *Kurus* are one of the races meant. *Váhyas* are said to be a people in the dictionary.

The *Kurus* occupied the country from the Sívis and Sub-Himalayan tribes on the north to Matsya, Súrāsena and South Pañc'ála on the south, and between North Pañc'ála on the east and Maru-bhúmi (the Rajputana desert) on the west. Their territory appears to have been divided into three parts, *Kuru-kshetra*, the *Kurus* and *Kuru-jángala* (Ádi-P., cix. 4337-40). *Kuru-kshetra*, 'the cultivated land of the *Kurus*,' comprised the whole tract on the west of the Jumna and included the sacred region between the *Saras-vatí* and *Drishad-vatí* (Vana-P., lxxxiii. 5071-8 and 7073-6; Rámáy., Ayodh.-K., lxx. 12; and Megha-D., i. 49-50); it is said to have obtained this name because it was raised to honour, *pra-kriṣṭa*, by *Kuru* (Salya-P., liv. 3003); the *Hari-V.*, in xxxii. 1800, inverts the course of history, and this explanation was afterwards confused and altered into that of his ploughing it (e.g., Matsya-P., l. 20-22). *Kuru-jángala*, 'the waste land of the *Kurus*,' was the eastern part of their territory and appears to have comprised the tract between the Ganges and North Pañc'ála (Rámáy., Ayodh.-K., lxx. 11; and M.-Bh., Sabhā-P., xix. 793-4). The

and the Udumbara people,* and the Gajāhvayas†—these are in the middle‡ of the Tortoise as he lies within the water.

- (f) To these *people*, who dwell in his middle, the three constellations, Kṛittikā, Rohiṇi and Saumyā,§ reveal|| weal and woe, O brāhman.

The middle region between the Ganges and Jumna seems to have been called simply the Kurus' country. The capital was Hāstīnapura (see note† below), and Dhāndava-prastha or Indra-prastha, the modern Delhi, was a second capital founded by the Pāṇḍavas (Ādi-P., ccvii. 7568-94). Kuru was the eleventh ancestor of the Pāṇḍavas (*id.*, xciv. 3738-51; and xcv. 3791-3820; and Hari-V., xvi. 1799-1800).

* Udumbara is Kac'hh or Kutch according to Lassen (Ind. Alt., Map) and Cunningham (Arch. Surv. Repts., XIV. 115 and 135), and their identification may apply to the *Audumbaras* mentioned in Sabhā-P., li. 1869; but the *Udumbaras* here are placed in Madhya-deśa. I have not met with the name elsewhere and it is not in the dictionary. Certain descendants of Viśvānata were called *Audumbaras* (Hari-V., xxvii. 1466); and there was a river *Udumbarā-vatī* in the South (*id.*, clxviii. 9511).

† The people of Hāstīna-pura or Hastinā-pura, the capital of the Kurus (see page 351 note ||), which is situated on the old bed of the Ganges, 22 miles north-east of Meerut; lat 29° 9' N., long. 78° 3' E. It is said to have been founded by king Hastin who was the fourth ancestor of Kuru (Ādi-P., xcv. 3732; and Hari-V., xx. 1053-4); but he is omitted from the genealogy (Ādi-P., xciv. 3714-39 and Hari-V., xxxii. 1754-6 and 1795-9. By a play on the meaning of the word *hastin*, 'elephant,' the city was also called Hastinā-pura (Āśrama-vās.-P., xvii. 508 and xxxvi. 1010, Gajā-pura (dict.), Gajāhvaya (dict.), clxxvi. 6071), Gajā-sāhvaya (Ādi-P., cxiii. 4111 and 4160), Nāga-pura (*ibid.*, 4161-2), Nāgāhvaya (dict.), Nāga-sāhvaya (Ādi-P., cxxxi. 5146), Vānāhvaya (Āśrama-vās.-P., xxxix. 1098), and Vāraṇa-sāhvaya (dict.). It is probable, however, that the derivation from 'elephant' is the real one, because of the numerous freely-coined synonyms with that meaning, and because there was another town Vāraṇāvata among the Kurus not far from Hastinā-pura (Ādi-P., cxlii, with the description of the Pāṇḍavas' subsequent movements, cxlix.-cli., and clvi. 6084-7), and also a place called Vāraṇa-sthala among the Kurus or North Pāñcālas (Rāmāy., Ayodh.-K., lxxiii. 8) which was perhaps the same as Hāstīna-pura (see page 351, note *).

‡ *Madhye* in verse 7.

§ This does not appear to be the name of any nakshatra, but seems to be an *Mṛiga-sīras* or *Āgrahāyaṇī*, which follows Rohiṇi and precedes Ārdra (see 15 and note).

|| *Madhaka*, not in the dictionary.

- 11 *The hills** Vṛisha-dhvaja,† and Añjana,‡ Jambr
ákhyā,§ and Mānavác'ala,|| Śūrpa-karṇa,¶ Vyághra-mukha,*
12 Kharmaka,†† and Karvaśāsana;‡‡ *these* hills,§§ the
people of Mithilá,||| the Subhras,¶¶ and the Vadaṇa

* *Girayo* in verse 12; see note §§ below.

† I have not met with this name anywhere else, and it is not in the dictionary as the name of a hill. Is it to be identified with Baidyanath, near Deogarh in the Santal Parganas, where there is said to be one of the twelve oldest lingas of Śiva (Imp. Gaz. of India, Art. Deogarh)?

‡ This may be the mountain from which Sugrīva summoned his vassal monkeys (Rámáy., Kishk.-K., xxxvii. 5), and also the mountain called *Añjana bha*, mentioned in the M.-Bh. (Anuśās.-P., clxv. 7658); but there are no data to identify it.

§ *Jambu-mat* is given in the dictionary as the name of a mountain, but I have not met with either name elsewhere.

|| This is mentioned in the dictionary, but I have not found it anywhere else.

¶ Or, no doubt, *Śūrpa-karṇa*, but I have not met with either as the name of a mountain, nor is it given in the dictionary.

** I have not met with this as the name of a mountain elsewhere, nor is it in the dictionary. On hill Udaya-giri near Bhubaneswar, about 20 miles south of Cuttack, are a number of rock-cut caves, and one is sculptured in the form of a tiger's open mouth, and is known by the name *Vyághra mukha*; can this be the hill intended here? It would be somewhat out of place here, but the grouping in this canto is far from perfect.

†† I have not found this name elsewhere, nor is it in the dictionary. Is it to be connected with the *Kharak-pur* hills in the south of the Monghyr District in Behar? A people called *Karbukas* are mentioned in the East in the Rámáy. (Kishk. K. xl. 29).

‡‡ This is not in the dictionary, and I have not met with it elsewhere; but it is no doubt to be connected with the country or town *Karvaśá*, which is mentioned in conjunction with Tāmra-lipta and Suhma in the west of Bengal (M.-Bh., Sabhā.-P., xxix. 1098-9). See *Karbukas* in the last note.

§§ The two lines of verse 12 must, it seems, be inverted, so as to bring the word *girayo* next to the mountains named in verse 11: otherwise the word is meaningless.

||| For Mithilá, see page 329 note †; but the people of Videha have been mentioned already in verse 8 as situated in Madhya-deśa.

¶¶ I have not met this name elsewhere, nor is it in the dictionary as the name of a people. Probably the reading should be *Suhmas*; see p. 327 note. The Sumbhas (Rámáy., Kishk.-K., xl. 25) are no doubt the same.

danturas,* and the C'andresvaras † also, and the Khasas, ‡
 13 and the Magadhas, § the Prág-jyotishas, || and the Lauhityas, ¶
 the cannibals who dwell on the sea-coast; ** the hills
 Púrnotkṣa, †† Bhadra-gaura, ‡‡ and Udaya-giri, §§
 14 and the Kaśáyas, ||| the Mekhalámushṭas, ¶¶ the Táma-

* This is in the dictionary as the name of a people, but I have not met with elsewhere. It may mean "showing their long teeth when speaking;" but ere it is no doubt the name of a people as stated in the dictionary.

† I have not found this elsewhere nor is it in the dictionary as the name of people. A people called *C'andra-vatsas* are mentioned in the M.-Bh. (Udyoga-
 1. lxxv. 2732).

§ See page 346 note * and page 351 note §. Here a branch of these people placed in the East of India.

‡ See page 330 note ‡.

|| See page 328 note †.

¶ The people of *Lauhitya* (M.-Bh., Sabhā-P., xxix. 1100; and li. 1864) which as the country on the banks of the R. Lohita, or Lauhitya (Sabhā-P., ix. 74; Rāmāy., Kishk.-K., xl. 26; and Raghu-V., iv. 81) or Lohitṛā (Bhīshma-P., v. 343), and probably also Lohita-gangā (Hari-V., cxvii. 6873-6), the modern Brahmaputra. The mention of Lohita in Sabhā-P., xxvi. 1025 and Lauhitya (Anuśās.-P., xxv. 1732 appears to have a different application; and a place Lohitya is mentioned in Rāmāy., Ayodh.-K., lxxiii. 13, as situated between the Angas and (to-miāṭi. Viśvā-mitra had certain descendants called Lohitas (Hari-V., xxvii. 1465) or Lauhitas (*id.*, xxxii. 1771) who may have been the children of his grandson Lauhi (*id.*, xxvii. 1474).

** *Sāundaráḥ puruṣhādakāḥ*; that is, on the coast of the Bay of Bengal which as the Eastern Ocean. They are mentioned in the Rāmāy. (Kishk.-K., xl. 7).

†† This is mentioned in the dictionary, but I have not found it elsewhere.

‡‡ This is in the dictionary, but I have not found it elsewhere.

§§ There are several hills of this name; that intended here is no doubt the hill near Rāja-grīha, or Rajgir. Its ancient name Cunningham says was Uchi-giri (Arch. Surv. Repts., I. 21 and plate iii), which is mentioned in the M.-Bh. (Sabhā-P., xx. 798-800).

¶¶ This is not in the dictionary and I have not found it elsewhere. The proper reading is probably *Káśayo*, "the Káśis," the people of Benares (see page 308 note †). They are a little out of place here, and should fall within the former group (verses 6-9), but are not mentioned there, and therefore come in here probably, for the grouping in this canto is far from perfect.

¶¶¶ This is not in the dictionary, and I have not found it elsewhere. The first part of the word is no doubt a mistake for *Mekala* or *Mekalá*, for the

liptas,* the Eka-pádapas,† the Vardhamánas,‡ and the Kosalas§ are situated in the Tortoise's face.

- 15 The three constellations Raudra,|| Punar-vasu, and Pushy, are situated in its face.

Now *these* are the countries which are situated
16 the Tortoise's right fore foot: listen while I mention them
O Kraushṭuki.|| The Kalingas,** the Bangas,†† and the

Mekalas and Mekala hills are not mentioned in any other group in the canto and may be intended here, though considerably out of their proper position (see page 341 note ‡). There was also a town or river called Mekala which (if a river) was distinct from the Narmadā; but it appears to have been more on the western side (Hari-V., xxxvii. 1933) and therefore less admissible in this passage. I would suggest that the second part of the word should be *Punḍās*, "the Punḍras" (see page 329 note *). The term *Mekhalā-mushṭās* however might mean "those who have been robbed of the triple zone" worn by the first three classes (see Mann, ii. 42) and might then be an adjective qualifying Kaśáyas.

* Or *Tāmra-liptakas*; see page 330 note *.

† "People who have only one tree;" but perhaps the reading should be *Eka-pádakās*, "people who have only one foot"? It was a common belief that such people existed, see M.-Bh., Sabhā-P, l. 1838 (where they are placed in the South) and Pliny, vii. 2; and it lasted down to modern times, see Mandoville's Travels, chap. XIV. See *Eka-pádas* in verse 51.

‡ The people of Vardhamána, the modern Bardhwan (commonly Bardwan) in West Bengal. It is not mentioned in the Rámáy., nor M.-Bh., but is a comparatively old town.

§ This can hardly refer to Kosala, or Oudh (see page 308 note ‡) for, if so this people would have been placed along with the people of Mithilā and Magadha in verse 12; whereas here the Kosalas are separated off from those nations by the insertion of three hills in verse 13, and are grouped with the Mekhalāmushṭas, Tāmra-liptas and Vardhamánas. Kosala here must therefore mean Dakṣhiṇa Kosala which is mentioned in canto lvii, verse 54, as being on the slope of the Vindhya mountains (see page 342 note ¶), and especially its north and east portions of it, for the southern part is placed approximately at the right fore foot in verse 16.

|| This appears incorrect. Read *Raudrā* (fem.), a name for the constellation Ardra.

¶ For *Kroshṭuke* read *Kraushṭuke*.

** See page 334 note *.

†† See page 326 note *.

Jātharas,* the Kosālas,† and the Mrishikas,‡ and the C'edis,§

* They are mentioned in the Bhīshma-P. list (ix. 350) but with no data to identify their territory. Here they are joined in one compound with Kabūgas and Bangas.

† The people of Dakṣiṇa or Southern Kosala; see page 342 note ¶; the south portion is especially meant, see verse 14.

‡ See page 332 note †.

§ There is no mention of a people called C'edi in the Eastern region in the older poems; but Cunningham repeatedly places a C'edi race in Cihhattigarh (Arch. Surv. Repts., IX. 54-57; and XVII. 24), yet in ancient times it was not so. C'edi was then one of the countries near the Kurus (M.-Bh., Virāt-P., i. 11-12; Udyoga-P., lxxi. 2594-5). It is placed in the Eastern region in the account of Bhīma's conquests there (Sablā-P., xxviii. 1069-74) and also in the South region in the description of Arjuna's following the sacrificial horse (Aśva-medh-P., lxxviii. 2466-9); and it is also mentioned along with the Daśārṇas (see page 342 note †) and Pulindas (see page 335 note †) in the former passage. C'edi bordered on the Jamna, for king Vasu when hunting in a forest sent a message home to his queen across that river, and the forest could not have been far from his territory (Ādi-P., vii. 2373-57). C'edi, moreover, is often linked with Matsya and Karūṣa (e.g., Bhīshma-P., ix. 348; liv. 2242; and Karna-P., xxx. 1231; see page 307 note * and page 341 note †), and with Kāśi and Karūṣa (e.g., Ādi-P., cxliii. 796; and Bhīshma-P., cxvii. 5446). It was closely associated with Matsya and must have touched it, for an ancient king Sahaja reigned over both Udyoga-P., lxxiii. 2732); and it seems probable that king Vasu's son Matsya became king of Matsya (Ādi-P., lxiii. 2371-93; and Hari-V., xxxii. 894-6). From these indications it appears C'edi comprised the country south of the Jamna, from the R. Chambal on the north-west to near C'itra-ūt on the south-east; and on the south it was bounded by the plateau of Lalwa and the hills of Bundelkhand.

Its capital was *Sukti-matī* or *Sukti-sāhvayā*, (Vana-P., xxii. 898; and Aśva-medh-P., lxxviii. 2466-7) and was situated on the R. *Sukti-matī*, which is said to flow through the Kolāhala hills (Ādi-P., lxiii. 2367-70; see page 286 note §). The river rises in the Vindhya Range, and must be east of the R. Daśārṇa, as the most westerly river that rises in that range (compare notes † and ‡ on page 286); it is probably the modern R. Ken, for which I have found no other name. Hence the Kolāhala hills were probably those between Panna and Jabbar in Bundelkhand, and the capital *Sukti-matī* was probably near the town Banda. The kingdom of C'edi seems to have been founded as a chiefdom by the Yādavas of Vidarbha (Matsya-Purāṇa, xliii. 4-7; and xlii. 14-38); and after it had lasted through some 20 or 25 reigns, Vasu Upari-

and the Urdhva-karṇas,* the Matsyas† and others who
 17 dwell on the Vindhya mountains,‡ the Vidarbhas,§ and
 the Nárikelas||, the Dharma-dvīpas¶, and the Elikas,
 the Vyághra-grīvas,†† the Mahá-grīvas,‡‡ the bearded
 18 Traipuras,§§ the Kaiskindhyas,||| and the Haima-kūṭas¶¶
 the Nishadhas,*** the Kāṭaka-sthala†††, the Daśárṇas,‡‡
 the naked Hárīkas,§§§ the Nishádas,|||| the Kákul

c'ara, who was a Kanrava of the Panrava race, invaded it from the north some nine generations anterior to the Paṇḍavas, and conquering it established his own dynasty in it (*id.*, l. 20-50), which lasted till after their time. For a full discussion see *Journal*, Bengal As. Socy., 1895, Part I., p. 249.

* "Those who have erect ears;" but I have not met this name elsewhere and it is not, probably, the name of any people.

† This seems wholly out of place here: see page 307 note*.

‡ These mountains are also out of place here; they die away in Behar that is, in the region occupied by the Tortoise's head.

§ These are absolutely out of place here; see page 335 note §.

|| Nárikela is given in the dictionary as the name of an island, but I have not met with any people of any such name elsewhere.

¶ I have not met with this name any where else.

** Or Alikas. Neither name is in the dictionary, and I have not found them elsewhere. A river *Eld* is mentioned as situated in the Dekhan (*Hari V.*, clxviii. 9512), but without data to identify it.

†† "Having necks like tigers"; perhaps an epithet to Traiparas.

‡‡ "Large-necked"; perhaps also an epithet to Traiparas.

§§ The people of Tripura, see page 343 note*; but they are quite out of place here.

||| These seem to be the same as the Kiskindhakas; see page 342 note §.

¶¶ The people of Hema-kūṭa. I have found mention of only one Hema-kūṭa: it was a mountain or group of mountains in the Himalayas in the western part of Nepal (*M.-Bh.*, Vana-P., ex. 9968-87); but that does not seem appropriate here.

*** See page 343 note ¶. These people are altogether out of place here.

††† The people of Kāṭaka, the modern Cuttack in Orissa. This is a modern name and is mentioned in the Daśa-kumāra-c'arita (Story of Soma-datta). The name given to it by the Brahmans was *Vārāṇasī* in emulation with Benares.

‡‡‡ See page 342 note †. These people are altogether out of place here.

§§§ This name is not in the dictionary and I have not found it elsewhere.

|||| The Nishádas were an aboriginal race and are described as very black, dwarfish and short-limbed, with large mouth, jaws and ears, with pendulous

9 lakas,* and the Parna-śavaras,†—these all are in the right fore foot.

The three constellations A-śleshā, and Paitrya‡ and the First Phālgunī have their station in the right fore foot.

nose, red eyes and copper coloured hair, and with a protuberant belly. Their name is fancifully derived from the command *nishāda*, "sit down," given to the first of them who was created. (Hari-V., v. 306-10; and Muir's Sansk Texts, II. 428.) They were specially a forest people, and were scattered all over Northern and Central India. The earliest references shew, they occupied the forest tracts throughout North India. In Rāma's time they held the country all around Prayāga and apparently southwards also (Journal, R. A. S., 1895, page 237); but in the Pāṇḍavas' time they occupied the high lands of Mālwa and Central India (M.-Bh., Sabhā-P., xxix. 1085; xxx. 1169 and 1170; and Kśvamedh.-P., lxxxiii. 2472-5) and still formed a kingdom (Udyoga-P., iii. 84; and xlvii. 1884). It would seem that, as the Aryans extended their conquests, the Nishādas were partly driven back into the hills and forests of Central India, and were partly subjugated and absorbed among the lowest classes of the population as appears from casual allusions (Ramāy., A'di-K., ii. 12; and M.-Bh., A'di-P., cxlviii; and Vana-P., cxxx. 10538-9). They are also mentioned as being pearl-divers and seamen in an island which seems to be on the west coast (Hari-V., xcv. 5214 and 5233-9). They were looked upon as very degraded in later times, but at first their position was not despicable, for Rāma and Guha king of the Nishādas met as friends on equal terms (Ayodh.-K., xlv. 20; xlvii. 9-12; and xvi. 3); and it seems Kṛishṇa's aunt Śruta-dovā married the king of the Nishādas (Hari-V., xxxv. 1930 and 1937-8).

* I have not found this name elsewhere, nor is it in the dictionary. Perhaps it is to be connected with Śrī-kākula, the modern Sreevacolum, a town 9 miles west of Masulipatam. It was founded by king Sumati of the Śāta-śāhanas or Andhras, and was their first capital (Arch. Surv. of S. India by R. Sewell, I. 55; and Report on Amarāvati, pp. 3 and 4).

† These were a tribe of Śavaras (see page 835 note*) who lived upon leaves; hence their name according to the dictionary; but a forest tribe would hardly live solely on leaves. Might it not more properly mean "the Śavaras who eat leaves"? A girdle of leaves was the ordinary clothing of most of the aboriginal tribes; see Dalton's Ethnology, *passim*. They appear to be the modern Pāṇḍas, a very low aboriginal caste, common in Orissa and the Western Circars.

‡ This must mean *Maghā*, which comes between A-śleshā and Pūrva-phālgunī—a name not in the dictionary.

- Lanká,* and the Kálájas,† the Sailikast, and the
 21 Nikāṣas,§ and those who inhabit the Mahendra|| and
 Malaya¶ Mountains and the hill Durdura,** and those
 who dwell in the Karkoṭaka forest,†† the Bhṛigu.
 22 kac'c'has,‡‡ and the Konkanas,§§ and the Sarvas,||| and the
 Abhīras¶¶ who dwell on the banks of the river Veni,***

* Rāvaṇa's capital in Ceylon.

† This is given in the dictionary as the name of a people and analysed thus—*kāla-ajina*, "those who wear black antelope skins;" but I have not found the name elsewhere.

‡ Perhaps the same as the *S'ailūshas* in canto lvii, verse 46.

§ This name is not in the dictionary, and I have not met it elsewhere.

|| See page 284, note †† and page 305, note §; yet these may be the mount-
 ains at C. Comorin, see *Journal*, R. A. S. 1894, p. 261.

¶ See page 285 note*.

** See page 287 note†.

†† Karkoṭaka was the name of the Nāga king whom Nala saved from a forest fire (M.-Bh., Vana-P., lvi); where that happened is not clear, but probably it was somewhere in the middle or eastern part of the Satpura range (see page 343 note ¶); can that region be intended here? Karkoṭaka is also stated in the dictionary to be the name of a barbarous tribe of low origin, but I have not met with them elsewhere. Perhaps this word, however, may be connected with the modern Karāḍ, a town in the Satara District, near which are many Buddhist caves. Its ancient name was *Karahāḍkaḍa* or *Karahāḍkaḍa* according to inscriptions (Arch. Surv. of W. India by J. Burgess, Memo. No. 10, page 16, and Cunningham's *Stupa of Bharhut* pp. 131, 135 and 136), and it seems to be the same as *Karahāḍaka* mentioned in the M.-Bh. (Sabhā-P., xxx. 1173) and spoken of there as heretical, *paśhaṇḍa*, no doubt because it was a Buddhist sanctuary as evidenced by its caves. See also Matsya P. xliii. 29 about Karkoṭaka.

‡‡ See page 339 note**.

§§ Or, more correctly, *Konkanas*. They are the inhabitants of the modern Konkani, the Marāṭhi-speaking lowland strip between the Western Ghats and the sea, from about Bombay southward to Goa. The Hari-Vaṁśa says king Sagara degraded these people (xiv. 784).

||| These people are not mentioned in the dictionary and I have not met with them elsewhere. Perhaps the reading should be the *Sarpas*, i.e., "the Nāgas," or the *S'aravas* who are named in M.-Bh. (Bhishma-P., l. 2084, unless this be a mistake for *S'aravas*.)

¶¶ See page 312 note†.

*** This is no doubt the same as *Venyaḍ*, the name of two rivers in the

the Avantis,* the Dása-puras,† and the Akaṇi‡ people, § the Mahá-ráshṭras§, and Karnáṭas||, the Gonarddhas¶, C'itra-kúṭakas**, the C'olas††, and the Kolagiras‡‡,

lekhan; see canto lvii, verses 24 and 26. Either river is admissible in this passage, but the Wain-ganga is meant more probably, because it flows through territory occupied by aboriginal tribes.

* See page 340 note § and page 344 note §.

† Or, better, *Dáśa-puras*, the people of Dáśa-pura. This was the capital of king Ranti-deva (Megha-D., I. 46-48), and seems from the context there to have been situated on or near the R. Chambal in its lower portion. But the two accounts of Ranti-deva (M.-Bh., Droṇa-P., lxvii; and Sánti-P., xxix. 113-22) describe him as exercising boundless hospitality chiefly with animal food, and fancifully explain the origin of the river, C'armaṇ-vatí, as the mucus from the piles of the hides of the slaughtered animals; this suggests that he reigned along the upper portion of the river.

‡ Or *A'kaṇin*. Neither is in the dictionary, and I have not found them elsewhere.

§ See page 333 note †.

|| The Canarese. Karnáṭa properly comprises the south-west portion of the Nizam's Dominions, and all the country west of that as far as the Western Ghats, and south of that as far as the Nilgiris. It did not include any part of the country below the Ghats, but its application has been greatly distorted by the Mohammedans and English. The name is probably derived from two Dravidian words meaning "black country," because of the "black cotton-soil" of the plateau of the Southern Dekhan (Caldwell, Grammar of the Dravidian Languages, 34 and 35; and Hunter's Imp. Gaz. of India, Art. Karnátik). The Karnáṭakas are mentioned in the Bhíṣma-P. (ix. 366).

¶ *Go-narda* is given in the dictionary as the name of a people in the Deccan, but I have not found either form elsewhere. Goa is said to have had a large number of names in ancient times; but this does not appear to have been one of them (Imp. Gaz. of India, Art. Goa).

** The people of C'itra-kúṭa; it appears to have been the range of hills comprising the modern mount Chitrakut) extending from south of Allahabad to about Panna near the R. Ken (see *Journal*, R. A. S., 1894, p. 239); but these people are very much out of place here.

†† See page 331 note ¶.

‡‡ This name does not seem to be connected with the Kolas who are mentioned in verse 25. The Kolagiras are no doubt the same as the *Kolvagvreyas*, who are placed in South India in the description of Arjuna's following the sacrificial horse (Áśva-medh.-P., lxxiii. 2475-7); and they would presum-

the people who wear matted hair* in Krauñc'a-dvīpa,†
 24 the people who dwell by the Káverí and on mount

ably be the inhabitants of *Kolagiri*, which is placed in South India in the account of Sahadeva's conquests there, and which appears to have been an extensive region for the whole of it is spoken of (*Sabhā-P.*, xxx. 1171). *Kolagiri* may mean "the hills belonging to the Kols," but the Kols seem to be intended by the Kolas in verso 25. *Kolagira* may be compared with *Kodagu*, the ancient name of Coorg, which means 'steep mountains' (*Imp. Gaz. of India, Art. Coorg*), and might therefore have led to the modification of the final part of the name to agree with the Sanskrit *giri*; but see page 306 note ‡. The name *Kolagira* somewhat resembles the *Golángulas* of canto lvii, verso 45; and *Golángula* might be a corruption of *Kodungalúr*, which is the modern town Cranganore, 18 miles north of Cochin. It had a good harbour in early times, and was a capital town in the 4th century A.D. Syrian Christians were established there before the 9th century, and the Jews had a settlement there which was probably still earlier. It is considered of great sanctity by both Christians and Hindus (*Imp. Gaz. of India, Art. Kodungalúr*).

* *Jaṭá-dhara*; the dictionary gives it as a proper name. *Jaṭá* also means "long tresses of hair twisted or braided together, and coiled in a knot over the head so as to project like a horn from the forehead, or at other times allowed to fall carelessly over the back and shoulders."

† This was no doubt the county of which *Krauñc'a-pura* was the capital, for *dvīpa* appears to have had the meaning of "land enclosed between two rivers," the modern *doab*; cf. *Sákala-dvīpa*, the doab in which *Sákala* (see page 315 note ‡) was situated, and the *Seven dvīpas* all in North India (*Sabhā-P.*, xxv. 998-9). The *Hari-Vaṃśa* says *Sárasa*, one of *Yadu's* sons, founded *Krauñc'a-pura* in the South region in a district where the soil was copper-coloured and *champaka* and *aśoka* trees abounded, and his country was known as *Vana-vási* or *Vana-vásin* (xcv. 5213 and 5231-3); and also that that town was near the *Sahya Mts.*, and was situated apparently south of a river *Khaṭvāngí* and north of *Gomanta hill* (xvii. 5325-40). If *Gomanta* was the modern *Goa*, these indications agree fairly well with the *Krauñc'álaya* forest mentioned in the *Rámáy.* (*Arap.-K.*, lxxiv. 7) which appears to have been situated between the *Godavari* and *Bhima* rivers (*Journal, R. A. S.*, 1894, page 250). But the town *Bana-vási* or *Banavási*, which was a city of note in early times, is in the North Kanara district, on the *R. Warda* (tributary of the *Tungabhadra*), 14 miles from *Sirsi*, in lat. 14° 33' N., long. 75° 5' E. (*Imp. Gaz. of India, Art. Banavasi*; *Arch. Surv. of W. India*, No. 10, pp. 60 note and 100); and this is south of *Goa*. This was the country of the *Vana-vásakas* (see page 333 note *).

Rishyamúka,* and those who are called Násikyas,† and those who wander by the borders of the Sankha and Sukti‡ and other hills and of the Vaidúrya mountains, § and the Váric'aras, || the Kolas, ¶ those who inhabit C'armapaṭṭa, ** the Gaṇa-váhyas, †† the Paras, ‡‡ those who have their dwellings in Krishná-dvīpa, §§ and the peoples who live by the Súrya hill |||| and the Kumuda hill, ¶¶

* See page 289 note †.

† These are, no doubt, the people of Nasik; see page 339 note ||.

‡ The text is *Sankha-siṅgy-ádi-vaidúrya-śaila*, which may be so rendered as to make Sankha and Sukti two of the hills which compose the Vaidúrya chain. I have not met with them elsewhere, and neither is in the dictionary as the name of a hill. Sukti can hardly be an error for the Sukti-mat range (see page 306 note §).

§ This is the Satpura range, for the Páṇḍavas in their pilgrimage went from Vudarbha and the R. Payoshni (the Purna and Tapti, see page 299 note †), across these mountains, to the R. Narmadá (Vana-P, cxx. and cxi.). This range was placed in the Southern region (*ibid.*, lxxxviii 83 f3), and also apparently, as *Vaidúrya-śikhara*, in the Western region (*ibid.*, lxxix 83 f3-61); and in the former of these two passages it is called *śikhara*.

I have not found this name elsewhere, nor is it in the dictionary.

¶ See page 331 note ¶, but the passages cited there with reference to this people appear to refer to the Kolagiras; see page 363 note ††. The Kols are a collection of aboriginal tribes, who are said to have dwelt in Behar in ancient times, but who now inhabit the mountainous districts and plateaux of Chhota Nagpur and are to be found to a smaller extent in the Tributary States of Orissa and in some districts of the Central Provinces (Imp. Gaz. of India, Art. Kol).

** This is not in the dictionary and I have not met it elsewhere. Is it to be identified with Salem in Madras?

†† I have not met this elsewhere. Does it refer to the Ganapati-dynasty which flourished on the eastern coast during the 13th cent. A.D.?

‡‡ This is not in the dictionary and I have not found it elsewhere.

§§ I have not met this name elsewhere, but it obviously refers to the R. Krishná or Kistna, and probably means one of the doabs (see page 364 note †) beside that river, either between the Kistna and Bhíma or between the Kistna and Tungabhadra.

¶¶ I have not met this name elsewhere.

¶¶¶ I have not found this name elsewhere. Comparing the various readings,

the Aukhávanas,* and the Piśikas,† and those who are called
 27 Karma-náyakas,‡ and those who are called the Southern
 Kaurushas,§ the Rīshikas,|| the Tāpasáramas,¶ the
 Rishabhas,** and the Simhālas,†† and those who inhabit

it seems to have some connexion with the *Kusumas* of canto lvii verse 46; see page 332 note †.

* This is not in the dictionary, and I have not found it elsewhere. Perhaps it is to be connected with the *Okhalakiyas* mentioned in Arch. Surv. of W. India, no. 10, pp. 34-35.

† Or as the text may be read, *Sapiśikas*. Piśika is in the dictionary, but I have not met with either name elsewhere.

‡ I have not found this name elsewhere and it is not in the dictionary. Perhaps the reading should be *Kambu-náyakas* or *Kombu-náyakas*, and mean the people of Coorg. "According to tradition, Coorg was at this period (16th century A.D.?) divided into 12 *kombus* or districts, each ruled by an independent chieftain, called a *náyak*" (Imp. Gaz. of India, Art. Coorg). The similarity of the names is very remarkable.

§ This name is not in the dictionary and I have not met with it elsewhere. Perhaps it should be *Kárushas* (see page 341 note †), and the people intended are a southern branch of that nation.

|| These are the people mentioned in the *Rámáy.* (Kishk.-K., xli. 16) and M.-Bh. (Karna-P., viii. 237) and Hari-Vaṁśa (cxix. 6724-6). There was also a river called the *Rīshiká* (M.-Bh., Vana-P., xii. 493) which may be connected with the same people. I have found no further data for fixing their position. See page 332 note †; the *Múshikas* mentioned there may perhaps be the people dwelling on the R. *Musi*, the tributary of the Kistna on which Haidarabad stands (Imp. Gaz. of India, Art. Kistna).

¶ I have not met this name elsewhere nor is it in the dictionary. Perhaps it refers to the descendants of ascetics, see page 339 note †.

** These are, no doubt, the inhabitants of *Rishabha-parvata* mentioned in the M.-Bh. (Vana-P., lxxv. 8163-4) and placed there between *Srī-parvata* and the *Káveri*. *Srī-parvata* is on the Kistna in the Karnul district (see page 290, note †). The *Rishabha* hills are therefore probably the southern portion of the Eastern Ghats, but none of the ranges there appears to have any name resembling this.

†† The people of Ceylon. They are named in the M.-Bh.; it is said the *Simhāla* king attended *Yudhishtīra's* *Rāja-sūya* sacrifice (*Sabhā-P.*, xxxiii. 1271; and Vana-P., li. 1989); and the *Simhālas* brought to him presents of lapis lazuli, which is the essence of the sea (*samudra-sdra*), and abundance of pearls and elephants' housings (*Sabhā-P.*, li. 1893-4). They are also named as fighting on the *Kauravas'* side in the great war (*Draṇya-P.*, i. 798).

- 8 *Kāñc'ī**, the Tilangas,† and the peoples who dwell in Kuñjara-darī‡ and Kac'c'ha,§ and Tāmra-parvī,||—such is the Tortoise's right flank.
- 9 And the constellations, the Last Phálguṇis, Hastá and C'itrá are in the Tortoise's right flank.

his name is not I believe given to Ceylon in the *Rámáy.*, but the name *mukhā* is given to a terrible female Rákshasa who dwelt in the middle of the sea between India and Ceylon, and whom Hanúmán killed as he leapt across to the island (Kishk.-K., xli. 38; and Sund.-K., viii. 5-13).

* This is *Kāñc'ī-puram* or *Kāñc'ī-varam*, the modern Conjevaram, about 87 miles south-west of Madras. It is not, I believe, mentioned in the *Rámáy.* or M.-Bh., unless the *Kāñc'īyas* who are named as fighting in the great war (Karna-P., xii. 459) are the people of this town, but the proper reading there should probably be *Káśyas*, the people of Káśi or Benares. Conjevaram, nevertheless, is a place of special sanctity, and is one of the seven holy cities of India. Hwen Thsang speaks of it in the 7th century A.D. as the capital of Dráviḍa. It was then a great Buddhist centre, but about the 8th century began a Jain epoch, and that was succeeded by a period of Hindu predominance (Imp. Gaz. of India, Art. Conjevaram).

† This form is not in the dictionary; but it is no doubt the same as *Tabunga* or *Tri-linga*, that is Telinga, the modern Telugu country. It coincided more or less with the ancient kingdom of Andhra (see page 337 note §). I have not found this name in any shape in the *Rámáy.* or M.-Bh.; Andhra is the name which occurs in those books.

‡ This probably means "the valleys of the Kuñjara hills," and the reference may be to mount Kuñjara, which is mentioned in the *Rámáy.* as situated in the South, but not in a clear manner (Kishk.-K., xli. 50). I have not met the name elsewhere, but as this place is joined with Kac'c'ha in one compound (see next note) it may mean part of the Travancore hills. Kuñjara-darī is given in the dictionary as the name of a place.

§ This is *Kochchi*, the modern Cochin, in Travancore. It is not I believe mentioned in the *Rámáy.* or M.-Bh., except once in the latter book in the account of Sahadeva's conquests in the South (Sabhā-P., xxx. 1176). Both Christians and Jews are said to have settled here early in the Christian era, and they were firmly established here by the 8th century.

|| This is the name of the modern river Chittar in the extreme South (see page 303, note ††), and also of the district near it. It appears, moreover, to be the name of a hill in the extreme South (Bhishma-P., vi. 252). It is also the name of a town in Ceylon, after which the name was extended to the whole island (dictionary). The island seems to be meant by the words *Tamrákṣaya dvīpa* in the M.-Bh. (Sabhā-P. xxx. 1172).

- 30 And next is the outer foot.* The Kámbojas,† and Pal
lavas,‡ and the Baḍavá-mukhas, § and the Sindhus || and Sa
31 viras,¶ the Anartas,**the Vanitá-mukhas,†† the Drávanas;
the Sár-gigas, §§ the Súdras, ||| the Karṇa-prádheyas ¶

* *Váhya-pádas*; the right hind foot is meant as is stated expressly verse 33, but (because perhaps this word is vague) the names that follow are sadly confused and belong to all regions in the west and north-west.

† See page 318, note §; they are out of place here.

‡ See page 314, note *; these also are out of place.

§ This should perhaps be connected with *Baḍavá*, a tirtha apparently in Kashmir (M.-Bh., Vana-P., lxxxii. 5034-42). A river of the same name mentioned (id., ccxxi. 14232), but that seems from its context to be rather in South India. *Baḍavá-mukha* (which means 'submarine fire') may also mean "having faces like mares"; and a people called *Aśva-mukhas* are mentioned in Matsya Purāṇa, cxx. 58, as dwelling north of the Himalayas: see also verse 43 below.

|| See page 315, note *; they are hardly in place here.

¶ See page 315, note †; these are out of place here.

** See page 340 note §. The name is derived from an eponymous king Anarta, who was the son of Saryāti one of the sons of Manu Vairasati (Hari-V., x. 613 and 642-9).

†† "Those who have faces like women." I have not met this name else where. It seems, however, to be a proper name and not an adjective.

‡‡ This as a name is not in the dictionary, and I have not found it else where.

§§ Or "and the Argigas or Ar-gigas," as the text may be read. These names are not in the dictionary and I have not met with them elsewhere. Perhaps the correct reading should be *Sáryátas*. They were a tribe, so-called from their chief Saryáta the Mánava, who settled down near where the rishi C'yavana dwelt, and gave his daughter Su-kanyá to the rishi to appease his wrath (Suta-P. Bráh., IV. i. 5). He is called Saryāti in the M.-Bh. (Vana-P. ccxi. 10312; and ccxii.) where the same story is told rather differently, and also in the Hari-Vaṁśa, where he is said to be a son of Manu and progenitor of Anarta and the kings of Anarta (x. 613, and 642-9). From all these passages it appears the Saryátas were in the West, in Gujarat, and C'yavana as Bhárgava is always placed in the West, near the mouths of the Narbada and Tapti. But perhaps the most probable reading is *Bhārgavas*; they were in the West (see page 310, note †).

||| See page 313 note ‡.

¶¶ This name is not in the dictionary and I have not found it elsewhere. It can have nothing to do with *Karṇa* one of the heroes of the M.-Bh., for he

and Varvaras,* the Kirátas,† the Páradas,‡ the Páṇḍyas§ and the Párasavas,|| the Kalas,¶ the Dhártakas,** the Haimagirikas,†† the Sindhu-kálaka-

gned in Anga in the East. *Prádheya* means a descendant of Prádhá, one Daksha's daughters, and that also is inadmissible. It suggests *Rádheya*, which was a metronymic of Karṇa, but that is equally unsuitable. It seems therefore the words must be taken as a whole forming one name, and then it suggests comparison with *Karṇa-právára* which would be the same as *Karṇa-ararapa* (see page 346, note †).

* See page 319, note *. This word is compounded with the preceding one, it hardly seems to be in place here.

† See page 322, note ||; they seem to be out of place here, unless any Kirátas inhabited the southern part of the Aravalli hills or the extreme eastern part of the Vindhya mountains, and that seems improbable. See also *Adhama-kairátas* in verse 44 below, and *Kirátas* are mentioned again in verse 50.

‡ See page 317, note *; they seem to be out of place here.

§ These people are out of place here; see page 331, note §; they should properly be in the right flank.

|| I have not met this name elsewhere; but, no doubt, it denotes some people, who claimed descent from Paraśu-Rāma and who would therefore be somewhere on the western coast between Bombay and the Narmadā; see page 310, note †. It is said there was a dynasty of Párasava kings after the great Paurava line came to an end (*Matya Purāṇa*, I 73-76) but it does not appear where.

¶ This is not in the dictionary, and I have not met it elsewhere. It suggests a connexion with the *Kálíbalas* of canto lvii, verse 40; but *Kala* also means, "emitting a low or inarticulate sound," and it was an old fable that people existed, who could not speak articulately, but hissed like serpents, see Mandoville's *Travels*, chap. xviii. and xix. *Kala* occurs again in verse 36.

** I have not found this elsewhere as the name of a people. The word however means "a rogue" and may be an adjective to *Haima-girikas*.

†† The people of *Hema-giri*. This is not given as the name of a place in the dictionary, but it may be a synonym for *Hema-kúta* or *Hema-fringa*. It is said in the M.Bh. the latter is the portion of Himavat from which the Ganges issued formerly (*Ādi-P*, clxx. 6454-5), and *Hiranya-fringa* is probably the same (*Bhishma-P.*, vi. 237). *Hema-kúta* was near the rivers Nandá and *Āpara-nandá* and between the sources of the Ganges and *Kauśíkí* (*Vana-P.*, x. 998-999); and it is alluded to in other passages but they are not clear.

See also *Ter* 12917; *Bhishma-P.*, vi. 198, 202, 236 and 240). The last of

vairatas, * the Sauráshtras, † and the Daradas, ‡ and †
 33 Dráviḍas, § the Mahārṇavas || — these peoples are situated
 the right hind foot.

And the Svátis, ¶ Viśákhá and Maitra ** are the thr
 corresponding constellations.

34 The hills Maṇi-megha, †† and Kshurádri, ‡‡ and Khañjana,

these passages says the Guhyakas dwell on Hema-kúta. The Matsya Puri
 says Hema-śringa is south-east of Kailása, and the R. Lanhitya, or Brahma
 putra, rises at its foot (cxx. 10-12); and that two rivers rise in Hema-kúṭ
 which flow into the eastern and western seas (*ibid.*, 61-5).

* This seems to be erroneous, yet it is not easy to suggest an amendment
 The first part, no doubt, refers to the R. Sindhu and the Sindhu people but the
 latter part appears unintelligible. Perhaps the reading should be *Sindhu*
kula-suvirakāḥ or *Sindhavás c'a suvirakāḥ* meaning the Sindhus and the
 Suviras (see page 315, notes * and †); but these two people have been men
 tioned already in verse 30.

† The people of Suráshtra; see page 340, note ‡.

‡ See page 318, note ||. They are quite out of place here.

§ The Dráviḍas are often alluded to in the M.-Bh. (e.g., Sabhá-P., xxxiii
 1271; Vana-P., li. 1988; Karna-P., xii. 454; &c.), but are not mentioned in the
 Rámáy., I believe, except in the geographical canto (xli. 18). They ar
 sometimes closely connected with the Pándyas (Sabhá-P., xxx. 1174), but the
 name was applied in a general way to denote the southern branches of the race
 now classed as Dravidian, and it is the same as *Tamil* (Caldwell's Grammar o
 the Dravidian Languages, pp. 12-15). Their territory included the sea coas
 in early times (Vana-P., cxviii. 10217). It is also said they were kabatriya
 and became degraded from the absence of brahmins and the extinction o
 sacred rites (Anuśás.-P., xxxiii. 2104-5; Manu, x. 43-44).

|| I have not met this name elsewhere. It means "dwelling by the
 ocean," and is probably an epithet of Dráviḍas, for they bordered on the se
 as mentioned in the last note.

¶ The plural seems peculiar.

** Or Anu-rádhá.

†† I have not met this elsewhere. It may be the same as Mt. Maṇi-met
 (Drona-P., lxxx. 2843); which appears to be also intended in Vana-P., lxxxii.
 5043, and if so would denote the range of hills enclosing Kashmir on the
 south, according to the context. It may also be the same as the "jewel"
 mountain *Su-megha* mentioned in the Rámáy. (Kishk.-K., xliii. 40).

‡‡ This is not in the dictionary, and I have not found it elsewhere.

§§ This is not in dictionary as the name of a moun air [redacted] [redacted] [redacted]
 not found it elsewhere.

and Asta-giri;* the Aparántika people,† and Haihayas,‡

This does not appear to be the name of any particular mountains, but rather denoted in a vague way mountains in the west behind which the sea sets. It is mentioned in the Rámáy. as Asta-giri (Kishk.-K., xxxvii. 22), and as Asta-parvata (*id.*, xliii. 54).

† See note to Aparántas, page 313, note †. This half line *Aparántiká Haihayáśc'a* is a syllable too long; it would be better to read either *Aparántá* or omit the *c'a*.

‡ The Haihayas were a famous race, the descendants of an eponymous king Haihaya, who is said to have been a grandson or great-grandson of Yadu, the eldest son of Yuyáti (Hari-V., xxxiii. 1843-4; and Matsya Purāṇa, xliii. 4-8. Yadu is said to have been king of the north-east region (Hari-V., xxx. 1604, 1618), but the references to the earliest movements of the Haihayas are hardly consistent. Mahish-mat, who was fourth in descent from Haihaya is said to have founded the city Māhish-matī on the Narmadā (see page 333, note ‡; and *id.*, xxxiii. 1846-7), and his son Bhadra-śrenya is said to have reigned in Kāśī or Benares, which the Vitahavya branch of the Haihayas had previously conquered from its king Haryaśva, but Haryaśva's grandson Divodāsa defeated them and regained his capital (M.-Bh., Anuśās.-P., cxx 1949-62; Hari-V., xxix. 1541-6; and xxxii 1736-40). The great king Arjuna Kīrtavīrya, who was ninth in descent (Hari-V., xxxiii 1850-90; and Matsya P., xliii. 13-45), reigned in Anūpa and on the Narmadā and had the great conflict with Rāma Jāmadagnya, which ended in the overthrow of the Haihayas (M.-Bh., Vana-P., cxvi. 10189—cxvii. 10204; and Śānti-P., xlv 1750-70; and pages 333 note *, and 344 note *). The Haihayas and Pālajanghas in alliance with Sakas, Yavanas, Kāmbojas and Pahlavas are said to have driven Bāhu king of Ayodhyā out of his realm, but his son Sugraha drove them out and recovered the kingdom (Vana-P., cvi. 8831-2; and Hari-V., xliii 760—xiv 783).

The Haihaya race comprised the following tribes, Vitihotras (or Vīta-mayas?), Sāryātas, Bhojas, Avantis, Tanḍikeras (or Kuṇḍikeras), and Pālajanghas; the Bharatas, Sujātyas and Yādavas are added, and the Śurasenas, Anartas and C'edis also appear to have sprung from them (Hari-V., xiv. 1892-6; and Matsya-P., xliii. 46-49). Comparing the territories occupied by these tribes, it appears the Haihaya race dominated nearly all the region south of the Jumna and Aravalli hills as far as the valley of the Tapi inclusive of Gujarat in ancient times (see pages 333 note ‡, 335 note §, 341 note §, 342 note ‡, 344 all the notes, 351 note **, 352 note *, and 368 note §§); and Cunningham says that two great Haihaya States in later times had their capitals at Manipur in Mahā Kosala (or Chhattisgarh) and at Ripurā (or Tewar) on the Narbada (Arch. Surv. Repts., IX. 54-57).

35 the *Sántikas*,* *Viprasastakas*,† the *Kokankanas*,‡ *Pañcákakas*,§ the *Vamannas*,|| and the *Avaras*,¶ the *Tárakshuras*,**

* I have not met this elsewhere, and it is not in the dictionary as the name of a people. It may be the same as the *Sásikas* (M.-Bh., Bhishma-P., ix. 354 perhaps the *Súśakas* in Vana-P., ccliii. 15257 are the same); or the reading may be *Sákakas*, the people of *Sákala*, the capital of Madra (see page 315, note, ‡)

† This is not in the dictionary and I have not met it elsewhere. It appears to be a proper name and not an adjective.

‡ This is not in the dictionary and I have not found it elsewhere. Perhaps the reading should be *Kokanadas*, a people in the north-west classed with the Trigartas and Dárvas (M.-Bh., Sabhá-P., xxvi. 1026; or *Kokarakas* who seem to be the same (Bhishma-P., ix. 369).

§ This is given in the dictionary as the name of a people, but I have not met it elsewhere. Perhaps a better reading would be *Pañc'odakas* or *Pañc'odadas*, "the people living beside the R. Pañc'anada," which appears to be the single stream formed by the confluence of the five rivers of the Panjab (M.-Bh., Vana-P., lxxxii. 5025; Bhishma-P., lvi. 2406; and dictionary); but this name seems to be also applied to the five rivers collectively (Vana-P., cxxxi. 14229), and to the country watered by those five rivers (Sabhá-P., xxxi. 1193; Udyoga-P., iii. 82; and xviii. 596-601; Karṇa-P., xlv. 2100 and 2110; &c.; Hari-V., xcii. 5018; and Rámáy., Kishk.-K., xliii. 21), and to the inhabitants of it (Bhishma-P., lvi. 2406; and Karṇa-P., xlv. 2086); see also Lassen's map (Ind Alt).

|| This is given in the dictionary as the name of a people, but I have not found it elsewhere. Perhaps a better reading would be *Vánavas*, who are mentioned in the M.-Bh. (Vana-P., ix. 362), or *Vandýavas*. There was a district called *Vandýu* or *Vándýu*, which appears to have been situated in the north-west, and which was famous for its breed of horses (M.-Bh., Bhishma-P., xci. 3974; Droṇa-P., cxxi. 4831; Karṇa-P., vii. 200; and Rámáy., Adi-K., vi. 24). It appears to be the modern Bunnu in the north-west of the Panjab.

¶ This is not given as the name of a people, and the word means, "low," and "western." This name may be compared with *Aparas*, a people mentioned in the Rámáy. (Kishk.-K., xliii. 23); and see page 313, note † and *Aparántikas* in verse 34. But a better reading for the text *hy-avarás* is perhaps *Varvadás*; see page 319, note * and page 369, note *.

** This is not in the dictionary, and I have not met with it elsewhere; but *Tárakshuti* and *Tárakshiti* are given as the name of a district to the west of Madhyn-deśa. There was also a kingdom called *Turushka* in later times (Arch. Surv. of W. India, Memo. No. 10, p. 7). The *Turushkas* are the Turks, and their country Turkestan. A people called *Tárakshyas* are mentioned in M.-Bh., Sabhá-P., li. 1871.

the Angatakas,* the Sárkaras,† the Sálma-vesmakas,‡
 36 the Gúru-svaras,§ the Phalgunakas,|| and the people who
 dwell by the river Venu-matí,¶ and the Phalgu-
 lukas,** the Ghoras,†† and the Guruhas,‡‡ and the

* I have not found this elsewhere, and it is not in the dictionary. A place called *Anga-loka* is assigned to the west in the *Rámáy.* (Kishk.-K., xliii. 8), and *Angas* and *Anga-lokyas* are mentioned to the north of India in the *Matsya Purāṇa* (cxx. 44 and 45).

† This is not in the dictionary, and I have not found it elsewhere. A river *Sárkarāvatá* is mentioned (*Bhāgavata Purāṇa*-V., xix. 17), but appears to be in the south. A great house-holder and theologian Janna Sárkarakshya is alluded to (*C'hándogya*-Up.-V., xi. 1). Perhaps the reading may be *Súkalas*, the people of *Sákala* the capital of Madra (see page 315, note ‡).

‡ This is not in the dictionary, and I have not found it elsewhere. It suggests *śila-vesmakas*, "those who live in houses with spacious rooms," and it may be an adjective to Sárkaras. Perhaps we should read *Sálvas* as the first part of the word (see page 349, note §) but, if so, the latter part seems unrecognizable.

§ I have not met with this elsewhere, and it is not in the dictionary. It may be an adjective, "deep-voiced," describing the Phalgunakas. Perhaps the reading should be *Gurjaras*. They appear to have been settled in the Panjab or Upper Sindh, and to have been driven out by the Bálas about 500 A.D., and pushed gradually southward, till at length they occupied the country around the peninsula of Kathiawar, thence called Gujarat after them Cunningham, Arch. Surv. Repts., II 64-72). Or perhaps the reading might be *Gurusthala*; a river *Guru-nadī* is mentioned in the west region, but without data to identify it (*Hari*-V., clxviii. 9516-8).

¶ Or better, *Phalgunakas*. I have not met with it elsewhere. A similar name *Phalgulukas* occurs just below.

¶ This is not in the dictionary, and I have not met with it elsewhere. It occurs again in verse 39. A people called *Venikas* are mentioned in the *M.-Bh.* (*Bhishma*-P., li. 2097).

** This resembles Phalgunakas above. I have not found it elsewhere. A mountain called *Phena-giri* or *Phala-giri* is mentioned in the *Rámáy.* as situated in the west near the mouth of the Indus (Kishk.-K., xliii. 13-17, and Annotations).

†† These are no doubt the same as the *Ghorakas* mentioned in the *M.-Bh.*, *Saṁhā*-P., li 1870; but I have not found any data to fix their position.

‡‡ I have not met this elsewhere, but it is stated in the dictionary to be the name of a people in *Madhya-deśa*, and the word is also written *Guduha*, *Gulaha* and *Guluha*.

Kalas,* the Ekek-hanas,† the Váji-keśas,‡ the Dīrgha-
 37 grīvas,§ and the C'ūlikas,|| and the Áśva-keśas,¶ *these*
 peoples are situated in the Tortoise's tail.

38 And so situated also are the three constellations Aindra,**
 Múla, and Párvá Āśhádḥá.

The Māṇḍavyas,†† and C'andakháras,‡‡ and Áśvakálanatas,§§

* This has occurred before in verse 31.

† "The one-eyed." It was an old belief that such people existed. "Men with only one eye in their forehead" are mentioned in the M.-Bh. (Sabhá-P., l. 1837); the Cyclopes are famous in Greek and Latin literature; and a one-eyed race is spoken of as dwelling somewhere in the Indian Ocean by Mandeville (Travels, Chap. XIX).

‡ "Those who have hair or manes, like horses." I have met no such name elsewhere, except that the synonymous name *Áśva-keśas* occurs in the next line of this verse. Neither is it in the dictionary.

§ "The long-necks." I have met no such name elsewhere.

|| This name is the same as the *C'ūlikas* mentioned in canto lvii. verse 40, but the position does not quite agree; these are in the west and the others in the north. A people *Vindha-c'ulakas* are named in the Bhishma-P. li. (ix. 369) and appear to be in the north. A dynasty of kings called C'ūlika is said to have reigned after the great Paurava line came to an end (Matsy Purāṇa, l. 73-76).

¶ "Those who have hair, or manes, like horses." It is the same as *Váji-keśas* mentioned above.

** For *Aindra-múlam* read *Aindram múlam*. Aindra is the same as Jyeshthá

†† They are mentioned again in verse 46. They may be a tribe who claimed descent from the rishi *Māṇḍarīya*, to whom Janaka king of Videha is said to have sung a song (M.-Bh., Santi-P., cclxxvii), and whose hermitage is alluded to, as situated somewhere perhaps between Oudh and North Behar (Udyoga-P., clxxxvii. 7355); but *Māṇḍavya-pura* is said in the dictionary to be situated on the R. Godavari. A people called *Maṇḍikas* are mentioned in the M.-Bh. (Vana-P., ccliii. 15243). The *Vimāṇḍavyas* are named in verse 6 above.

‡‡ I have not met this name elsewhere, nor is it in the dictionary; but it suggests *Kandahar*, and the position agrees. A people *C'arna-khaṇḍika* are mentioned in canto lvii. verse 36.

§§ This seems a compound. The first part appears to be the *Áśvakas* they are mentioned in the M.-Bh. (Bhishma-P., ix. 351), and are placed in the north-west and identified with the *Aspasii* and *Assakani* by Lassen (Ind. Alt., Map). The latter part however is very doubtful. A people *Lal'ittha* are mentioned in the M.-Bh. (Droṇa-P., xvii. 692) and appear from the context to have been a north-western race.

30 and the Kunyatálāḍahas,* the Stri-váhyas,† and the Bálíkas,‡ and the Nṛi-simhas§ *who dwell* on the Venu-
 40 mati||, and the other *people* who dwell in Valáva¶, and the Dharma-baddhas,** the Alúkas,†† the people who occupy

* This appears to mean the same people as the *Kunyatálāḍahas* of the Bhishma-P. list (ix. 360). It seems to be a compound, but the component names are very uncertain. The latter part may be *Laḍakas*; they are mentioned in the M.-Bh. (Bhishma-P., l. 2083), though there are no data to identify them; but *Laḍaha* is given in the dictionary as the name of a people. As regards the first part *Kunapa* and *Kunaha* are given in the dictionary as the name of a people; and *Kulathas* are mentioned in the M.-Bh. (Bhishma-P., v. 373) and Matsya Purāṇa (cx. 44) as a people to the north of India. A country *Kolúka* is placed in the west in the Rāmáy., and *Kolúta* seems to be another name for it (Kishk.-K., xliii. 8, and Annotations). A country *Kulútha* is also mentioned in the M.-Bh. (Karna-P., xii. 475 and 485).

† I have not met this elsewhere, and it is not in the dictionary. It may perhaps mean "those who live apart from women;" but the reading is more probably *Stri-rájya*. This was the name of a country and people, mentioned in the M.-Bh. and situated apparently north of the Himalayas, near the Hūnas and Tanganas (Vana-P., li. 1991; and Śānti-P., iv. 114). *Stri-rája* is mentioned apparently as a place north-west of India in an alternative reading to Rāmáy., Kishk.-K., xliii. 20 (Gorresio's Edition, Annotations).

‡ This is not in the dictionary, and I have not found it elsewhere. The ending should probably be *Báhlíkas* or *Váhlíkas*, see page 311, note *.

§ "The men-lions." I have not met this elsewhere, and it is not in the dictionary as the name of a people.

This is not in the dictionary and I have not found any river of this name in the north-west. It has been mentioned in verse 36 above.

¶ *Valava-stha*; this might also be read as *Vala + avasthá*. I have not met either word elsewhere. A town or river *Balúká* is mentioned in the M.-Bh. as situated in North India (Anuśās.-P., xxv. 1706).

** "Those who are firmly attached to the Law"; or perhaps *Dharma-baddha*, "those who are enlightened in the law." It seems to be an adjective rather than a proper name, and may qualify *Alúkas*. I have not met with it elsewhere as a proper name, and the nearest resemblance to it is *Bakubádhā* of the Bhishma-P. list (ix. 362); see page 317, note §. The *Māhūmatas* of the same list (ix. 360) are probably the same people.

†† This is not in the dictionary, and I have not found it elsewhere. The people intended are no doubt the *Ulúkas*, and the text should read *tathólúká* instead of *tathálúká*. For the *Ulúkas* see page 346, note †.

Uru-karma *—these peoples are in the Tortoise's left hind † foot. ‡

- 41 Where also Āśhādhā and Śravanā and Dhanishṭhā are situated.

The mountains Kailāsa, § and Hima-vat, Dhanush-mat, || and
42 Vasu-mat, ¶ the Krauñčas, ** and the Kurus †† and Vakas, ‡‡

* I have not met this elsewhere and it is not in the dictionary. It is perhaps to be connected with the *Uṛṇas*; see page 324, note †. A people called *Urdamarus* are placed in the north in the *Matsya Purāṇa* (cxx. 48).

† For *pārīve* read *paśc'e*?

‡ This verse closes with the word *bhāgure*; it is not in the dictionary and seems to be erroneous. Should the reading be *bhāsūre*, "brilliant," an epithet to *Āśhādhā* and *Śravanā*?

§ This mountain is of course constantly mentioned throughout Sanskrit literature, and the references indicate that it was on the north of the middle portion of the Himalaya range. The name is given in modern maps to the range of mountains which is situated immediately north of the Mānasa lakes, and in which the Indus rises.

|| This is given in the dictionary, but I have not met with it elsewhere. It may perhaps refer to Himavat; see canto lvii verso 59, where the range is compared to a bow in shape.

¶ I have not found this elsewhere and it is not in the dictionary as the name of a hill. It may perhaps mean "abounding in wealth" and qualify Himavat.

** These are no doubt the people who dwelt near the Krauñca group of mountains. This group is called the son of Maināka, which is called the son of Himavat, and therefore appears to have been a portion of the Maināka mountains in the great Himavat mountain system (Hari-V., xviii. 941-2). It is mentioned in the *Rāmāy.* as having lake Mānasa on its summit with Maināka lying beyond (*Kishk.-K.*, xlv. 32-37); but in the *Megha-Dūta* Krauñca is placed south of that lake, and there is said to be a pass through it leading to the lake (*I.* 58 and 59 with commentary). The pass must apparently be the valley of the source of the Sarju or Ghogra, and the Krauñca mountains would therefore be the portion of the Himalaya chain bounding Nepal at the extreme north-west.

†† These must be the Uttara Kurus, see page 345, note §. The Kurus in Madhya-deśa have been mentioned in verse 9 above.

‡‡ These are mentioned in the dictionary, but I have not found them elsewhere. A people called *Varvas* are alluded to in the *Matsya Purāṇa* (cxx. 47).

and the people who are called *Kshudra-vīpas*,* the *Rasālayas*,† and the *Kaikeyas*,‡ the *Bhoga-prasthas*,§ and the *Yāmunas*,||

* "Those who have small lutes." This is not in the dictionary and I have not met with it elsewhere. A people called *Kshudrakas* are mentioned in the M.-Bh. (Karna-P., v. 137); they lived in north India and are generally named in conjunction with the *Málavas* (Sabhá-P., li. 1871; Bhishma-P., li. 2106; xxxviii. 3853; Droṇa-P., lxx. 2435), and are said to be the Greek *Oxydraci*.

† I have not found this elsewhere. It may mean "those who dwell near the river *Rasá*" which is mentioned in the *R̥ig-V.* (x 75, 6). I have met with no other allusion to it, but Dr. Muir thinks it is probably an affluent of the *Indus* (Sansk. Texts, II. 356 and 357).

‡ See page 317 note ||.

§ I have not met with this word elsewhere, though it is given in the dictionary as the name of a people. Perhaps the reading should be *Bhoja-nagaru*, as a synonym of *Bhoja-nagara*, which is mentioned in the M.-Bh. as the capital of king *Uśinara* or *Ushinara*, father of king *Sivi* (*Udyoga-P.*, cxvii), both of whom were famous monarchs and are often alluded to in the M.-Bh. (e.g., *Vana-P.*, cxxxi. 10582-94; cxvii. 13274; *Droṇa-P.*, lviii; and *Sánti-P.*, vi 932-7). According to the genealogies given (*Hari-V.*, xxi. 1674-9; and *Matsya Purāṇa*, xlviii. 15-21) various Panjab races claimed descent from *Uśinara*, but the name *Uśinaras* was especially appropriated to the descendants of *Sivi* (*Vana-P.*, cxxxi. 10582). The *Uśinaras* are alluded to occasionally (e.g., *Karna-P.*, v. 137; *Aitar. Bráh.*, viii. 3, 14; and *Kaushit.-P.*, iv. 1), but *Sivi* or *Sibi* is the name which is generally used in the M.-Bh. From these passages and others (e.g., *Sabhá-P.*, xxxi. 1189; li. 1870; *Aux-P.*, cxiv. 13249-55; *colxv*; *colxx*. 15718 and 15743; *Bhishma-P.*, xviii. 8-90; and li. 2104) it appears the *Sivis* were grouped with the *Trigartas*, *Andras*, and other Panjab nations on one side and with the *Kurus*, *Súrasenas* and *Matsyas* on the other side, that is, with all the nations which surrounded *Brahmavarta*; and that their territory was near the *Jumna* and close to *Tri-pishṭapa* or *Tri-pishṭapa* which was part of *Brahmavarta* (*Vana-P.*, cxxx. 356-cxxxi. 10595; with lxxxiii. 6034-5 and 7073-8; and page 290, note ||). The *Sivis* or *Uśinaras* therefore appear to have possessed the country at the upper part of the *Sarasvatī*, *Drishad-valī* and *Jumna*, from *Selahampur* to *Pattiala*; with the *Ambashṭhas* to the north-west (see page 379 note †). In later times they shared the degradation which the brahmins pronounced on the nations of the north-west because of the absence of brahmins among them (*Anuśās.-P.*, xxxiii. 2103).

|| These are mentioned in the *Bhishma-P.* list (ix. 358) and were the people who inhabited the *Yāmuna* hills. The *Paṇḍavas* in returning from their visit beyond the *Himalayas* came to the *Yāmuna* hills, and then to

- 43 the Antar-dvīpas,* and the Trigartas,† the Agnījyas,‡ the
 Sārdana peoples,§ the Aśva-mukhas|| also, the Prāptas,¶
 44 the long-haired C'ivīdas,** the Dāśerakas,†† the Vāta-
 dhānas,‡‡ and the Śava-dhānas,§§ the Pushkalas,|||

the Sarasvati (Vana-P., clxxvii. 12346-62). The hosts collected on the Kauravas' side before the great war overspread all the country from Pañcānada (the Panjab) to Abic'c'hatra (see page 353. note *) including the Yāmuna hills (Udyoga-P., xviii. 596-601). Hence it appears these hills were the portion of the Himalayas, in which the Jumna has its sources, and which separate it from the Sutlej.

* Dvīpa in this connexion cannot mean any island, and must mean a *doab* (see page 364, note †). The Antar-dvīpas then would mean "those who dwell within the doabs." I have not met with this word elsewhere, and here it is probably an adjective to the Trigartas, to whom it is very appropriate.

† See page 374, note *.

‡ I have not found this elsewhere, and it is not in the dictionary. The proper reading should no doubt be *Agneyas*. They are mentioned in the M.-Bh. (Vana-P., ccliii. 15256). A rishi or man called *Agneya* Sa-darśana is spoken of who dwelt in Kuru-kshetra (Anuśās.-P., ii. 102-172); and the *Agneya* Salya-kirtana is alluded to in the same region (Rāmāy., Ayodh.-K. lxxiii. 3). It seems probable therefore that the *Agneyas* were a small tribe inhabiting the northern part of Kuru-kshetra.

§ Or perhaps "and the Ardana peoples." I have not met with either name elsewhere, nor are they in the dictionary.

|| These are mentioned in the Matsya Purāṇa (cx. 58). The synonymous name *Baḍavā-mukhas* occurs in verse 30 above. It may be noted here that it was an old belief there were people who had heads like dogs, *Cynocephali* (Pliny, vi. 30; Mandeville's Travels, chap. xviii).

¶ I have not found this elsewhere. It may perhaps mean the people called *Vudhras* or *Badhnas* in the Bhīshma-P. list (ix. 363).

** This is not in the dictionary, but *C'ivuka* or *C'ibuka* is given. I have not however met any of these names elsewhere. The word *c'ivīḍa* means "flat nosed."

†† See page 321, note *.

‡‡ See page 312, note *.

§§ This is not in the dictionary, and I have not found it elsewhere. It seems to be formed on the same plan as *Vāta-dhāna* and *Yātu-dhāna*. It may perhaps mean "those who place their dead in receptacles," yet it seems rather to be a name.

||| See page 320, note ¶.

and Adhama Kairátas,* and those who are settled
 45 in Taksha-sílá,† the Ambálas,‡ the Málavas,§ the
 Madras,|| the Vepukas,¶ and the Vudantikas,** the
 46 Pingalas,†† the Mána-kalahas,‡‡ the Húpas,§§ and the

* The basest or rudest races of Kirátas; see page 322, note ||.

† The Greek Taxila. It is mentioned in the M.-Bh. The name is generally connected with Takshaka king of the Nágas; it is said he killed Arjuna's grandson king Parikshit according to a curse; and that king's son Janamejaya invaded Taksha-sílá and conquered it (Adi-P., iii. 682-3 and 832-4; xl-xliv; and xlix. 1954; l. 1991). It appears however to have been named from the Takkas, whose capital it was, and Cunningham has identified it near the modern Shah-dheri or Dheri Shahan in the Panjab. It was a large and famous city and the Takkas held all the country around (Arch. Surv. Repts., II. 6, 111, 112; XIV. 8). It appears to have contained a great Buddhist university also.

‡ These would be the people of Ambála. This name is a late one. It may probably be derived from the old *Ambashtha*, the name of a people often mentioned in the M.-Bh. They are said to have been descendants of king Uśinara and to have been closely related to the Sivas; see page 377, note § (Hari-V., xxxi. 1674-9; Matsya Purāṇa, xlviii. 15-21). They were in the north-west and are generally mentioned along with north-western nations especially the Sivas and Trigartas (M.-Bh., Sabhā-P., xxxi. 1189; Bhīshma-P., viii. 688-90; cxviii. 5486; cxx. 5649; and Droṇa-P., vii. 183). It seems, very probable therefore that they occupied the country between Ambála, and the Suttlej with the Sivas on their east and south and the Trigartas on their north-west.

§ See page 341, note *; but they are quite out of place here.

|| See page 329, note *.

¶ This is not in the dictionary, and I have not found it elsewhere. A people called *Vepikas* are mentioned in M.-Bh., Bhīshma-P., li. 2097.

** I have not met with this elsewhere.

†† These people are mentioned in the Rámáy., as situated in the West Kishk-K., xliii. 23, alternative reading; Gorresio's Edition, Annotations). The river *Pañjalá* is included in the Bhīshma-P. list (ix. 335). But perhaps *Pingala* is an adjective here, "light brown," and qualifies Húpas; for the Huns appear to have been a light-complexioned people; see note §§ below.

‡‡ I have not met this as a name elsewhere. It may be an adjective, "quarrelsome through pride," and qualify the Húpas.

§§ The Huns. They are mentioned as an outside people to the north along with Cínas, &c., (Vana-P., li. 1991; Bhīshma-P., ix. 373; and Sánti-P., cccxxvii. 12229), but are not often alluded to at first. In the *Raghu-Vamāna*

Kohalakas,* the Māṇḍavyas,† the Bhūti-yuvakas,‡ the
 Sātakas,§ the Hema-tārakas,|| the Yaśo-matyas,¶ and the
 47 Gāndhāras,** the Khara-sāgara-rāsīs,†† the Yaudheyas,‡‡
 and the Dāsameyas,§§ the Rājanyas,|||| and the Syāmnakas,¶¶

they are placed on the northernmost part of the Indus, and the commentator calls them *Mujjanapadākyāḥ kṣhattriyaḥ* (iv. 67-68). They appear to have been of a light complexion, for their women are pictured as having made their cheeks pale red (*pāṇala*) by beating them in grief (*ibid.*). For the Ephthalites or White Huns, see Cunningham's *Arch. Surv. Repts.*, II. 75-79. All the valley of the Upper Satlej is called *Hundes*. A people called *Hīra-hūyas* are also alluded to in the M.-Bh. as an outside people to the north-west (Sabhā-P., xxxi. 119†; and I 18†4).

* I have not found this elsewhere, but it seems to be the same as the *Kokarakas* (Bhīṣma-P., ix. 369) and *Kokanādas* (Sabhā-P., xxi. 1036), both of whom appear to have been a tribe to the north of the Panjab.

† See page 374, note ††.

‡ I have not met this elsewhere. Perhaps it should be connected with *Bhūti-laya*, which was a place in the north of the Panjab (Kārṇa-P., xlii. 2062-3).

§ I have not found this elsewhere.

|| This is not in the dictionary and I have not met with it elsewhere.

¶ I have not found this elsewhere; it seems to mean a people who live on a river Yaśo-mati.

** See page 314, note ‡.

†† I have not met this elsewhere and it is not in the dictionary. Certain *Khara-patha* countries are alluded to in the *Matsya Purāṇa* (cx. 56); but the name in the text should probably be split up into two names.

‡‡ These people are generally mentioned along with the Trigartas, Madras and other Panjab nations (Sabhā-P., li. 1870; and Kārṇa-P., v. 137), and the epithet *adri-ja*, "mountaineer," seems to be applied to them (*Droṇa-P.*, clxi. 7208). They are said to have been descended from king *Uśinara*, like the *Sivis* and *Ambashthins* (*Hari-V.*, xxxi. 1674-8). I have not found any thing more to indicate their position, but judging from the portions of the Panjab occupied by other nations the Yaudheyas may perhaps be placed north of the Madras near Lahore.

§§ Or *Dāsamyas*, as they were also called (Sabhā-P., I. 1825). They were a people in the Panjab; they are called out-castes and are denounced in the Kārṇa-P. of the M.-Bh. like the other Panjab nations (xlii. 2064-6, and 2069; and xlv. 2090), but I have found no data to fix their position.

|||| *Rājanya* means a "kṣhattriya" or "noble," but here it seems to be the name of a people. I have not found it as such elsewhere.

¶¶ I have not met with this elsewhere and it is not in the dictionary.

and the Kshema-dhúrtas* have taken up their position in the Tortoise's left flank.

And there is the constellation Váruṇa,† there the two constellations of Praushṭha-padá‡.

And the kingdom of the Yenas§ and Kinnaras,|| the country Praśupála,¶ and the country Kic'aka,**

* I have not found this elsewhere. A king of Kulúta named Kshema-dhúrtas is mentioned in the M.-Bh. (Kārṇa-P., xii. 475, &c.).

† Or Śata-bhishaj.

‡ They are Púrva-bhádra-padá and Uttara-bhádra-padá.

§ The word Yena must be a mistake, and the name meant should, no doubt, joined with Kinnara-rájjyam. The proper reading may be either Yauna-rájjyam, or better perhaps, C'ina-kinnara rájjyam. For C'inas, see page 319, note †. Yanna appears to be an abbreviated form of Yavana and rarely met with (see M.-Bh., Śánti-P., cviii. 7560); the Yavanas were in the north-west; see page 314, note §, yet they are mentioned again in verse 52.

The Kinnaras are said in the dictionary to be mythical beings with a human figure and the head of a horse; such creatures have been already alluded to, see Baḍavá-mukhas in verse 30, and Aśva-mukhas in verse 43. They were placed on Mount Gandha-mádana (Vana-P., cxliii. 10964-8), on Mount Mandara (Draṇa-P., lxxx. 2848-52), and generally in the central region of the Himalayns (Raghv.-V., iv. 78); and they are probably meant for the Kinkaras in Rámáy., Kishk.-K., xlv. 13. The Kinnaras were to some extent identified with the Kimpurushas, though both are mentioned separately in the Matsya-Purana, cxx. 48-49. It is stated in the dictionary that this occurred in later times, but the chief of the Kimpurushas is said in the M.-Bh. to have dwelt at Gandha-mádana (Udyoga-P., clvii. 5352) which was the Kinnaras' territory. The Kimpurushas are described as forming a kingdom in the Pándavas' time and owning the country beyond Śrēta-parvata (Sabhá-P., xxvii. 1038-9; Hari-V., xcii. 5013-5; and xcix. 493-5). They are alluded to as being men of an inferior type (Aitar. Brah., i. i. 8), and as being forest-men (Śánti-P., clxix), and also as skilled in the use of the bow (Udyoga-P., clvii. 5352).

¶ This is, no doubt, a mistake for Puśu-pála which is stated to be the name of a country and people to the north-east of Madhya-deśa (dict.). They are mentioned along with Kirátas and Tanganas and are placed among the outer Himalayan ranges in the Rámáy. (Kishk.-K., xlv. 20). Another reading in that passage is Pámāpálas (see Annotations).

** The text is sa-kic'akam. This seems to be the region of the reeds or bamboos called kic'akas; they are said to line the banks of the R. Sailodá in the North (Rámáy., Kishk.-K., xlv. 76-79; M.-Bh., Sabhá-P., li. 1858-9;

49 and the country of Kásmíra,* and the people of Abhi-
sára,† the Duvadas,‡ and the Tvaṅganas,§ the Kulatās,||
50 the Vana-ráshṭrakas,¶ the Sairishṭhas,** the Brahma-

and Raghu-V., iv. 73). It is not clear where this country was. The R. Sailodá is placed between Meru and Mandara in the passage from the M.-Bh., and the Khasas, Páradas and Tanganas dwelt near it. The R. Sailodaká is said to rise at the foot of Mount Aruṇa, west of Kailāsa, in the Matsya Purāṇa (cxx. 22-23).

A people called *Kíc'akas* are mentioned in the M.-Bh., as being near the Matsyas, Trigartas and Páñc'álas, i.e., in Madhya-deśa (Ādi-P., clvi. 608-7), and Kíc'aka was the name of the general of Virāṭa king of Matsya (Virāṭa-P., xiv. 376-7). The dictionary states that they were a tribe of the Kekayas (see page 317, note ||) and that Eka-c'akrá was one of their towns; but Eka-c'akrá seems rather to have been in Madhya-deśa (Ādi-P., clvii. 610-9; clx. 6207; clxiv. 6306; and Vana-P., xi. 388-415), and Arrah in Behar claims to be that town. Perhaps there may be some confusion with Kíkāṭa, the old name of Behar, in this.

* *Káśmírakam ráshṭram*; it is called *Káśmíraka-maṇḍala* (M.-Bh., Vana-P., cxxx. 10545-6; and Anuśás.-P., xxv. 1695); see page 323, note †. It is quite out of place here.

† This was a country in the north of the Panjab and its capital was *Abhisárit* (M.-Bh., Sabhú-P., xxvi. 1027; and Bhishma-P., ix. 361). It is not often mentioned (Karna-P., xiv. 540-1; and see also perhaps Droṇa-P., xcii. 3379-80), unless the *Abhisháhas* or *Abhisháhas* are the same people (Bhishma-P., xviii. 688; cxviii. 5485; Droṇa-P., clxi. 7207). But *Abhisára* is quite out of place here in the north-eastern region.

‡ This is not in the dictionary. I have met with it elsewhere only in Hari-Vaṁśa, xcix. 5503-4, but there it is a mistake for *Darada*; compare xcii. 5022-3, and xci. 4966-70. The *Daradas* are out of place here; see page 318, note, ||. They are mentioned in verse 32 also.

§ No doubt a mistake for *Tanganas*, see page 323, note §.

|| This is not in the dictionary, but a people called *Kulati* are mentioned there. I have not found it elsewhere. The word resembles *Kulúta* (Karna-P., xii. 475 and 485) and *Kolúta* and *Kolúka* (Rámáy., Kishk.-K., xliii 8, and Annotations) which seem to be the modern Kulu near the source of the R. Bias, but it is out of place here. A similar name *Kuruṭas* is mentioned in verse 51.

¶ This is mentioned in the dictionary, but I have not found it elsewhere. *Vana-ráshṭra* as "the country of forests" would apply well to the densely wooded tracts of Assam.

** I have not met with this elsewhere and it is not in the dictionary. A

purakas,* and the Vana-váhyakas,† the Kirátas‡ and Kausíkas§ and Anandas,|| the Pahlava¶ and Lolana** peoples, the Dárvadas,†† and the Marakas,‡‡ and the Kurútas,§§ the Anna-dáarakas,||| the Eka-pádas,¶¶ the Khaśas,*** the Ghoshas,††† the Svarga-bhaumánavadyakas, ‡‡‡

place called *Sairishaka* is mentioned, but it was west of Delhi (M.-Bh., *Sabhá-P.*, xxxi. 1187-8).

* This is mentioned in the dictionary, and Brahma-pura is said to be the name of a peak in the Himálayas, but I have not met either name elsewhere.

† This is in the dictionary but I have not found it elsewhere.

‡ See page 322, note ||; and canto lvii, verse 8.

§ These would be the people dwelling on the banks of the R. Kausíkí or Kosi (see page 292, note **).

|| This is not in the dictionary and I have not found it elsewhere. The text should no doubt read *Nandá* separate from *Kiráta-kaufiká*, and the people are the *Nandas*, those who live on the banks of the rivers *Nandá* and *Apara-nandá*, which are often mentioned as situated in the North between the Gauges and Kausíkí or Kosi, and near the R. Báhudá and Mt. Hemakúṭa (M.-Bh., *Adi-P.*, cxxv. 7818-9; *Vana-P.*, lxxxvii. 8323; cx. 9968-87; and *Drupa-P.*, liv. 2092).

¶ See page 314, note *. They are altogether out of place here.

** This is given in the dictionary, but I have not met with it elsewhere.

†† This seems to be a mistake; it seems the reading should be either *Dárvadyá*, "the Dárvas and others," or *Dárvá dámarakáś*. For the Dárvás see page 324, note ‡.

‡‡ Or perhaps *Dámarakas* as suggested in the last note. *Maraka* is given in the dictionary but I have not found it elsewhere. It suggests *Muru* and *Varaka*, the names of two Dánava or Asura chiefs in *Prág-tyotisha* whom Krishna conquered (M.-Bh., *Sabhá-P.*, xiii. 578; *Vana-P.*, xii. 488; *Udyoga-P.*, xlvii. 1887-92; cxxix. 4408-9; clvii. 5353-8; *Sánti-P.*, cccxli. 12954-6; and *Iskari-V.*, cxxi. 6791—cxxiii. 6921). *Prág-tyotisha* was the North of Bengal, see page 328, note †.

§§ This is not in the dictionary and I have not found it elsewhere. Is it to be connected with the R. *Karatoyá*, the modern Kuratee (see page 292, note ††)?

¶¶ This is not in the dictionary and I have not found it elsewhere.

¶¶ "The men with only one foot," see page 358, note †.

*** They are mentioned above in verse 6; see also page 346 note *.

††† I have not met with these elsewhere. The *Ghosha-saṅkhyas* are mentioned in verse 6 above.

‡‡‡ This seems to be a compound name, but it is not in the dictionary and

52 and the Hingas,* and the Yavanas,† and those who are
called C'iru-právaranas,‡ the Tri-netras,§ and the Pauravas,||
53 and the Gandharvas,¶ O bráhmaṇ. These people are
situated in the Tortoise's north-east foot.

And the three constellations, the Revatís,** Áśvi-daivatya††
54 and Yámya,‡‡ are declared to be situated in that foot and tend
to the complete development of actions,§§ O best of munis.

And these very constellations are situated in these places,|||

I have not found any thing like it elsewhere. As an adjective it might mean,
"faultless as Svarga and the planet Mars," but that seems inappropriate.

* I have not met with this elsewhere and it is not in the dictionary.

† The Yavanas were in the North-west, see page 314, note §, and also
canto lvii, verse 8; but they seem to have spread widely and here they are
mentioned in the North-east.

‡ "Those who wear bark clothing." I have not met with it elsewhere
as the name of a people.

§ "The three-eyed people." It was believed there were such people, see
M.-Bh., Sabhā-P., I. 1837.

|| The Paurava race was descended from Páru, one of Yayāti's sons (M.-Bh.,
Adi-P., lxxxv. 3533-4; and xcv. 3762-4) who is said to have got Madhya-dēśa
(Hari-V., xxx. 1604 and 1619); and the Pauravas spread in various direc-
tions. A Paurava kingdom is placed in the North region, in the account of
Arjuna's conquests there (Sabhā-P., xxvi. 1022-5) and that may be the nation
intended here. There were also Panravas elsewhere (e.g., Śānti-P., xlii.
1790-2; and Adi-P., clxxxvi. 6995; but Sabhā-P., xxx. 1164 is probably a
mistake).

¶ The Gandharvas were fabled to be heavenly musicians, but they are also
spoken of as a people dwelling beyond lake Mánasa, and it is said Arjuna
conquered them and brought back a tribute of fine roan horses (tithir-
kuśmāṣa) from their country (Sabhā-P., xxvii. 1041-3). It is said the Gau-
dharvas are more powerful by night (Adi-P., clxx. 6504). It is also fabled
that the gods obtained Soma from them because they lust after women
(Aitar. Brah., I. v. 27); and they were said to possess or inspire people (id.
V. v. 29; and Brih. Araṇ. Up., III. iii. 1 and vii. 1).

** For Revatyāś read Revatyāś; the plural is sometimes used.

†† Or Áśvinī.

‡‡ Or Bharanī.

§§ Pákāya.

||| There do not appear to be any particular reasons why the lunar con-
stellations are assigned to the respective portions of the Tortoise's body.

55 O bráhmaṇ. These places, which have been mentioned in
 order, undergo calamity* when these *their constellations* are
 occulted,† and gain ascendancy,‡ O bráhmaṇ,§ along with
 56 the planets which are favourably situated. Of whichever con-
 constellation whichever planet is lord, both *the constellation and*
the corresponding country are dominated by it;|| at its ascend-
 ancy¶ good fortune accrues to that country, O best of munis-
 57 Singly *all* countries are alike; fear or prosperity** comes
 to people according as *either* arises out of the *particular*
 58 constellation and planet, O bráhmaṇ. *The thought*, that man-
 kind are in a common predicament with their own particular
 constellations when these are unfavourable, inspires fear.
 Along with the *particular* planets there arises from *their*
 occultations an unfavourable *influence* which discourages exer-
 59 tion. Likewise the development of the conditions *may* be
 favourable; and so when the planets are badly situated *it tends*
 to produce slight benefit to men and to themselves with the
 60 wise who are learned in geography.†† When the *particular*
 planet is badly situated,‡‡ men *even* of sacred merit have fear
 for their goods ¶ cattle-pen, their dependants, friends or
 61 children or wife. Now men of little merit feel fear in their
 souls, very sinful men feel it everywhere indeed, but the
 62 sinless never in a single place. Man experiences good or evil,
 which may arise from community of region, place and people,
 or which may arise from having a common king, or which
 may arise peculiarly from himself,§§ or which may arise
 63 from community of constellation and planet. And mutual
 preservation is produced by the non-malignity||| of the pla-

* *Pidyante.*† *Pṛdā.*‡ *Abhy-udaya.*§ For *vipram* read *vipra.*|| The text is *taḍ-bhāvito bhāyam*; but it seems better to take the whole as
 one word.¶ *Utkarsha.*** *Sobhana*, "brightening up."

†† These verses seem rather obscure.

‡‡ For *du-sthe* read *duḥ-sthe.*§§ For *ātsajam* read *ātma-jam.*||| For *grahādausthyena* read *grahādausthyena.*

nets; and loss of good *is produced* by the evil *results* which *spring* from these very planets, O lordly bráhmaṇ.

- 64 I have described to thee what is the position of the Tortoise
among the constellations. But this community of countries
65 is inauspicious and also auspicious. Therefore a wise man,
knowing the constellation of *his particular* country and the
occultation of the planets, should perform a propitiatory rite
for himself and observe the popular rumours, O best of men.
66 Bad impulses* both of the gods and of the Daityas and other
demons descend from the sky upon the earth; they have been
called by sacred writings "popular rumours"† in the world.
67 So a wise man should perform that *propitiatory rite*; he
should not discard the popular rumours. By reason of them
68 the decay of corrupt traditional doctrine‡ befits men. Those
rumours may effect the rise of good and the casting off of sins,
also the forsaking of wisdom,§ O bráhmaṇ; they cause the
69 loss of goods and other *property*. Therefore a wise man, being
devoted to propitiatory rites and taking an interest in the
popular rumours, should have the popular rumours *proclaimed*
70 and the propitiatory rites performed at the occultations of
planets; and *he should practise* fastings devoid of malice, the
praise-worthy laudation of funeral monuments and other
objects of veneration, prayer, the homa oblation, and liberality
71 and ablution; *he should* eschew anger and other *passions*. And
a learned man should be devoid of malice and shew bene-
volence towards all created things; he should discard evil
72 speech and also outrageous words. And a man should perform
the worship of the planets at all occultations. Thus all terri-
ble things which result from the planets and constellations
73 are without exception pacified with regard to self-subdued
men.

- This Tortoise described by me in India is in truth the
74 adorable lord Nárāyaṇa, whose soul is inconceivable, and in
whom everything is established. In it all the gods have their

* *Daurhridāḥ*; the dictionary gives this word only as neuter.

† *Loka-vāda*.

‡ *Duṣṭāgama*.

§ *Prajñā-hāni*.

75 station, each resorting to his own constellation. Thus, in its
 middle are Agni, the Earth, and the Moon, O bráhmaṇ. In
 its middle are Aries and the next two constellations;* in its
 76 mouth are Gemini and the next constellation; and in the
 south-east foot Cancer and Leo are situated; and in its
 side are placed the three signs of the zodiac, Leo, Virgo
 77 and Libra: and both Libra and Scorpio are in its south-
 west foot; and at its hinder part† is stationed Sagittarius
 78 along with Scorpio; and in its north-west foot are the
 three signs Sagittarius and the next two; and Aquarius and
 79 Pisces have resorted to its northern side; Pisces and Aries
 are placed in its north-east foot, O bráhmaṇ.

The countries are placed in the Tortoise, and the constella-
 80 tions in these countries, O bráhmaṇ, and the signs of the zodiac
 in the constellations, the planets in the signs of the zodiac.‡
 Therefore one should indicate calamity to a country when
 81 its particular planets and constellations are occulted. In that
 event one should bathe and give alms and perform the homa
 oblation and the rest of the ritual.

This very foot of Viṣṇu, which is in the midst of the
 planets, is Brahmá.

CANTO LIX.

Description of the Earth continued.

Márkaṇḍeya tells of the continents Bhadrásva and Ketumála,
 and the country of the Northern Kurus, and describes their
 mountains, rivers and people.

Márkaṇḍeya spoke

1 Thus then have I declared this continent Bhárata accurately,
 O muni, and the Kṛita, Tretá, and Dvápára, and Kali ages
 2 which are the four ages.§ And now indeed there is a fourfold

* Taurus and Gemini; the signs of the Zodiac overlap in the different
 ations.

† Prishṭhe; but puc'c'he would be better.

‡ For graha-ráśishv read grahá ráśishv?

§ For tathá-tishya-c'atushṭhayam read tathá tishya-c'atushṭayam.

classification* in these ages, O bráhmaṇ. Four, three and
 3 two *hundreds* and one hundred of autumns men live here in
 the Kṛita, Tretá and two other ages respectively, O bráhmaṇ.

Hear from me of the continent Bhadrásya, which is situated
 4 east of the magnificent eastern mountain Deva-kúṭa.

Both Śveta-parṇa, and Nila, and the lofty mountain Saivála,
 5 Kaurāñja, Parṇa-sálágra—these indeed are the five mountain
 ranges. There are many small mountains besides, which are
 6 offshoots of those *ranges*; the countries *there* are distinguished
 by them, they are of various shapes *and occur* in thousands.
 Moreover they are like white water-lilies and are auspicious
 7 with their pure summits. Such-like and diverse also are
 other *hills* by hundreds and thousands. The Sítá, the
 8 Śaṅkhávatí, the Bhadrá, and the C'akrávartá and many other
 rivers spread abroad there, bearing down volumes of cold
 water. In this country mankind are lustrous as shells and
 9 like pure gold;† they associate with the celestials; they are
 holy; their lives last a thousand years; neither inferior nor
 10 superior exists among them; they are all of equal appear-
 ance; they are endowed naturally with patience and the
 seven other good qualities.

And there the god Janárdana has a horse's head and four
 11 arms; with head, chest, penis, feet and forearms *resembling a*
horse's, and he has three eyes. And thus the objects of sense
 are perceptible by him, the lord of the world.

12 Now hear from me about the continent Ketumála which
 is on the west.

13 Visála, Kambala, Kṛishṇa, Jayanta, Hari-parvata, Viśoka,
 and Vardhamána—these seven are the mountain ranges.
 There are other hills by thousands, among which a multitude
 14 of people dwell. Those people dwell *there* in hundreds, the
 Maulis‡ huge in stature, the Śákas, Potas and Karambhakas.§

* C'atur-varṇyo, a masc. abstract noun.

† Śaṅkha-buddha-hema-sama-prabhāṭ.

‡ This and the following words seem to be the names of people; mountains and rivers in these continents are named, and it seems most natural and reasonable to take these words as names.

§ Śákapaṭakakarambhakāḥ; or perhaps "Śákas, Potakas and Rambhakas."

15 and those who are distinguished by their thumbs,* who drink
of the great rivers, the Vaṅkshu, the Syámá, the Svakambalá,
the Amoghá, the Káminí, the Syámá, and of others in
16 thousands. And here life is equal to the above-mentioned
lives in Bhadráśva. And here the adorable Hari wears a
boar's shape and *resembles a boar* in feet, face, chest, back and
17 flanks. And the lunar constellations are beautiful in *that*
country which enjoys three constellations *only*. Such is this
continent of Ketumála, which I have described to thee, O best
of munis.

18 Next I will tell *thee* of the Northern Kuru; hearken to
me now.

There the trees yield sweet fruit, they bear blossoms and
19 fruit in constant succession; and they produce garments and
ornaments inside their fruits; verily they bestow all one's
20 desire; they yield fruit according to all one's desire. The
ground abounds with precious stones; the air is fragrant and
always delightful. Mankind are born there, when they quit
21 the world of the gods. They are born in pairs; *the pairs* abide
an equal time, and are as fond of each other as c'akravákas.
22 Their stay there is fourteen and a half thousands of *years*
indeed. And C'andra-kánta is the chief of the mountains,
23 and Súrya-kánta is the next; they are the two mountain
ranges in that continent. And in the midst thereof the great
river Bhadra-somá flows through the earth with a volume of
24 sacred and pure water. And there are other rivers by thou-
sands in that northern continent; and some flow with milk
25 and others flow with ghee. And there are lakes of curdled
milk there, and others lie among the various hills. And fruits
26 of various kinds, which taste rather like amṛita, *are produced*
by hundreds and thousands in the woods in those continents.
And there the adorable Viṣṇu has his head turned to the
27 east and wears a fish's shape. And the lunar constellations
are divided† into nine parts, three and three, and the regions
of the sky are divided into nine parts, O best of munis.

* *Āṅgula-pramukhāś*.

† For *vibhakto* read *vibhaktir*?

- 28 And in the ocean are *the islands* C'andra-dvīpa, and next
Bhadra-dvīpa; and there also within the ocean is the famous
island Pūṇya, O great muni.
- 29 Thus I have described this northern continent of Kuru,
O brāhman. Hearken while I tell *thee* of Kim-purusha and
the other continents.

CANTO LX.

The description of the Earth concluded.

*Mārkaṇḍeya briefly describes the continents, Kim-purusha
Hari-varsha, Ilāvṛita, Rāmyaka and Hiraṇ-maya, and their
inhabitants.*

Mārkaṇḍeya spoke :

- 1 I will tell *thee*, O brāhman, what the continent Kim-
purusha is; where men with *real* bodies live ten thousand
2 *years*; where men and women are indeed free from sickness
and free from sorrow, and there the fig-tree* is called śaṇḍa;
3 it grows very high, it is like a grove.† Those men are always
drinking the juice of its fruit; and the women are born with
lasting youthfulness and are fragrant as the lotus.‡
- 4 Next to Kim-purusha is mentioned Hari-varsha. There
5 mankind are born of the appearance of gold; they all de-
scend there from the world of the gods, and are shaped like
the gods in all respects. In Hari-varsha all the men quaff
6 fine sugar-cane juice; neither old age afflicts them there, nor
do they suffer from decay at all; and they live in truth for
the whole of their time free from sickness.
- 7 I have mentioned Ilāvṛita, which is in the middle, the
continent of Meru. The sun does not burn there, nor do men
8 suffer from decay; and they do not grasp at selfish gains.§

* *Plaksha.*

† *Nandanopamaḥ.*

‡ *Utpala-gandhikāḥ*; this word, *neuter*, also means a species of sandal of
the colour of brass and very fragrant.

§ *Labhante nātma-lābhaṁ c'a*; it seems impossible to take these words with
raśmayaś c'andra-sūryayoḥ.

The rays of the moon and the sun, of the constellations and planets there are the sublime lustre of Meru. Mankind are born there bright as the lotus flower, fragrant as the lotus flower; they feed on the juice of the jambu fruit; and their eyes are as wide as the lotus leaf. And their life there lasts for thirteen thousand years. There is a saucer-shaped expanse in the middle of Meru* in Ilāvṛita; therein is the great mountain Meru; thus is made known Ilāvṛita.

Next I will tell of the continent Ramyaka; hearken thereto. And there the green-leaved Indian fig-tree† is the lofty tree. And the people there pass their time drinking the juice of its fruit. There the men who eat its fruit live for ten thousand years; they are pre-eminent for sexual pleasures and are pure; they are free from old age and ill odours. And north of that is the continent famed by name as Hiraṇ-maya; where the river Hiraṇ-vatī gleams with abundant lotuses. Mankind there are born with great strength, full of vigour, with large bodies, eminently good, wealthy and benign of look.

CANTO LXI.

The Story of the Brāhman in the Svāroc'isha Manvantara.

Mārkaṇḍeya begins the relation of the Svāroc'isha Manvantara—A young brāhman, by virtue of a magic ointment applied to his feet, visits the Himālaya mountains in half a day—The scenery there described—He wishes to return home, but the magic ointment has been dissolved by the snow, and he loses his way—The Apsaras Varūthini meets him, and falling in love with him begs him for his love—He refuses all her entreaties, and at length appeals to the gārhapatya fire to help him homeward.

Kraushṭuki spoke :

Thou hast duly related what thou wast asked, O great muni,

* For meru-madhya read meru-madhya.

† Nyag-rodha, Ficus indica.

namely, the constitution of the earth, ocean, &c., their dimensions, also the planets and their dimensions, and the constitution of the constellations, and the bhúr-loka and the other worlds, and all the Lower Regions. And thou hast declared the Sváyambhuva Manvantara to me, O muni. Next I wish to hear about the Manvantaras which succeeded that, the deities who ruled over the Manvantaras, the ṛishis, and the kings who were their sons.

Márkaṇḍeya spoke :

- 4 I have made known to thee the Manvantara which is called Sváyambhuva. Now next to that hear about another which is named after Svároṣisha.*
- 5 There lived a certain bráhmaṇa eminent among the dvijas in the town Aruṇáspada on the bank of the Varuṇá; and he
- 6 surpassed the Asvins† in beauty of form. He was gentle in disposition, upright in conduct, he had studied all the Vedas and Vedāṅgas; always gracious to guests, he was
- 7 the refuge of all persons who arrived at night. Now he had this intention, "I *will* see the earth which has most charming forests and gardens, and is embellished with many a town."
- 8 Now a certain guest once arrived at his abode, who was acquainted with the powers of various medicinal herbs, and
- 9 skilled in the magic art. Now being requested by the former, whose mind was purified by faith, he described to him both
- 10 countries and charming towns, forests, rivers,‡ and mountains, and holy sanctuaries. Then the former filled with
- 11 astonishment said to that best of bráhmaṇas, "In that thou hast seen many countries thou art not worn with excessive toil, thou art not very old in life, nor hast thou long passed thy youth; how dost thou roam the earth in a short time, O bráhmaṇa?"

* For svaroc'ishákhyaṃ read svároc'ishákhyaṃ?

† *Aty-asvinau*, "one who surpasses the two Asvins;" see Prof. Sir M. Monier-Williams' Grammar, rule 126 i.

‡ For nadyaḥ read nadīḥ.

The bráhmaṇ spoke :

- 12 By the power of spells and medicinal herbs my course is rendered free, O bráhmaṇ ; verily I travel a thousand yojanas in half a day.

Márkaṇḍeya spoke :

- 13 Then the bráhmaṇ made him this answer in return with due
14 respect, believing * the word of that wise bráhmaṇ, " Adorable Sir, give me the favour that comes from the power of
15 spells ; I have an intense desire to see this earth." And that bráhmaṇ of exalted intellect gave him an ointment for the feet ; and offered careful counsel † regarding the region which the other mentioned.
- 16 Now the bráhmaṇ, with his feet anointed by the other, went to see the Hima-vat range, where many a cascade
17 pours down, O best of dvijas, for he thought, " Since I can indeed travel a thousand yojanas in half a day, ‡ I will cer-
18 tainly return in the other half of it." He reached the top of Hima-vat, not much fatigued in body, O bráhmaṇ. Then he roamed about there over the surface of the snowy moun-
19 tain. Now the ointment on his feet, which was extracted from the choicest medicinal herbs, became washed off by the
20 melting snow which accumulated on his feet. Thereupon he grew slack in his walk, as he wandered about hither and thither. He saw the peaks of the snowy range which most
21 fascinate the mind. Gazing at those peaks which are loved of the Siddhas and Gandharvas, and where the Kin-naras disport themselves, which are delightful here and there for
22 play and pastime among the gods and other heavenly beings, and which were thronged with hundreds of beves of heavenly Apsaras, the bráhmaṇ, whose hair stood erect with delight,
23 was not satiated, O muni. Filled with rapture he gazed at the mighty mountain range Hima-vat, which in one place captivated him with the fall of the broken water from a

* For *śrad-dhādháno* read *śrad-dadháno*.

† *Abhi-mantrayámāsa* ; this meaning is not given to the verb in the dictionary.

‡ For *dindáddhana* read *dindáddhena*.

torrent, and which in another place was made resonant with
 24 the cries of peacocks as they danced, and which was thronged
 here and there with pied-crested cuckoos,* lapwings and
 other pretty birds, and with cock-kails and humming bees,
 25 which captivated the ear, and which was fanned by breezes
 perfumed with scents from trees that were in full blossom.
 26 And after viewing the mighty mountain Hima-vat as it
 thus was, the young bráhmaṇ resolved to go homewards,
 27 intending to see it *again* the next day. Now he had lost the
 ointment from his feet, his step was slow by reason of his
 28 long *walking*, he pondered "What is this? I have acted
 unwisely, if the ointment is destroyed, having dissolved off
 me by the melted snow; and this mountain is very difficult
 29 of access, and it is a long distance that I have come here. I
 shall suffer loss in my rites. How shall I kindle a fire and do
 my dutiful homage and all else *that is needful*? I have fallen
 30 into a terrible strait. 'This is charming! that is charming!'—
 with my sight so engrossed on this fine mountain, I shall not
 31 be satiated even in hundreds of years. The melodious talk of
 the Kīṇaras ravishes my ears all around, and my nose eagerly
 32 seeks the scents from the trees that are in full blossom, and
 the breeze is delightful to the touch, and the fruits are full of
 juice, and the charming lakes forcibly captivate the mind.
 33 In these circumstances then if I may chance to see some
 ascetic, he may point out the road for me to go homeward."

Mārkaṇḍeya spoke :

34 The bráhmaṇ, reflecting so, wandered yet on the snowy
 mountain; having lost the efficacy of the medicinal herbs
 35 from his feet, he sank into intense fatigue. And Varúthini
 saw him, that goodly muni, as he was wandering; she a
 choice Apsaras, of high station, the daughter of Múli,† and
 36 beauteous in shape. As soon as she saw him Varúthini

* *O'daka*; see page 29 note †.

† *Mauleyd*. The dictionary gives *Mauleyq* as the name of a people, but that meaning seems inappropriate here. As a patronymic *Mauley* would appear more correct. See verse 46 below.

37 felt her heart drawn towards that noble bráhman by love,
 in truth she was immediately filled with affection. She
 thought, "Who then is this, of most fascinating appearance?
 38 My birth may reach its reward if he do not despise me. How
 handsome his shape! How graceful his gait! How deep his
 39 gaze! Where is there his equal on the earth? I have seen
 the gods and the Daityas, the Siddhas, the Gandharvas and
 the Nágas; how is it there is not even one who rivals this
 40 high-souled man in figure? If he should fall in love with
 me as I have fallen in love with him, the store of merit
 41 which he has acquired may be attainable by me here. If he
 should cast a really loving glance on me to-day, then there
 would be no other woman in the three worlds, who has
 gained more merit than I."

Márkanḍeya spoke :

42 So reflecting the heavenly maiden, who was sick for love,
 43 showed herself in very lovely form. Now on seeing her,
 gracefully-formed Varúthini, the young bráhman approached
 44 with deference and spoke this word—"Who art thou, O
 maiden bright as the lotus-cup? Or on whom dost thou
 attend? I am a bráhman, I have come here from the city
 45 Arunáspada. The ointment on my feet, by the power of
 which I came here, has perished being dissolved by the
 melting snow here, O maiden of fascinating glance!"

Varúthini spoke :

46 I am the daughter of Múli, of high station; I am well-
 known by name as Varúthini. I roam here at all times
 47 indeed on this charming mountain. Being such I am com-
 pelled by the sight of thee, O bráhman, to declare my love.
 Do thou enjoin me what I must do, I am now submissive
 to thee."

The bráhman spoke :

48 O benign sweet-smiler, tell me the means whereby I may
 go to my own home. Loss is befalling us in all our actions,
 49 and grievous loss befalls a bráhman in the perpetual and

occasional *ceremonies*. Therefore, O lady, do thou deliver me
 50 from the Himálaya mountains. Absence from home is never
 commended in bráhmans. I have not sinned, O timid one;
 51 *it was my curiosity* to see *other* countries. All actions and
 the perpetual and occasional *ceremonies* are accomplished by
 a bráhmaṇ when he stays at home; so they are lost if he
 52 dwells away from home. Such as thou art, why should
 I say much. Do then, O illustrious *lady*, so that I may see
 my own abode ere the sun sets.

Varúthíní spoke :

53 Speak not so, illustrious Sir ; let not that day come for me,
 in which abandoning me thou shalt resort to thy own abode !
 54 Ah ! since heaven is not more charming, O young bráhmaṇ,
 55 then abandoning the gods' abode we *will* stay here. Sport-
 ing with me on this beloved snowy mountain, thou thyself,
 56 O my beloved, wilt not remember thy mortal kinsmen. Seized
 and rendered submissive by love, I too will give thee here
 garlands, garments, ornaments, loving joys,* and dainty food
 57 and unguents. Charming is the song of the Kin-naras,
 accompanied with the strains of the lute and flute ; the
 58 breeze brings gladness to the body ; there is warm food, the
 water is pure. Longed for by the mind is the bed, fragrant is
 the ointment. While thou remainest here, illustrious Sir,
 59 what more wilt thou have in thine own house ? While thou
 remainest here, never will old age light on thee. This is the
 60 land of the thirty *gods* ; it gives fullness to youth !" Having
 spoken thus, the lotus-eyed *maiden*, full of affection, exclaim-
 ing sweetly " Be thou gracious ! " suddenly embraced him
 in the eagerness of her mind.

The bráhmaṇ spoke :

61 Touch me not ; go to some other *man* who is like thyself,
 O worthless one ! I have been wooed in one way, thou indeed
 62 approachest me in a very different way. The oblation to
 the gods, offered evening and morning, sustains the eternal

* *Bhoksha*, not in the dictionary ; read *bhoga* ?

worlds ; the whole of these three worlds is established on the oblation to the gods, O foolish one !

Varúthini spoke :

3 Am I not dear to thee, O bráhman ? Is not the mountain charming ? Leaving aside the Gandharvas, the Kin-
4 naras and the others, whom dost thou desire ? Surely, Sir, thou shalt go away from here to thy own abode without doubt ; enjoy with me for a very little while the delights that are hard to be won.

The bráhman spoke :

5 I continually desire the gárhapatya and the two other
6 fires ; the fire-place is charming to me ; my dear wife is the goddess who diffuses *herself about me*.*

Varúthini spoke :

7 Compassion, O bráhman, is the foremost of the eight good
8 qualities of the soul ; why dost thou not display it towards
9 me, O cherisher of truth and righteousness ? Forsaken by
10 thee, I do not live ; and I am full of affection for thee ;
11 I say not this falsely ; be gracious, O gladdener of thy family !

The bráhman spoke :

68 If thou art in truth full of affection, and dost not speak to
me out of mere politeness, then tell me the means by which
I may go to my own home.

Varúthini spoke :

69 Surely, Sir, thou shalt go away from here to thy own abode
without doubt ; enjoy with me for a very little while the
delights that are hard to be won !

The bráhman spoke :

70 *Striving* after delights is not at all commended in bráhmans,
O Varúthini ; † *such* striving in bráhmans tends to weariness in
this world, and yields no fruit after death.

* *Nistarant*, not in the dictionary.

† For *Varúthini* read *Varúthini*.

Varúthini spoke:

- 71 If thou savest me who am at the point of death, thou wilt
have the fruit of merit itself in the next world, and delights
72 in another life; and thus the two things will procure thee
prosperity in this world; if thou dost refuse, I shall die and
thou wilt incur sin.

The bráhmaṇ spoke:

- 73 My spiritual preceptors have told me that one should not
covet another's wife; therefore I long not for thee; bewail
thy love or be thou withered!

Márkaṇḍeya spoke:

- 74 Having spoken thus, the illustrious *bráhmaṇ*, self-controlled
and pure, touched water and prostrating himself addressed
75 the *gárhapatya* fire with this muttered prayer,—“O adorable
Gárhapatya fire! thou art the source of all rites; from thee
and thee alone come the *áhavaniya* fire and the *dakṣhiṇa*
76 fire! By the nourishment given by thee the gods subsist
who cause the rain, the crops and other *benefits*; by the crops,
77 and them alone, the whole world subsists. Thus this world
subsists through thee—by this truth *I adjure thee* that I may
78 see my home to-day, ere sets the sun! By this truth *I adjure*
thee that I may behold the sun to-day while I sit in my
house, so that I may not neglect the Vedic rites at the proper
79 time! And that, as the thought of and the longing for
another's goods and another's wife have never occurred to
me, so this *virtus* may be perfected in me!”

CANTO LXII.

About the Svárociśha Manwantara.

*The young bráhmaṇ is succoured by Agni and returns home—
A Gandharva Kali sees Varúthini disconsolate and in the guise
of the bráhmaṇ gains her love.*

Márkaṇḍeya spoke:

- 1 Now as the young bráhmaṇ thus spoke, the *Gárhapatya*
2 Fire in sooth appeared at hand upon his body; and with it

surmounting him, he stood amid a circle of light, and illumined that place as if he were Agni in bodily form. Now vehement love seized upon the heavenly maiden as she beheld the bráhmaṇ, who stood there in so glorious a form. Then the young bráhmaṇ,* surmounted by that Fire, immediately started to go as before; and he departed in haste while the slender-shaped heavenly maiden gazed after him as far as her eye could reach, her throat quivering with sighs. Then in one moment from that time the bráhmaṇ reached his own abode and performed all the rites as he had mentioned.

Now she, the beauteous in every limb, remained with soul and mind clinging fast to him, and passed the remainder of the day and also the night in almost ceaseless sighing. And the faultlessly-shaped maiden sighing and crying "Ah! Ah!" continually, reproached herself, "O luckless one that I am!" though her eyes were fascinating. Neither in sport, nor in food, nor yet on delightsome forest, nor on the charming glens did she then fix her joy. She turned her desire towards a pair of billing śakravákas. Forsaken by him the finely-shaped maiden reproached her own youthful womanhood, "How happened it † that I came to this mountain, forcibly attracted by evil fate? And how happened it that he, such a man as that, crossed the range of my eye? If that grand man shall not come to me to-day, verily the intolerable fire of my love for him will consume me away. The song of the cock-koi which was so delightful, this self same song when disunited ‡ from him is burning enough, as it were, to me to-day."

Márkaṇḍeya spoke :

Thus she poured forth her words, O bráhmaṇ, § absorbed in love, and her passion for him grew every moment then.

* For *dija-nandanah* read *divja-nandanah*.

† Kva.

‡ Read in preference *hínám* for *hinam*, to agree with *mám*?

§ The text reads, *Jagáma muni-sattamam*; but these words seem meaningless from the context. *Jagáda muni-sattama* seem preferable, and I have ventured to adopt them in the translation.

15 Now a Gandharva named Kali was enamoured of her, and
 16 had been rejected by her before. He beheld her in that
 condition. Then he pondered, "Why now is this Varúthini,
 who moves as gracefully as an elephant, faded by the *hot*
 17 blast of sighing on this mountain? Has she been wounded
 by some muni's curse, or has any one treated her with dis-
 honour, since she keeps on bedewing her face copiously with
 18 tears?" Then Kali through curiosity meditated on that
 matter full long, and perceived the truth by the power of
 19 concentrated thought. Comprehending that *matter* of the
 muni,* Kali pondered again, "I have well accomplished this,
 20 by reason of fortunate actions done before. Though often
 entreated by me who love her, she, this very *maiden*, rejected
 21 *me*; to-day I shall gain *her*. She is in love with a human
 being; by virtue of that *fact* she shall all-unsuspectingly
 bestow her love on me while I assume his shape. Why
 then do I delay?"

Márkaṇḍeya spoke:

22 Thereupon he assumed that bráhmaṇ's shape by his inherent
 power, and moved to where sits Varúthini disconsolate.
 23 Seeing him, a little wide grew the eyes of the finely-shaped
 maiden. In her slender form she approached him and ex-
 24 claimed "Be kind!" again and again; "Bereft of thee I
 shall assuredly abandon my life; thereby *thou wilt incur*
 very sore unrighteousness, and thy sacred ceremonies will
 25 come to ruin. Joining with me in this charming glen
 among the great glens, thou wilt certainly acquire right-
 26 eousness by saving me. Life verily has some remnant† for
 me, O wise bráhmaṇ! Surely thou hast returned for that
 reason, and bringest gladness to my heart."

Kali spoke:

27 What am I doing? My ceremonies suffer harm while I
 linger here. Dost thou tell me such a tale as this, O slender

* Or better perhaps, for *Muneḥ* read *Mune*, "O Muni."

† For *śvaśesham* read *c'dvaśesham*? *Avaśesha* may apparently be *neśa* sometimes.

- 8 wiisted maiden ? Therefore I am fallen into a strait. Thou must do * what I say, and not otherwise, if there is to be union between me and thee, lady, to-day.

Varúthini spoke :

- 9 Be kind ! What thou sayest, that I *will* do for thee without falsehood—I say this without fear—whatever I must do now for thy sake.

Kali spoke :

- 30 Thou must not gaze on me while we meet in union in the wood to-day ; thou must close thine eyes, O lady with beautiful brows, the while thou dost unite with me.

Varúthini spoke :

- 31 So be it as 't is good to thee ! As thou wishest, so let it be ! Truly I must remain submissive to thee now in every way.

CANTO LXIII.

About the Svároc'isha Manvantara.

The Apsaras Varúthini had by the Gandharva Kali a son who was named Svá-roc'is—He delivered a maiden Mano-ramá and her father the Vidyá-dhara Indivara from a curse—and married her.

Márkaṇḍeya spoke :

- 1 Then with her he sported on mountain tops, which charmed the heart with their blossoming forests, and midst
2 charming lakes, and in pleasant glens, and on sand-banks in the rivers, and in other delightful places, with merry
3 heart, O bráhmaṇ. With eyes closed fast during their embraces, she thought by reason of his ardour that his form was
4 that of the young bráhmaṇ surmounted with fire. Then after a time she conceived a child, O best of munis ; it took its form from the Gandharva's energy and her dwelling in thought on

•

* For *karoshi* read *kurushva* ?

- 5 the bráhmaṇ. Then he having soothed Varúthini in her pregnant condition departed, *still* assuming the bráhmaṇ's shape; she gave him a loving dismissal.
- 6 The *child* was born a boy, with a splendour like the blazing orb of light, illuminating all the regions of the sky with his
 7 own lustre like the sun. Because he shines with his own lustre,* like the sun, the boy became therefore famed by the
 8 appropriate name Sva-rocis. And the noble boy grew day by day in age and with a multitude of good qualities, just
 9 as the new moon increases with its daily increments; he acquired skill in archery, and learnt the Vedas in due order and the sciences; then the noble *boy* entered on the period of early manhood.
- 10 Once upon a time, while he who was fascinating in his ways was roaming on Mount Mandara, he saw a lonely
 11 maiden helpless with fear on the mountain's slope. Seeing him, at once she uttered the words "Save me!" "Fear not!" he exclaimed to her whose eyes were flooded with fear;
 12 "Why is this?" said the high-souled *youth* in heroic speech. Thereupon she gave *him this* account, in words broken by her palpitating breath.

The maiden spoke :

- 13 I am indeed the daughter of the Vidyá-dhara Indívara, Mano-ramá by name; I was born of Maru-dhanvan's daughter.
 14 Vibhá-varí daughter of the Vidyá-dhara Mandára was my friend, and Kalá-vatí, the muni Pára's daughter, was my other
 15 friend. With them I went to Kailása's lofty † slope. There I saw a certain muni; exceedingly thin was his face through
 16 his austerities, wasted was his neck through hunger, vigourless was he, deep sunk were the pupils of his eyes. I laughed
 17 at him, and then he grew enraged and cursed me, in a very infirm voice and with his shoot-like lower lip somewhat quivering‡—"Since thou hast laughed at me, O ignoble and
 18 bad ascetic maiden, a Rákshasa shall therefore overcome thee

* Sva-roc'ibhir.

† For attamam read uttamam.

‡ For kiñc'it-kalpítádhara-pallavaḥ read kiñc'it-kampitádhara-pallavaḥ?

in no long time indeed." But when the curse was pronounced, my two friends upbraided the muni—"Fie! through thy want of forbearance, done is thy bráhma-hood, done all thine austerities! Thou art violated through thy wrathfulness, thou art not greatly worn out * through austerities. The dwelling-place of forbearance is verily bráhma-hood; the controlling of wrath is the performance of austerities." Hearing this the sage of measureless glory cursed both of them also,—“Leprosy in the limbs shall light on one of you, and consumption on the other.” Exactly as he said, it befell them both immediately.

So on my track also a mighty Rákshasa is approaching. Dost thou not hear his loud roar, as he thunders forth, even close at hand? To-day is the third day that he quits not my back. Now out of all the multitude of weapons I give thee the *weapon* which strikes to the heart; save me from this Rákshasa, O high-minded youth! Rudra, who wields the bow Pináka, himself gave it to Sváyambhuva originally; Sváyambhuva gave it to Váśishṭha the chief of the Siddhas; he moreover gave it to C'itráyudha, my mother's father; he again, as father-in-law, himself gave it to my father as a wedding gift. I, though a maiden, learnt, O hero! from my father *how to use this* Heart of all weapons, which destroys every foe. This is it, take it quickly, the essence of all weapons, then slay this vile-souled Rákshasa who has come into conflict with sacred spell.†

Márkaṇḍeya spoke :

“Yea!” then quoth he, and she sprinkling water on it gave him the Heart of weapons together with the spell for stopping its secret virtue.

In this interval *appeared* that Rákshasa. Then with appalling aspect, and roaring with a loud roar, he came hastily on. He looked at that *demon* who was exclaiming—“Overpowered by me, to what dost thou resort for deliverance? Come

* *Ati-karshitaḥ*; or, “thou art not greatly attracted by austerities.”

† *Brahma-samgatam*.

- speedily to me ! What *good is it to delay thy being devoured ?*
- 32 Seeing him at hand, Sva-roṣis thought, "Let him *seize her*
so *will the great muni's word become true with regard to her.*"
- 33 The Rákshasa approaching with haste seized the maiden of
beauteous waist, as she was piteously bewailing, "Save me,
34 Save me !" Then Sva-roṣis enraged looked at the active and
most terrible weapon, and plunging it into that Rákshasa
35 looked on it with unwinking eyes. Vanquished thereby * the
night-stalking *demon* then quitted her and said—"Be gracious!
36 let the weapon be kept in peace, and hearken ! I have been
delivered by thee, O most glorious *hero* ! from a very grievous
curse, which was inflicted by wise and exceedingly fierce
37 Brahma-mitra. *It is a benefit (none other greater can I*
receive from thee, O illustrious *hero* !), whereby I have been
delivered from a great and most sore curse."

Sva-roṣis spoke :

- 38 Why wert thou cursed formerly by the high-souled muni
Brahma-mitra, and what kind of curse was imprecated *on thee* ?

The Rákshasa spoke :

- 39 The bráhmaṇ Brahma-mitra had mastered the thirteen
sections of the Atharva Veda, and had just studied the Āyur-
40 veda which is divided into eight parts. And I was well
known by the name Indívara ; I was the father of this *maiden*.
I was the son of the swordsman Nala-nábha king of the
41 Vidyá-dharas. And at first I besought the muni Brahma-
mitra, "Deign, adorable Sir ! † to communicate to me the
42 whole of the Āyur-veda." But though entreated often by me
who remained bent with respect, he did not bestow on me the
43 science of the Āyur-veda, O hero : then indeed I gained the
science of the Āyur-veda, as he was communicating it to his
disciples, by rendering myself invisible ‡, O sinless man. §
44 Now when the science was gained after a space of eight

* For *tadābhibhūtaḥ* read *tadabhibhūtaḥ* ?

† For *bhagavān* read *bhagavan* ? Or, for *arhasi* read *arhatsi* ?

‡ For *antardhāya-gena* read *antardhāna-gena* ?

§ For *anadha* read *anugha*.

months, I gave way to excessive and repeated fits of laughter
 45 out of my great delight. Recognizing me by the laughter,
 the muni, enraged and with quivering neck spoke thus to
 46 me in harsh words—"Since thou in invisible form, like a
 Rákshasa,* hast snatched the science from me, O evil-minded
 47 one, and despising me hast indulged in laughter; therefore
 thou shalt be assuredly cast out as a terrible Rákshasa by
 48 my curse, O wicked one, after seven nights." On his utter-
 ing this, I propitiated him by prostrating myself before him
 and by other acts of deference; the bráhmaṇ with his mind
 49 immediately softened, said to me again—"What I have
 uttered will assuredly come to pass, O Gandharva; *it can not*
happen otherwise; but after becoming a Rákshasa, thou
 50 shalt regain thy own form, when with memory dead and in
 anger thou shalt wish to devour thy own child. Thou shalt
 be turned into a night-stalking demon; when smarting with
 51 the fire of thy child's weapon, thou shalt again obtain thy
 own consciousness, and recover thy own body, and likewise thy
 52 own station in the Gandharva world." Since such I am and
 since I have been delivered by thee, O illustrious hero, from
 this most fearful demon-condition, therefore perform my re-
 53 quest. This maiden give I thee as wife, accept her; and
 take, O high-minded man, the whole of the Áyur-veda with
 its eight parts, which I acquired from beside that muni.

Márkaṇḍeya spoke :

54 Having so spoken he, gleaming in heavenly raiment, be-
 decked with garlands and ornaments, and bearing his pris-
 55 tine heavenly body, bestowed the science. After bestowing
 the science, he next proceeded to give his daughter. Then
 the maiden spoke to her father who had regained his own form,
 56 "Although love † has sprung up exceedingly with me, even at
 first sight, for this high-souled man, who is especially my
 57 benefactor, O father; yet this maiden is my friend and that one al-
 so, they are afflicted with pain for my sake; hence I do not desire

* For *rikshasenaiva* read *rákshaseneva* ? He was a Gandharva then.

† For *anarágo* read *anurágo* ?

- 58 to gratify myself in delights with this man. Such baseness
cannot be displayed even by men ; how shall a woman like me
59 behave so with things pleasing to her disposition. Since such
I am and since those two maidens are afflicted with pain for
my sake, O father, I will likewise remain in their pain, burn
with the fire of their grief."

Sva-rocis spoke:

- 60 By the favour of the *Ayur-veda* I will make thy two friends
fresh again, removing thy great grief, O maiden with beautiful
waist.

Mārkaṇḍeya spoke:

- 61 Then Sva-rocis married that beauteous-eyed maiden, whom
her father himself gave, according to the rites on that moun-
62 tain. And having comforted * the proud maiden then given
away, the Gandharva departed then to his own city by a
heavenly course.
63 And then *Sva-roc's* also, accompanied by the slender maiden,
went to that garden, where the pair of maidens dwelt speech-
64 less and diseased † through that curse. Then unconquered
Sva-rocis, knowing their condition accurately, brought them
both back to a healthy body by means of medicines and po-
65 tions which cure disease. Then the two maidens, most re-
splendent, freed from disease, beautiful, rendered that moun-
tain more luminous ‡ than the regions of the sky by their own
beauty.

CANTO LXIV.

About the Svárociśha Manvantara.

Vibhā-varī and *Kalā-vatī* then tell *Sva-roc's* their story,—and
he marries them both.

* For *abhi-sántya* read *abhi-sántvya* ?

† *Agadātura* ; a compound adjective from *a-gada* and *dtura*.

‡ *Uj-jyoti* ; not in the dictionary.

Márkaṇḍeya spoke :

- 1 Now the maiden, being thus freed from her disease and filled with joy, spoke thus * to Sva-roci's—"Hear my word,
- 2 O lord. I am the daughter of the Vidyá-dhara Mandára, famed by name as Vibhá-vari.† O my benefactor, I offer *thee*
- 3 my very self, do thou accept me. And I will give thee knowledge, by which the utterances of all created things shall become manifest to thee. Be thou favourably inclined ! "

Márkaṇḍeya spoke :

- 4 "So be it !" said Sva-roci's, wise in righteousness. And then the second maiden spoke these words—
- 5 "A youthful brahma-cárin was my father, by name Pára, a brahmarshi, exceedingly illustrious, thoroughly learned in
- 6 the Vedas and Vedáṅgas. Formerly in a spring-time, which was charming by reason of the songs of the male coils, an Apsaras known as Puñjiká-śtaná approached near him.
- 7 Then the noble muni was moved so that he could not but speak of love. By their union I was born of her on this great
- 8 mountain. My mother abandoned me, a girl, all alone, in this desolate forest on the earth's surface, which swarms with
- 9 snakes and wild beasts, and went away. Since then being nourished daily by the moon's increasing phases, which cause
- 0 wane to wax again‡, I have grown up, O best of men. Hence Kalá-vatí§ is the name which my high-souled father gave me
- 1 when he took me. My high-souled father, when solicited by a Gandharva, did not give me who am beautiful of face|| in marriage to him then, hence he was cursed ¶ by Ali** the foe of

* For *uvá'eda* read *uvá'edam* ?

† "The resplendent."

‡ *Kaládbhir varddhantibhir ava-kshayam*. The allusion appears to be to the waxing of the moon after its waning.

§ "Possessing the digits of the moon."

|| For *subhánand* read *śubhánand* ?

¶ For *saptas* read *śaptas*.

** Or, *Ali*, as the text may be read. This name is not in the dictionary, and I have not met with it elsewhere. *Ali* may however be taken as an

- 12 the gods and perished*. I was about to destroy myself then
 from excessive despair. S'ambhu's wife Sati who is true to
 13 her promises prevented me, *by saying*, 'Grieve not, beauteous-
 browed maiden; thou shalt have an illustrious husband by
 14 name Sva-rocis, and *thy* son by him shall be a Manu. And
 all the Nidhis† shall submissively obey thy command, and
 shall give thee wealth according to thy desire, O beauteous
 15 one! Take, my child, the knowledge by the power of which
thou shalt succeed; this knowledge is called Padmini, it is
 16 greatly worshipped by Mahá-padma.' So spake to me
 Daksha's daughter Satí, who is devoted to truth. Thou art
 17 Sva-rocis in sooth—the goddess will not speak amiss. I now
 offer that knowledge and myself in my true form to *thee* who
 hast given me life; do thou receive them with favour
 beaming from thy face on me."

Márkaṇḍeya spoke:

- 18 "So be it!" said he to the maiden Kalá-vatí. The loving
 glances of Vibhá-varí and Kalá-vatí urged him on to joy,
 19 and he, lustrous as the immortals, then took the hands of both
 in marriage, while heavenly musical instruments sounded
 out and the Apsarases danced.

CANTO LXV.

About the Svároci'sha Manvantara.

*Sva-roci's lived in pleasure with his wives till aroused by a
 conversation between two birds, and by a deer's remarks.*

Márkaṇḍeya spoke:

- 1 Then he, lustrous as the immortals, accompanied by his
 wives, lived in pleasure on that high mountain where were

adjective meaning "idle, worthless", and the text rendered "by a worthless
 foe of the gods", but this cannot refer to the Gaudharva.

* This passage seems erroneous. *Gandharva* cannot be taken with
pitṛá (see verse 5) nor with *deváriná*.

† See canto lxviii.

2 charming woods and cascades. The Nidhis,* being subject
 through *the knowledge* Padmini, brought gems for every kind
 3 of enjoyment, sweets and melodies, garlands, raiment,
 ornaments, richly scented unguent, most brilliant golden
 4 seats according to his desire, golden things (illustrious Sir!),
 pots and vessels, and also beds of divers kinds arrayed with
 5 heavenly coverings. Thus accompanied by them, he lived in
 pleasure at his own liking on that fine mountain, perfumed
 with heavenly odours and other *fragrance*, and illuminated
 6 with *his* lustre. And they enjoyed supreme delight, for that
they were with him, sporting on that high mountain even as
 in Svarga.

7 A grey lag-geese† said to a hen-śakra-vāka who was in
 some water, being moved to desire at the dalliance and union
 8 between him and those two *wives*—"Happy is this *man*,
 exceeding merit has he, who in the heyday of youth enjoys
 9 eagerly-desired delights with these darling wives. Young
 men are worthy of praise, their wives are not of exceeding
 beauty; few are the wives and husbands of exceeding beauty
 10 in the world! A man dearly longs for the women he loves;
 a woman desires to obtain a lover; most rare is it to find a
 11 wedded pair rich in mutual affection. Happy is this *man*
 whom his darlings long for; these *women* are indeed very
 dear to him; verily, it is among the happy that mutual
 12 affection exists!" Hearing this speech uttered by the grey
 lag-geese, the hen-śakra-vāka scarcely surprised in mind
 3 spoke to her—"This *man* is not happy, because modesty
springs not from proximity with other women; he is enjoy-
 ing one or other of the women, his mind does not *dwell* on
 4 all of *them*. Since the heart's affection has only one basis,
 my friend, how then will this man be affectionate to *several*
 5 wives? These *women* are not beloved by their husband, nor
 is *this* husband beloved by them; these *women* are only just
 6 an amusement as any other attendant *might be*. And if he
 is desired by these *women*, why then does he not quit his

* See canto lxviii.

† *Kala-hamś*; see page 30 note §.

life? He embraces some loved woman, the while he is in the
 17 thoughts of some other loving woman. He is bartered at
 the price of the bestowal of knowledge, as if he were a ser-
 vant. Because of the excitements,* affection verily exists not
 18 equally towards many women. O grey lag-goose! my hus-
 band is happy, and I indeed am happy; he, for his mind is
 fixed steadfastly on me alone, and I, for mine is on him
 alone."

Mārkaṇḍeya spoke:

19 Sva-roḍis the unconquered, understanding the speech of
 all living creatures, on hearing *this* was ashamed and pon-
 dered, "it is indeed true, without any falsehood."
 20 After a hundred years had passed from that time, while
 sporting on the great mountain, while sporting with *his* wives
 21 around him, he saw a buck in front of him, with very glossy
 and plump limbs, playing among a herd of does, and surrounded
 with does shaped like he was, which were in the rutting time.†
 22 The buck then said to the does who were sniffing with out-
 stretched nostrils, "O ye charming *does*, one should behave with-
 23 out bashfulness; *but* I am not Sva-roḍis, nor am I like him in
 disposition, O pretty-eyed does! Many have no modesty; do
 24 ye, who are such, go to him. Now as one female who follows
 after many males is a laughing-stock among mankind, just
 so is one male, who is gazed on by many females with lustful
 25 glances. He suffers loss from day to day in his deeds of
 righteousness; and he is always attached to some other wife,
 26 and addicted to other loves. Do ye love some other, who is
 like that, who has that disposition, who turns away from the
 future world; *it will be well for you*; I am not a rival of
 Sva-roḍis."

* *Pravartato*.

† *Vásitḍbhiḥ*; this appears to refer to the rutting season.

CANTO LXVI.

About the Svároç'isha Manvantara.

Sva-roç'is had three sons whom he settled in separate kingdoms, Vijaya in a city Vijaya in Kâma-rûpa, Meru-nanda in Nanda-vatî in the North, and Prabhâva in Tâla in the South.—One day he met the goddess of a forest, and had by her a son Dyuti-mat Svároç'isha, who became a Manu.—Sva-roç'is, being again admonished by a conversation between two ducks, gives himself up to a religious life and dies.

Márkaṇḍeya spoke :

Thus were those does discarded by the buck. Sva-roç'is, hearing it, thought how he must have fallen; and he set his mind on quitting those *his wives*, O best of munis, spoken of as he had been by the hen-çakra-vâka and the buck, and despised as he was for his animal behaviour.* Yet on again meeting with them, his love increased. Casting aside those disparaging speeches he sported for six hundred years. But while performing the works of righteousness without hindrance to righteousness, wise Sva-roç'is continues to enjoy the pleasures of sense with those *wives*.

And then three sons were born to Sva-roç'is, Vijaya, and Meru-nanda, and mighty Prabhâva; and Indivara's daughter Mano-ramâ gave birth to Vijaya, Vibhâ-varî to Meru-nanda, and Kalâ-vatî to Prabhâva. And by the power of the knowledge named Padminî,† which accomplishes all pleasures, he their father built three cities for them. Now he gave a noble city named Vijaya on a hill in Kâma-rûpa‡ in the Eastern region to his son Vijaya at first; and he made Meru-nanda's city the famous one in the north, called Nanda-

* *Mṛga-c'aryâ.*

† See canto lxviii.

‡ The western portion of Assam. A town on a hill there can only be in the Himalayas in the North, or in the Garo and Khasia hills on the South; neither seems a likely situation for an ancient Hindu capital.

- 10 vatí,* which is begirt with lofty ramparts and walls ; and he made Kalá-vatí's son Prabháva to dwell in the famous city Tála† which is situated in the Southern region. Having
 11 thus settled his sons in their cities, he, the manly hero, sported with those his wives in charming highlands.
 12 Now once upon a time he went to the forest for sport with bow in hand. Seeing a boar a long distance off, he drew
 13 his bow ; and then a certain doe approached him and said, "At me let the arrow be shot ; show *me this* favour," again
 14 and again ; "What need hast thou to slay him now ? lay me low quickly ; an arrow discharged by thee will free me from suffering."

Sva-rocis spoke :

- 15 I do not perceive thy body to be diseased. What then is the reason that thou wouldest quit thy life ?

The doe spoke :

- 16 Without him on whom, though his heart is devoted to other females, my miud has fixed her seat, I *must* die ; what other remedy is there in this life ?

Sva-rocis spoke :

- 17 Who would not love thee, timid one ? Or with whom art thou in love, that failing to gain him thou resolvest to quit thy life ?

The doe spoke :

- 18 It is thee I desire ; be welfare thine ! Thou hast captivated my heart. Hence I choose death, let the arrow be discharged at me.

Sva-rocis spoke :

- 19 Thou art a doe with eyes always in motion ; I bear a

* This is not in the dictionary and I have not found it elsewhere. Perhaps it may be connected with the river *Nandá*, and the people *Nandas*, see page 383 note ||.

† Or *Purantála* ; neither seems to be in the dictionary, nor have I found any reference to them elsewhere.

human form; how shall there be union between such as me and thee?

The doe spoke:

- 20 If thy mind has any regard for me, do thou embrace me; or if thou dost think good, I will do as thou desirest. I shall be supremely honoured by thee, Sir, such as thou art.

Márkaṇḍeya spoke:

- 21 Sva-rocís then embraced the doe; and as soon as he em-
22 braced her, she assumed a heavenly body. Then filled with
astonishment said he, "Who art thou?" And she told him
this story in words rendered slow by love and modesty.—
23 "I have been besought by the gods, *I* the goddess of this
forest, *with the demand that* 'Verily a Manu must be begotten
24 of me by thee.' O magnanimous man! Beget that son, who
shall guard the terrestrial world, of me who am full of
love. I speak to thee according to the gods' * behest!"

Márkaṇḍeya spoke:

- 25 Forthwith he begat in her a son marked with every aus-
6 picious mark, full of energy like unto himself. And as soon
as he was born, heavenly instruments of music sounded forth,
the Gandharva princes sang, and bands of Apsarases danced;
7 the *celestial* elephants bedewed him with drops of water,
and the rishis rich in austerities and the gods scattered also
8 a shower of flowers around. Beholding his splendour his father
himself bestowed on him the name Dyuti-mat, since the
9 regions of the sky were illuminated by his splendour. The
boy named Dyuti-mat possessed great strength and valour;
since he was son of Sva-rocís, he became *known as* Svárociśha.
10 Sva-rocís also once, while roaming by a charming mountain
1 cascade, saw a duck attended by his mate. He said then to
his mate, who was full of continuous longings, — "Restrain
2 thyself, I have played with thee full long. What dost thou need
with pleasures at all times? Old age has fallen on us, the

* For *davānām* read *devānām*.

time to relinquish them has come to me and thee also, O water-roamer ! ”

The female duck replied :

- 33 What time is unfit for pleasures ? The world is all composed
of pleasures. Bráhmans with souls subdued perform sacri-
34 fices in order to get pleasures. Moreover people of disci-
mination, being eager for pleasures experienced and not yet
experienced, both give alms and perform the full round of
35 righteous acts. Why then dost thou not wish for pleasures ?
Pleasure is the reward of effort among men who have dis-
crimination and among brute animals, how much more among
those who have subdued their souls ?

The duck spoke :

- 36 The mind of those who are not attached to pleasures is
with the Supreme Soul. And when will it be so among those
37 who have contracted attachments towards relatives ? Crea-
tures perish when attached to son, friend and wife, just as
38 aged wild elephants when sunk in lake or mire or sea. Or
dost thou not see, lady, how Sva-ročíś, in whom attachments
have grown up and who has been devoted to his lusts
from his boyhood, has sunk in the watery mire of affection ?
39 Sva-ročíś' mind was exceedingly sunk in his wives in his
youth, now in his sons and grandsons ; whence will it obtain
40 deliverance ? I am not the equal of Sva-ročíś, nor am I one
to be distressed by females, O water-roamer ! I possess also
discrimination in pleasures, and I have desisted *therefrom* now.

Márkaṇḍeya spoke :

- 41 Sva-ročíś hearing this speech from a bird felt disturbed in
mind ; taking his wives he departed to another grove to prac-
42 tise austerities. After performing severe austerities there
with his wives, he, lofty in mind, reached the pure worlds
with every stain removed.
-

CANTO LXVII.

The Story of Svároç'isha concluded.

Márkaṇḍeya mentions the gods, ṛishis and kings in the Svároç'isha Manvantara.

Márkaṇḍeya spoke :

- 1 Then the adorable god made the Prajapati named Svároç'isha Dyuti-mat a Manu. Listen to his Manv-antara ; who
- 2 were the gods during that period, who were the munis and their sons, who were the princes, listen while I tell of them, O Kraushṭuki.
- 3 The gods in that period were the Páravatas and also the Tushitas. O bráhmaṇ ; and in Svároç'isha's period the
- 4 Indra was famed as Vipráç'it. Urja, Tamba and Prāṇa, Dattoli and Rishabha, Nisécara and C'árva-vírat were the seven
- 5 ṛishis in that period. And seven sons had that high souled Manu, C'aitra, Kim-purusha, &c., very valiant, guardians of
- 6 the earth. So long as his Manv-antara lasted, all this earth was enjoyed among the outspreadings of his family. That was the second Manv-antara.
- 7 Now the man who hears of Sva-roç'is' deeds and Svároç'isha's birth, and believes them, is delivered from his sins.

CANTO LXVIII.

*A description of the Nidhis.**

Márkaṇḍeya tells of the knowledge called Padminí, of the eight Nidhis connected with it, and of the influences which they exercise over men.

Kraushṭuki spoke :

- 1 Adorable Sir ! thou hast related it all fully to me, both Svároç'is' deeds and Svároç'isha's birth. Now tell me at

*These are demi-gods who preside over and influence men's propensities, results, pleasures, tastes, &c.

- 2 length about the knowledge named Padminí which compasses
all pleasures, and about the Nidhis who are allied thereto,
3 and about the nature of the eight Nidhis who *exist*, and the
composition of their wealth. I desire to hear it expounded
by thee thoroughly, O guru !

Márkaṇḍeya spoke :

- 4 The knowledge which is named Padminí has Lakshmi for
its deity, and the Nidhis for its supporters. Listen while I
5 tell thee of it. *The Nidhis* therein are Padma and Mahá-
padma, and Makara, and Kaśhapa, Mukunda and Nandaka,
Níla, and Saṅkha is the eighth Nidhi. These live in real
6 good-fortune* ; verily perfection springs from them. These
eight Nidhis indeed have been proclaimed to thee, O Kraush-
7 ŭki†. By means of the gods' favour and by attendance on
good men a man's wealth is always watched over by them,
8 O muni. Listen while I tell thee what their nature is like.

- First, the Nidhi named Padma belongs, O bráhmaṇ, to
9 Maya,‡ to his son, and to the sons and grandsons of his *son*
perpetually. And a man dominated thereby may become the
10 perfection of politeness, since this Nidhi is supported by good-
ness, yields great enjoyment *and* is sincere. And he amasses
11 immense quantities of gold, silver, copper and other metals,
and buys and sells them ; he also makes sacrifices, and be-
12 stows the sacred fee ; and he causes a palace to be built and
temples for the gods, applying his mind thereto.

- And another Nidhi who is supported by goodness is
13 known as Mahá-padma. He has goodness for his chief quality.
And a man dominated thereby amasses rubies and other gems,
14 pearls *and* coral, and buys and sells them ; and he gives to
those whose disposition is towards religious devotion, and
15 has dwellings constructed for them ; and he himself develops
into that disposition. And from him are born *others* of simi-

* Or, prosperity ; *satyám riddhau*.

† *Tava kroshtuke* ; this violates the metre ; read instead *kraushŭke tava* ?

‡ Maya was an Asura, the great artificer of the Dánavaś, and constructed
a magnificent Court for the Páṇḍavaś ; see Mahá-Bhárata, Sabhā-P.,
i and iii

16 lar disposition in the descent of sons and grandsons. *This Nidhi comes only from prior good-fortune **, and does not depart for seven generations.

The Nidhi who is composed of darkness† is named
17 Makara. And a man on whom he looks‡ is indeed born characterized chiefly by ignorance, though good in disposition. He gathers together arrows, swords, spears and bows, and shields and rope, and attains to friendship with kings; and he gives to kings who occupy themselves with heroic
18 deeds, and to those whom they esteem; and he finds pleasure in buying and selling weapons and in nothing else. This *Nidhi* belongs to a man singly, and does not descend to
19 his progeny. Such a man may meet§ death for the sake of wealth at the hands of robbers and also in battle.

And the man on whom the Nidhi, who is called Kaśóhapa,
21 casts his eye is dominated by ignorance, because that Nidhi is characterized by darkness; and he performs all the rules
22 of life|| along with men who have acquired merit, and makes all those rules consist in mere acts; he confides in no one.
23 Just as a tortoise draws all its limbs in, so drawing in all his thoughts while unharmed he remains with diffuse mind.¶ He gives not nor does he enjoy, being afraid of destruction
24 thereby; he makes his resting-place on the earth. That Nidhi also is limited to men singly.

And another Nidhi, who is named Mukunda, is composed
25 of the quality of passion.** The man on whom he looks becomes of the same quality, O bráhmaṇ. He gathers together lutes, flutes and drums, and any musical instrument of percussion; he bestows wealth on singers and dancers, and on
26 minstrels, bards, sycophants and those who are skilled in

* For *púrvárdha-mátraḥ* the Bombay Edition reads *púrvarddhi-mátraḥ*, which I have adopted.

† Or ignorance; *támāsa*.

‡ *Ava-lokita*; frequently used in this canto.

§ For *savraje* read *sa vrajet*? || *Vyavahára*.

¶ *Áyata-mánasaḥ*; or better *áyatta-mánasaḥ* 'with submissive mind'?

** *Rajas*.

27 drama; he bestows pleasures *on them* day and night, and
 enjoys *life* along with those *companions*, O bráhmaṇ; and he
 finds no delight in women of loose character, nor with other
 28 folk of that kind. He forms a single union, the man to whom
 this Nidhi resorts.

And composed of passion and darkness is another great
 29 Nidhi called Nanda. The man on whom he looks attains to
 eminent firmness.* He gathers together all *kinds* of miner-
 30 als and precious stones and tradé-wares,† grain and other
 articles, and also buys and sells *the same*; he is the support
 31 of his own family and of *each* visitor and guest; he does not
 brook disrespectful language although it be very slight
 O great muni! and when praised he entertains strong affec-
 32 tion *and* proffers *it*; and whatever object of desire he wants
 he has recourse to tenderness *to obtain it*. He has many
 33 wives, who are prolific *and* very beautiful to *his* delight. And
 the Nidhi Nanda passes down to seven generations, and when
 strongly developed *passes on* to the *next* descendant with an
 34 eighth portion, O best of men! and he bestows length of
 life on all men. Nanda verily provides support to kinsmen
 35 indeed, and to those *guests* who have arrived from afar; and
 he is not held in honour in the next world; affection does
 not belong to him, *but* is born among those who dwell together
 36 he causes laxity among those who were former friends, and
 affection with others.

Moreover the great Nidhi who contains goodness and
 37 passion is termed Līla.‡ A man united with him may become
 of that disposition. He leads a man to collect clothing, cotton
 38 cloth, grain and other fruit and flowers, also pearls, coral
 and shells, and small shells and other *similar things*, timbe-
 and other *materials* and whatever else is produced in water
 39 O muni; he leads him to buy and sell other things. In
 nothing else does his mind delight; and he constructs pond

* Or solidity: *stambha*.

† For *punya-dhānyāddikasya* read *panya-dhānyāddikasya*?

‡ For *sa-līla-sañjñas* read *sa līla-sañjñas*? He is also called *Nīla* in verse
 above and verse 41 below.

40 and tanks and places for pleasure; and *such* a man makes
 embankments across rivers and plants trees; and after
 enjoying unguents, flowers and other objects of delight he is
 41 born again. And this Nidhi named Nīla persists for three
 generations.

And composed of passion and darkness is another Nidhi
 42 who is named Sāṅkha. And the *man who is* lord of this
 Nidhi is led by him to possess the same qualities, O brāhman.
 He exists in a *man* singly, and does not pass on to another
 43 generation. Listen, O Krauṣṭuki, to the character of a *man*
 who possesses the Nidhi Sāṅkha. *It is when* quite alone *that*
 he enjoys food and clothing such as he himself has made;
 44 his family eat wretched food and wear no bright clothing;
 he makes no gift to friend, wife, brother, son, daughter-in-
 45 law and other *relatives*. Always intent on his own nourish-
 ment is the man who possesses Sāṅkha.

Thus these Nidhis have been described, the deities of wealth
 46 among men. When their looks are blended, the blended
 Nidhis produce results according to their natures, just as *each*
 nature described above springs indeed from the aspect of a
particular Nidhi. And in sovereignty over them all *sits*
 Lakṣmī, *who is this knowledge called Padminī* of the dvijas.

CANTO LXIX.

About the Auttāna Mano-antura.*

King Uttama banished his queen to a forest because of her
 persistent unloving behaviour.—A brāhman whose wife had been
 carried off invokes the king's help to recover her.—The king in
 searching for her reaches a muni's hermitage, and is censured
 by the muni for his conduct to the queen.

Krauṣṭuki spoke :

1. O brāhman, thou hast described to me the Svároṣisha

* This should be *Auttama*; see canto liii, verse 7, and lxii, verse 39. It
 was to be a mistake caused by the fact that Uttama was son of *Uttāna-pāda*,
 volume 3. It occurs in the next canto, but is corrected in canto lxxi.

- 2 many-antara at length and also the eight Nidhis, whom I asked about. Thou didst tell me of the Sváyambhūva many-antara before that. Tell me of the third many-antara which is named after Uttama.*

Márkaṇḍeya spoke :

- 3 There was a son of Uttána-páda named Uttama, son of
4 Su-ruḍi,† famous, great in strength and valour, and righteous of soul, and magnanimous, a monarch rich in valour. Excell.
5 ing all created beings he shone in valour like the sun. He was the same both to foe and friend, to his city and to his son, being one who understood righteousness ; and he was like Yama to the wicked, and like Soma to the good, O great muni !
6 A knower of righteousness, Uttána-páda's son Uttama married a maiden of Babhrū's race named Bahulá, as supreme
7 Indra married famous Śací. His mind was always exceedingly affectionate to her, O noble bráhmaṇ,‡ just as is the moon's
8 mind which has fixed its abode in Rohiṇi. Verily his mind felt no attachment to any other object ; in sleep also that king's mind rested on her. And the king at the very sight
9 of her, who was most beautiful in every limb, was continually touching her body, and at the touch of her body he became
10 one with her. § The king's words, although kindly, caused annoyance to her ears, and she deemed his special respect as
11 humiliation from him. She contemned a garland when given by him, and his beautiful ornaments ; and she arose as if pained in body when he drank the choice nectar of her lips
12 and only a moment did the king hold her by the hand when he enjoyed her. She ate very little food, O bráhmaṇ, and
13 that with no great delight. Thus she was not favourable to the magnanimous king who was favourable to her ; yet most abundant and excessive love did the king show.
14 Now once the king, when engaged in drinking, respectfull

* *Uttama* would be preferable, as he was the *Manu*, see canto lxxii, vers 39 ; read then *kathayuttama-saṁjñitam* for *kathayottama-saṁjñitam* ?

† Or *Su-ruḍi*, a feminine name.

‡ For *dvija-varyá* read *dvija-verya* ?

§ *Tan-maya*.

caused that wilful *queen* to hold a drinking cup which
 15 had been cleansed with wine, he being *then* surrounded with
 accomplished attendants* who were melodious in their singing,
 and who were assiduously singing and chanting while kings
 16 looked on; but she does not wish to take that cup, turning
 her face away from it, in the sight of the kings. Thereat
 17 the king was enraged. Breathing hard like a serpent, when
 set at nought by his dear queen, *as if* a husband not dear
 18 to her, he called the door-keeper and said,—“ O door-keeper !
 Take this lady of evil heart to a desolate forest and abandon
 her forthwith ! Deliberate thou not on this my command ! ”

Mārkaṇḍeya spoke :

19 Thereupon the door-keeper, deeming the king's word was
 not to be questioned, mounted the beautiful-browed lady in a
 20 chariot and left her in a forest. And she, when abandoned
 thus by the king in the forest and being away from his sight,
 21 held he had done her the greatest favour. And king Auttā-
 na-pādi, with soul and mind burning with the anguish of love
 22 for her, took no other wife. He remembered her who was
 beauteous in every limb, day and night bereft of ease, and
 ruled his kingdom, governing his people righteously.
 23 While he ruled his people, as a father his own children,
 a certain brāhman suffering in mind arrived and spoke
 thus—

The brāhman spoke :

24 O Mahā-rāja ! in grievous suffering am I ; hearken while I
 speak. Men's deliverance from pain comes from no where
 25 but the king ! Some one carried off my wife by night while
 I slept, without unlocking the house door. Deign to bring
 her back to me.

The king spoke :

26 Knowest thou not, O brāhman, who carried her off or
 where has she been taken ? With whom *shall* I strive in
 fight ? or whence *shall* I bring her back ?

* *Vāra-mukhyaiḥ* ; the dictionary gives only the fem., *vāra-mukhyā*, “ a
 royal-courtesan.”

The bráhmaṇ spoke :

- 27 While I slept just as I was, with the door fastened, O king,
 why and by whom my wife was carried off—this thou, Sir,
 28 knowest. Thou art our guardian, O king, whose due is the
 levy of a sixth part of *our wealth*.* Therefore men sleep
 at night, freed from anxiety about justice.

The king spoke :

- 29 I have not seen thy wife. Tell me what is she like in
 body, and *what is her age*; and of what disposition is the
 bráhmaṇ lady ?

The bráhmaṇ spoke :

- 30 Sharp-eyed is she, very tall, short-armed, thin-faced,
 ungainly in form, O king. I defame her not by this *description*;
 31 very harsh in speech, and ungentle is she in disposition,
 O king—thus I have described my wife; she is a do-nothing,
 32 unpleasant in look, and she has slightly passed early woman-
 hood, O king. Such is my wife in form; true is this I have
 spoken.

The king spoke :

- 33 Enough hast thou had of her, O bráhmaṇ. I *will* give
 thee another wife. An excellent wife tends to one's happiness.
 34 such a one as that is verily a source of pain. Bodily beauty
 consists in healthfulness,† O bráhmaṇ, its cause is a noble
 disposition. She who has neither beauty nor good disposition
 should be abandoned for that very reason.

The bráhmaṇ spoke :

- 35 "A wife must be guarded," O king—such is our highest
 divine teaching. When a wife is guarded, the offspring is guar-
 36 ded. For the Soul ‡ is born in her, hence she must be guarded,
 O king. When the offspring is guarded, the Soul is guarded.
 37 When she is not guarded, there will arise confusion among
 the castes; that will hurl one's forefathers down from
 38 Svarga, O king. And I may have loss of righteousness from

* For *śaḍāgādāna* read *śaḍ-bhāgādāna*? See verse 39.

† There is a play on words here, *kalyāṇat*, "an excellent (wife)," and *kalp*,
 "in healthfulness."

‡ Or, one's self; *ātma*.

day to-day, while I remain wifeless; and that, through the destruction of the perpetual ceremonies, *will tend* to my downfall. And in her will be my offspring, O king. She will give thee the sixth part; she will be a cause of righteousness. For that reason I have declared this to thee. Bring back my wife who has been carried off, my lord, since your honour is placed supreme for our protection.

Márkaṇḍeya spoke :

The king, on hearing him so speak, took thought, and mounted his great chariot which was furnished with every useful requisite. Hither and thither he wandered over the earth with that *bráhmaṇ*, and saw a fine hermitage of ascetics in a large forest; and alighting there he entered and saw a muni, seated on a silken cushion, and blazing as it were with splendour. Seeing the king arrived, he rose in haste, and welcoming him with full respect commanded his disciple to bring the arghya offering. His disciple said to him quietly —“Why should the arghya be given to him, O muni? Think well of it and command me, for I carry out thy command.” Then the *bráhmaṇ* being acquainted with the king’s history, with self-possession did him respect in conversation and by giving him a seat.

The *rishi* spoke :

Why hast thou come here, Sir; and what dost thou wish to do? I know thee, O king, to be Uttána-páda’s son Uttama.

The king spoke :

A *bráhmaṇ*’s wife was carried off from his house by some one whose person is unknown, O muni: to seek her I have come here. Deign, adorable Sir, in compassion to tell me, who have reached thy house and am prostrate *before thee*, what I ask thee!

The *rishi* spoke :

Ask me, O king, without fear what thou must ask. I will tell thee truthfully if I ought to tell it thee.

The king spoke :

• Why is the arghya offering kept back, which thou wast pre-

pared to give me on first seeing me on my arrival at thy house, O muni ?

The rishi spoke :

52 When through agitation at the sight of thee, O king, I com-
manded this disciple *to give it*, then I was cautioned by him
53 Through my favour he knows the future in this world, as
54 I know both the past and the present thoroughly. When he
said, "Consider and give thy order," then I also knew it
hence I did not give thee the arghya according to precept
55 Truly O king, thou art worthy of the arghya and *thou belongs*
to the race of Svâyambhuva ; nevertheless we deem thee
Uttama not fit for the arghya.

The king spoke :

56 What then have I done, O bráhmaṇ, whether wittingly or
unwittingly, that arriving after a long time I am not worthy
of the arghya from thee ?

The rishi spoke :

57 Hast thou forgotten, both that thou didst abandon thy
wife in the forest, and that along with her thou didst abandon
58 all thy righteousness, O king. Through neglect of religion
acts a man becomes unfit to be touched by his adherents, like
one on whom ordure and urine have been showered ;* thou
59 hast neglected an act of permanent observance. Just as
a complaisant wife must bear with her husband though
he be of bad disposition, so a wife although of bad dispo-
60 sition must be cherished *by her husband*, O king. Ungracious
indeed was that bráhmaṇ's wife who was carried off ; never-
theless he, being a lover of righteousness, very much excels
61 thee, O king. Thou establishest other men in their proper
ways of righteousness when they swerve *therefrom*, O king
What other person will establish thee when thou swerve
from thy righteousness ?

* *Vārshikī*, a noun, not given in the dictionary ; it must apparently mean
"a shower."

† *Ud-yāti-tardān*. The only meanings assigned to *ud-yā* in the dictionary
are, "to go up or out, to rise, originate."

Márkaṇḍeya spoke:

- 62 A gazing-stock was the king when thus addressed by the-
wise *ṛishi*; and saying "So be it!" he enquired about the
63 bráhmaṇ's wife who had been carried off—"Adorable Sir,
who has taken away the bráhmaṇ's wife, or where is she?
Thou Sir knowest unerringly the past and the future in
this world."

The *ṛishi* spoke:

- 64 A Rákshasa named Valáka, son of Adri, has captured her,
and thou shall see her now in Utpalávataka forest, O king.
65 Go, unite the bráhmaṇ with his wife quickly Let him not
become a seat of sin as thou art day after day.

CANTO LXX.

*About the Auttána * Manv-antara.*

King Uttama finds the bráhmaṇ's wife in the forest and is
courtously received by the Rákshasa, who says he carried her
off in order to impair the bráhmaṇ's religious merit.—At the
king's request the Rákshasa consumes her evil disposition and
restores her to her husband.

Márkaṇḍeya spoke:

- 1 Then the king prostrated himself before the great muni,
and mounted his chariot, and went to the forest Utpalávata
2 mentioned by him. And the king saw † the bráhmaṇ's wife,
in appearance such as her husband described her, eating the
3 fruit of the bel tree; ‡ and asked—"How didst thou come to

* This should be *Auttama*, see page 419, note *.

† For *dadárśa* read *dadarśa*.

‡ *Sī-phala*, the fruit of the *bilva* or *vilva* tree, *Ægle marmelos*, and also the tree itself. It is a pretty large tree, a native of the mountainous parts of the East coast, and also found in the low lands; its fruit is considered "nutritious, warm, cathartic; in taste delicious; in fragrance exquisite"—Roxburgh's *Flora Indica*, vol II. 579-80. See page 25 note *; but I have made an error there in assigning the name *bel-phul* to this tree. *Bel-phul* is the name of the double Arabian jasmine, *Jasminum Zambac*, Roxb. (I. 88) or *J. Sambac*, Oliver. This jasmine is a shrub with delightfully fragrant white

this forest, lady ? tell me plainly ; art thou the wife of Su-sarman Vaiśali ? *

The bráhmaṇ woman spoke :

- 4 I am daughter of the bráhmaṇ Ati-rátra, who dwells in the forest, and wife of Viśála's son whose name thou hast uttered.
 5 Being such, I was carried off by the evil-minded Rákshasa Valáka, while asleep at the extremity of my house, and parted
 6 from my brothers and mother. May that Rákshasa become ashes, by whom I have been parted thus from my mother, brothers and other *relatives* ! Here I remain in great affliction.
 7 Bringing me to this very dense forest he has cast me off. I know not what is the reason he neither has intercourse with me nor devours me.

The king spoke :

- 8 Perchance thou knowest, where has the Rákshasa gone after leaving thee ? I have been sent here by thy husband indeed, O bráhmaṇ lady.

The bráhmaṇ woman spoke :

- 9 The night-stalking *demon* stands at the edge of this very forest. Enter and see him, Sir, if thou dost not fear him.

Márkaṇḍeya spoke :

- 10 Then he entered by the path that she showed, and saw the
 11 Rákshasa attended by his retinue. Then the Rákshasa hurrying, the moment he saw him, touching the earth with his head from afar indeed, approached his feet.

The Rákshasa spoke :

- 12 Thou hast done me great favour in that thou hast come to my abode here. Give me thy command. What *shall* I do,
 13 such as I am here ? I dwell within thy country. Accept thou this arghya offering, and let this seat be placed *for thee*. We are servants, thou, Sir, art master ; command me firmly.

flowers, and is in common cultivation. Its Sanskrit name is *malliká*, and also *saptalá* ; and *bel-phúl* is the common modern name both for the flower and for the plant itself. It has numerous other vernacular names, and Roxburgh says *bela* is one of them, but this seems doubtful.

* Son of Viśála ; see next verse.

The king spoke :

- 14 Thou hast done everything, even every rite due to a guest.*
 Why hast thou brought the bráhmaṇ's wife *here*, O night-
 15 stalker? She is not comely; there are others *comely*, if thou
 didst carry her off for a wife: if to devour her, why hast thou
 not eaten her? Tell me this.

The Rákshasa spoke :

- 16 We do not feed on men; such are other Rákshasas. But we
 eat the fruit that springs from a good deed, O king; and we
 17 consume the natural disposition of men and women, being
 treated with disrespect, and *yet* honoured; we are not eaters
 18 of living creatures. When we have eaten the patience of
 men, they become enraged; and when we have eaten their
 19 evil nature, they also become virtuous. We have Rákshasís
 who are fascinating, rivalling the Apsarasas in beauty, O
 king; while they are *with us*, how should we delight in
 the females of mankind?

The king spoke :

- 20 If she is not for sensual enjoyment nor for food, O night-
 roamer, why then didst thou enter the bráhmaṇ's house and
 carry her off?

The Rákshasa spoke :

- 21 That excellent bráhmaṇ, learned in spells, keeps on expelling
 me, when I go to sacrifice after sacrifice, by uttering spells that
 22 destroy Rákshasas, O king. By reason of his spells and ex-
 pulsive rites we were a-hungered; where *shall* we go? that
 23 bráhmaṇ† is the priest at every sacrifice. Therefore we
 inflicted this damage‡ on him; without a wife a man becomes
 unfit to perform sacrifices.

Márkaṇḍeya spoke :

- † At his announcement of the high-minded bráhmaṇ's im-

* There appears to be a mistake in this line, read *kṛtá-ván eva tvam* instead
kṛtá eva tvayá? or else *sarvá evátithi-kriyáḥ* for *sarvám evátithi-kriyám*?
 less *kṛta-ván* is understood in the second half of the line.

† *Dvijah* seems preferable to *dvija*.

‡ *Vaidalyam*, "impaired or mutilated condition."

- paired condition the king became exceedingly dejected then,
 25 *thinking* "While he speaks of the bráhmaṇ's impaired condition, it is me indeed he censures. That best of munis also
 26 said I was unworthy of the argha offering. As the Rákshasa also has spoken to me of that bráhmaṇ's impaired condition, I *being* in like *plight* am placed in a great strait, because I am wifeless."

Márkaṇḍeya spoke :

- 27 While he thus thought, O muni, the Rákshasa spoke again to the king, bowing in obeisance and placing his hands together respectfully—"O king, favour with thy command me, thy servant, prostrate before thee*, a dweller within thy realm."

The king spoke :

- 29 Since thou hast said, O night-roamer—"We feed on a *person's* disposition," hear then from me what deed we solicit.
 30 Do thou consume this bráhmaṇ woman's evil disposition this day; since she will have her evil disposition eaten by thee,
 31 she may then become good in behaviour. Take her to his house whose wife she is, O night-roamer. When this is done, thou hast done all for me who am come *as a guest* to thy house.

Márkaṇḍeya spoke :

- 32 Thereupon the Rákshasa, entering within her though his own faculty of illusion, devoured her evil disposition by his
 33 own power at the king's command. Being rid entirely of that very violent evil disposition that bráhmaṇ's wife said
 34 to the king—"By the maturing of the fruit of my own actions I was separated from that magnanimous *man*, my husband; this night-roaming *demon* was the cause thereof
 35 He is not in fault, nor that magnanimous *man*, my husband mine in truth was the fault, no one else's. A good deed is
 36 verily enjoyed. In some *former* life I separated myself from some *husband*; that same *separation*† has been encountered

* For *trám* read *trám* ?

† Or perhaps *dosha*, "fault," should be understood.

again even by me.* What fault is there in this magnanimous man ? ”

The Rákshasa spoke :

- 37 I will cause her to reach her husband's house at thy command, my lord. Enjoin me whatever else should be done for thee, O king !

The king spoke :

- 38 When this is done, thou hast done all for me, O night-roamer. And thou must come, O hero, at the time of action when I recall thee to mind.†

Márkaṇḍeya spoke :

- 39 “So be it !” then quoth the Rákshasa, and taking the bráhmaṇ woman conveyed her, purified then by the removal of her evil disposition, to her husband's house.

CANTO LXXI.

About the Uttama Manv-antara.

King Uttama visits the rishi, learns his queen has been taken to Pítúla by a Nága king, who then curses his daughter for hiding the queen from him—and he is also told his unhappy married life was caused by adverse planetary influence.

Márkaṇḍeya spoke :

- 1 Now the king, after despatching the woman to her husband's house, sighed and thought, “What good deed may there be
2 in this ? The high-minded muni declared I was wretched because of my unfitness for the arghya offering ; and this
3 night-roaming demon spoke of ‘impaired condition’ with reference to the bráhmaṇ. Being such, what shall I do, for I abandoned her, my wife ? Or shall I enquire of that
4 best of munis who has the eye of knowledge ?”
5 Thus pondered the king, and mounting the chariot went where dwelt the great muni, righteous in soul, who knew the three periods of time. And descending from the chariot he

* Or perhaps for *mayápy-upagataḥ* we should read *mayy-apy-upagataḥ* ?

† For *c'a te* read *tvayá*, in order to make a pronoun agreeing with *smṛtēna* ? See canto lxxii, verses 15 and 16.

approached and prostrated himself before that *muni*, and related how happened his meeting with the Rákshasa, and his interview with the bráhmaṇ woman, and the removal of her evil disposition,* and her despatch to her husband's house, and what was his business in coming *back*.

The *ṛishi* spoke :

7 I knew this before, which thou hast done, O king, and
8 the whole of thy business in coming *back* to me. Ask me
here "what must I do?" with anxious mind; and since
9 thou art come, O king, hear what thou must do. A wife
is a potent cause of righteousness, wealth and love among
men; and in particular one who forsakes her has in sooth
10 abandoned righteousness. A wifeless man, O king, is not
fit for his own works, *be he* bráhmaṇ or kshatriya, vaiśya or
11 even súdra, O king. No brilliant deed didst thou do, Sir,
when thou didst abandon thy wife; for as women must not
forsake a husband, so men *must not forsake* a wife.

The king spoke :

12 Adorable Sir, what *shall* I do, such as I am? *It was* the
maturing of my actions, that I abandoned *her* because she
was not favourably disposed *to me* while I was favourable
13 *to her*. Whatever one does, that one endures with one's
mind burning, *even* that with one's inmost soul terrified at
14 the pain of separation thereby, adorable Sir. But now I know
not where she when abandoned in the forest has gone, or
whether she has been devoured by lions, tigers and night-
roaming *beasts* in the forest.

The *ṛishi* spoke :

15 She has not been devoured by lions or tigers or night-
roaming *beasts*, O king, but she is now in Rasátala with un-
blemished character.

The king spoke :

16 Who conveyed her to Pátála? How dwells she there
uncorrupted? Most wonderful is this, O bráhmaṇ; deign to
tell me *of it* as it happened.

* For *doḥ-śilyápagamaṁ*, read *dauḥ-śilyápagamaṁ* ?

The řishi spoke:

In Pátála is a Nága king and he is famed as Kapotaka. He saw her when abandoned by thee she was wandering in the great forest. Enamoured of her then he declared his object and carried the beautiful young *queen* to Pátála, O king. Now that wise Nága king has a beautiful-browed daughter named Nandá, O king, and a charming wife. That *daughter* saw thy beautiful *queen*, and thinking, "this bright lady will become a rival wife to my mother," brought her to her own house and concealed her in the women's apartments. But Nandá, when entreated, *continually* refuses to answer the king; then the father cursed her his daughter that she should become dumb. Thus did he curse his daughter; and she, *thy wife*, remains there, O king, carried off by that Nága king, detained by his daughter, and still chaste.

Márkaṇḍeya spoke:

Rejoicing greatly thereat, the king asked the eminent bráhmaṇ * *what was* the reason of his ill-fortune with regard to his darling wife.

The king spoke:

Adorable Sir! I meet with the utmost affection from all the world, what then is the reason, why my own wife is not very tender? On the one hand I dearly long for her even beyond my own life, O great muni, and on the other she is ill-disposed towards me. Say, what is the reason, O bráhmaṇ.

The řishi spoke:

When thou didst take her hand in marriage, the Sun and Mars and Saturn *looked on* thee, and Venus and Jupiter looked on thy wife. At that moment the moon was *favourable to thee*, and Mercury to her. Those two *groups of planets* are mutually hostile; hence *they have been exceedingly adverse* to thee, O king. Go then; attended by thy

* The text reads *dvija-varjyam*. But *dvija-varyam*, which the Bombay edition reads, is much better and I have adopted it; see *rāja-varjya* in canto lxxii, verse 2. The translation of the text would be "putting aside bráhmans."

wife, rule the earth in thy righteousness, and perform every rite that pertains to righteousness !

Márkaṇḍeya spoke :

- 29 At this exhortation king Uttama prostrated himself before the *muni*, and then mounting his chariot went to his own city.

CANTO LXXII.

About the Auttama Manu-antara.

The bráhmaṇ performs a sacrifice which turns the queen's heart to the king, and the Rákshasa brings her back from Pátála—The bráhmaṇ frees the Nága princess from the curse, and she coming to thank the king promises him a son who shall be a Manu—Accordingly a son is born who was the Manu Auttama.

Márkaṇḍeya spoke :

- 1 Then arriving at his city, the king saw the joyful bráhmaṇ accompanied by his wife also who was sweet-dispositioned.

The bráhmaṇ spoke :

- 2 O noble king, successful am I inasmuch as righteousness has been preserved by thee, who art wise in righteousness here and who bringest back my wife.

The king spoke :

- 3 Successful art thou, O bráhmaṇ, because thou observest thy own laws of righteousness. I am in a strait, who have no wife at home, O bráhmaṇ.

The bráhmaṇ spoke :

- 4 O king, if she, *thy queen*, has indeed been devoured by wild beasts in the forest, away with her ! Why dost thou not take another's hand in marriage ? Falling under the dominion of anger thou didst not preserve righteousness.

The king spoke :

- 5 My darling wife is not devoured by wild beasts ; indeed she is alive, with character unblemished. How *shall* I act in this matter ?

The bráhmaṇ spoke :

If thy wife lives and has not gone astray, why then dost thou omit a sin which will render thee wifeless in another birth ?

The king spoke :

In sooth, although she were brought back, she is ever opposed to me, O bráhmaṇ, *she would tend* to unhappiness, not to happiness ; enough ! her friendship is not at all towards me. Do thou so strive for me that she may become submissive *unto me*.

The bráhmaṇ spoke :

The Vara sacrifice* is beneficial for mutual affection between thee and her. I *will* perform the Mitra-vindá† sacrifice which those perform who wish for friends ; for it produces affection between two persons who love not each other ; it creates‡ the warmest§ affection between wife and husband, O king. I *will* perform that sacrifice for thee. Fetch thy beautiful-browed wife from wherever she is now, O king ; she shall feel the warmest love for thee !

Márkaṇḍeya spoke :

Thus admonished, the king then collected all the materials requisite, and the bráhmaṇ performed that sacrifice. Seven times then the bráhmaṇ performed the sacrifice in repetition in order to procure for the king his wife. When the great muni deemed that he had aroused friendliness within her towards her husband, then he, the bráhmaṇ, addressed the king—"Fetch her, O king, who is dear to thee, close to thy soul ; enjoy *all* enjoyments with her, and offer sacrifices, being *duly* respected."

Márkaṇḍeya spoke :

Thus exhorted by the bráhmaṇ the king a-wondering then recalled to mind the very valiant, truthful, night-roaming

* *Vāreshṭi*.

† "Friend-finding."

Sañ-janant : not in the dictionary. *Sañ-janana* is given only as a verb noun.

Parum : *anu-rāgam* or some similar non-feminine noun must be understood ; we read *parām* to agree with *pṛti* as in the next verse.

- 16 *Rákshasa*.* And he, *the Rákshasa*, being remembered by him
 approached the king at once then, and prostrating himself
 before the great muni exclaimed, "What *shall* I do?"
- 17 Thereupon, after the king had declared *the matter* fully, he
 18 went to Pátála and brought the queen back. And she, when
 brought back, gazed on her husband then with exceeding love
 and said "Be gracious!" again and again, while filled with
 19 joy. Thereat the king embraced the stately lady impetuously
 and said—"Darling, I am indeed well pleased! why dost thou
 keep on repeating that?"

The queen spoke :

- 20 If thy mind is inclined with favour to me, O king, then
 make thee this request; do thou do it as an honour to me.

The king spoke :

- 21 Speak out fearlessly whatever thou desirest from me, lady
 Thou shalt certainly obtain it, timid one! I am all docile
 towards thee and not otherwise.

The queen spoke :

- 22 On my account the Nága cursed his daughter *who is my*
 friend; he said "Thou shalt become dumb," and she became
 23 dumb. If thou, Sir, canst for love of me *devise* a remedy to
 her to cure her deprivation of speech, then what *will* thou
 not have done for me?

Márkaṇḍeya spoke :

- 24 Then said the king to the bráhmaṇ—"What kind of
 ceremony *is there* for this, in order to dispel her dumb
 ness?" And he replied to the king:—

The bráhmaṇ spoke :

- 25 O king, I *will* perform a sacrifice to Saras-vatī at thy word
 Let this thy wife discharge her debt of *gratitude* by stimula-
 ting the power of speech in that *friend*.

Márkaṇḍeya spoke :

- 26 The bráhmaṇ performed the sacrifice to Saras-vatī on her

* See canto lxx, verse 38.

† For *kidṛiśi* read *kṛdṛiśi*?

behalf, and uttered the hymns addressed to Saras-vatī, with composed mind.

17 Thereupon Garga* spoke to the maiden, who had recovered her speech, in Rasātala—"This most difficult benefit has been effected by thy friend's husband."

23 Having gained this information Nandā sped in haste to the city. Then the Nāga's daughter, embracing her friend the
29 queen and praising the king with auspicious words again and again, spoke sweetly, *she*, the Nāga maiden placing herself upon a seat,—

30 "By this benefit, that thou, O noble hero, hast done me now,† my heart is drawn out. Listen to what I tell thee.
31 Thou shalt have a son great in valour, O king; he shall
32 wield the discus unresisted on this earth. He shall be skilled in the principles of all the useful sciences, ‡ devoted to the practice of righteousness, in truth a Manu, the wise lord of a manu-antara."

Mārkaṇḍeya spoke :

33 Having thus bestowed a boon on him, the Nāga king's daughter then closely embraced her friend and departed to Pātāla, O muni.

34 While the king lived in pleasure there along with her and
35 ruled his subjects, a very long time passed by. Then the son was born of her to the high-souled king, like the lovely full-
36 orb moon at the period of full-moon. At the birth of that high-souled *child* all the people rejoiced, heavenly drums sounded forth, and a shower of flowers fell.

37 Seeing that his body would be lovely and his disposition also, and *reflecting* that he was the son of Uttama, § the assembled munis gave him a name *saying*, "He is born in an excellent || family and at an excellent time in it; he has excellent limbs; hence he shall be Auttama."

* See canto lxxv, verso 13. Garga was the name of an old rishi, a descendant of Bharad-vāja and Aṅgiras (see M.-Bh., Salya-P. liii); and also of various other persons.

† For *manāghundā* read *mamādhundā* ?
§ *Auttama*.

‡ The Artha-śāstras.
|| *Uttama*.

Mārkaṇḍeya spoke :

- 39 So he was Uttama's son and was famed as Auttama by name. He was a Manu, possessing the majesty of such; hearken to me, O Bháguri. *
- 40 He who listens constantly to the entire story of Uttama and also the birth of Uttama,† never experiences enmity;
- 41 nor shall the man who listens to it or reads it ever incur
- 42 separation from his loved wife or sons or kinsmen. Harken while I tell thee, O bráhmaṇ, about his manv-antara, and hear who was the Indra in it and who were the gods and ṛishis.

CANTO LXXIII.

End of the Auttama Manv-antara.

Mārkaṇḍeya names the gods of the Auttama Manv-antara and their lord, and mentions the kings and ṛishis.

Mārkaṇḍeya spoke :

- 1 Listen while I speak of the gods, the Indra, the ṛishis, the kings in this third manv-antara of the Prajá-pati Auttama.
- 2 Thus the *first group* of gods was the Sva-dhámans,‡ who acted according to their name; and another also, the second
- 3 group of the thirty gods, was the Satyákhyas.§ Now the gods in the third group were the Sívákhyas,|| O best of munis: now they were auspicious by nature; they are de-
- 4 clared to have destroyed sin. And the fourth group of the gods therein was the Pratardanákhyaṣ,¶ O best of munis,
- 5 in the period of Auttama Manu. And the gods in the fifth group therein were the Vaśa-vartins,** O bráhmaṇ; now

* Bhágure; see canto lviii, verse 40, note ‡. It is said to be a patronymic of Krauṣṭuki.

† But Auttama seems preferable: read *c'aivauttamasya* for *c'auvottamasya*?

‡ "Deities who reside in their own dwellings."

§ "Named after truth," or "named as true."

|| "Named as auspicious."

¶ "Named Pratardanas."

** "Those who are obedient to another's will." This half line has a syllable too much.

all of them indeed had natures corresponding to their names, O great muni. And these five groups of gods are reported to have fed of the sacrifices. All the groups were twelve in the manv-antara which appertained to that best of Manus. Their lord* was illustrious; may he become the spiritual preceptor in the three worlds! Having offered a hundred sacrifices, he was verily named Su-sánti.† Now a song, which is embellished with the words composing his name in order to avert portents emanating from him, is sung by men on the earth even to this day,—“Sweetly serene is the kindly ruler of the gods, he bestows sweet serenity.” He is attended by the Sivas and Satyas‡ and other groups of gods and also by the Vaśa-vartins.§ Without birth|| was he, absolutely pure, supernatural.

Very powerful and valiant were that Manu's sons, renowned, like unto the thirty gods. The descendants of his sons ruled over the earth as kings during the manv-antara of that Manu of supreme splendour. Of his four ages were reckoned in truth seventy-one and a half, of the ages called Kṛita, Tretá and so on, which I have declared in the account of the Age. By the innate splendour of the austerities of that most excellent high-souled Manu his seven sons became the seven pishis in that period.

‡ This third manv-antara I have declared to thee. Now the fourth is called the period of Manu Tāmāsa, who born of an animal's womb illuminated the world with his fame; hearken to the birth of that Manu, as I tell thee, O bráhmaṇ. And the exploits of all those¶ Manus transcend the cognizance of the senses; and the birth of the high-souled Manus is to be known as such, and their majesty also.

* *Indra*

† “Sweetly serene.”

‡ See verses 2 and 3 above.

§ For *vaśa-vartinaiḥ* read *vaśa-vartinaiḥ* ?
Aja; or “a leader.”

¶ For *amúśám* read *amíśám* ?

CANTO LXXIV.

About the Tāmāsa Manu-antara.

King Sva-rāshṭra being driven from his kingdom by enemies became an ascetic, and met his deceased queen in the shape of a doe during a great flood.—He begot a son by her who became the Manu Tāmāsa.—The gods, rishis and kings of that manu-antara are named.

Mārkaṇḍeya spoke :

- 1 There lived on the earth a famous king, by name Sva-rāshṭra, valiant, an offerer of many sacrifices, wise, invincible
- 2 in battles. The sun being invoked by his ministers gave him a very long life; and he had a hundred happy wives,
- 3 O brāhman. The wives of that long-lived king were not very long-lived, O muni; and in time his servants, ministers
- 4 and people came to their end. And he, being bereft* of his wives and his servants who were his equals in age, was dejected in mind and dwindled in vigour day and night.
- 5 A neighbouring king named Vi-marda ousted him then from his kingdom, failing as he was in vigour, deprived of his
- 6 devoted adherents, greatly afflicted. And being ousted† from his kingdom, he went to a forest, despairing in mind, and taking up his abode on a sandbank in the Vitastā,
- 7 illustrious as he was, he practised austerities. Undergoing the five fires in the hot season,‡ exposing himself naked to the showers§ in the rainy season, and lying in water in the cold season, he lived abstaining from food, strict in his devout rites.
- 8 Afterwards there occurred, while he practised his austerities, a great flood day after day in the rainy season, with the
- 9 clouds pouring down rain incessantly. The east could not be

* For *yukto* read *tyakto* (see verse 5)? The Bombay edition reads *mukto*.

† For *c'yutam* read *c'yutah*?

‡ Four fires around and the sun over-head; see *Manu*. vi. 23.

§ For *obhrahṇkashāṭīkaḥ* read *adhrāvakāṭīkaḥ*, which is the word in *Manu* vi. 23.

distinguished, nor the south, nor the west, nor the north ;
 10 everything looked as if besmeared with darkness. The king,
 forced then in the excessive flood to seek the river bank,
 could not reach it although seeking it, being carried away
 11 by the exceedingly furious current. Now the king, after
 being carried a long way by the swollen water, chanced upon
 12 a Rauha doe in the water and seized her by her tail. Borne
 along by that flood he passed over the surface of the land
 hither and thither in the darkness ; at length he reached a
 13 bank. Crossing an expanse of mud, which was extremely
 hard to be crossed, the king being drawn along by her still,
 14 gained another charming forest. The Rauha doe dragged
 the illustrious king along in the darkness there, while he
 clung to her tail, enfeebled throughout his nervous system.
 15 And he experienced an intense pleasure which arose from
 touching her, as he wandered continually in the darkness,
 16 with his mind drawn out in love to her. Perceiving that
 the king was enamoured of her, and was engrossed in touch-
 ing her back, the doe veily spoke to him within that
 forest:—

17 “Why dost thou touch my back with trembling hand ?
 18 Quite otherwise has this affair turned out, O king. To no
 unsuitable object has thy mind gone forth ; not unapproach-
 able am I to thee, O king ; but this Lola creates an obstacle
 to my union with thee.”

Mārkaṇḍeya spoke :

19 And the king, on hearing the doe say thus, was aroused to
 curiosity and spoke thus to the Rauha doe.

20 “Tell me, who art thou ? How dost thou, a doe, speak
 language* like human beings ? And who is this Lola who
 creates an obstacle to my union with thee ?”

The doe spoke :

21 I was formerly thy darling Utpalāvati, O king, thy
 wife, thy queen above a hundred others, Dṛiḍha-dhaṇvan's
 daughter.

* *ṛiḍi-vākyam* seems preferable as two words and not a compound.

The king spoke :

- 22 What deed then didst thou do,* that thou hast reached this
animal condition ? And true to thy husband, devoted to
 righteousness, such as thou wert, how hast thou thus become
 like this ?

The doe spoke :

- 23 While a girl in my father's home I went with my com-
 panions to a wood to play, and saw a deer united with a
 24 doe. Then approaching close I struck the doe. Frightened
 by me she fled away, and then the deer enraged said to me,
 25 "Silly girl ! why art thou so insane ? Fie on this thy evil
 disposition, by which thou hast rendered this period of
 26 impregnation fruitless for me !" Frightened then at hearing
 him speaking language as of a human being, I said to him—
 "Who art thou who hast reached this *animal* condition ?"
 27 Thereupon he replied—"I am son of the rishi Nirvṛiti-śākshus,
 by name Su-tapas, but being enamoured of *this* doe I became
 28 a deer, and followed her in love, and she longed for me in
this wood. Thou hast parted us, O naughty girl, therefore
 29 I inflict a curse on thee." And I said—"Knowing thee not,
 I have sinned, O muni ; be gracious ! deign not Sir to cast a
 30 curse on me." And so addressed the muni gave me this
 reply, O king,—“I do not inflict a curse on thee, if I *may*
 31 give myself to thee." And I said—"I am not a doe, nor
 of deer-like form ; in *this* wood thou wilt find another doe ;
 32 meanwhile let thy feeling towards me be repressed." When
 thus addressed he exclaimed, his eyes red with anger, and
 his lower lip quivering—"No doe am I" saidst thou !
 33 thou shalt become a doe, O silly girl." Then exceedingly
 agitated I fell prostrate before the highly-enraged muni,
 who had resumed his own form, and exclaimed "Be
 34 gracious !" again and again ; "a girl is unskilled in words,
 hence I spoke as I *did* ; assuredly women who have no
 35 father choose a husband themselves ; and since I have a
 father, how can I choose, O best of munis, or do wrong ?

* For *ṛita* *śānt* *kṛitā* read *him* *tvayā* *vai* *kṛitā* ?

6 at thy feet I bow, be gracious, my lord!" While thus I lay
 prostrate, exclaiming repeatedly, "Be gracious! be gracious,"
 O high-minded *king*, that lordly muni spoke—"My uttered
 37 word never goes amiss. After thy death thou shalt become a
 doe in this very wood in *thy next* birth; and in the doe-
 38 condition thou shalt conceive within thee the muni Siddha-
 vīrya's mighty-armed son named Lola, O proud lady; and
 39 when the embryo is conceived within thee, thou shalt re-
 member thy former life; regaining thy memory, thou
 40 shalt also utter human language. After his birth thou shalt
 be freed from the doe-condition *and* be honoured by thy
 husband; thou shalt attain to the worlds which * are un-
 41 attainable by those who commit sin. And he, Lola, mighty
 in valour, shall indeed strike down his father's foes, and
 conquer the whole earth and then become a Manu."

42 Incurring this curse I died and reached this brute con-
 dition,† and through thy touch that embryo has come into
 43 being in my womb. Hence I say—To no unsuitable object
 has thy mind gone forth *in coming* to me, nor am I unap-
 proachable;‡ but this Lola who is conceived within me
 creates an obstacle.

Mārkaṇḍeya spoke :

44 Being thus addressed the king also experienced intense
 joy then, thinking, "My son will conquer my enemies and be-
 come a Manu on the earth."

45 Afterwards the doe brought forth that son marked with
 the auspicious marks; and at his birth all created things
 46 rejoiced, and especially the king. At the birth of that
 mighty son the doe was freed from the curse and attained
 47 to the sublime worlds. Then all the fishis assembled, O
 best of munis, and perceiving the future prosperity of that
 48 high-souled *child* gave him a name—"He was born of his
 mother while she existed as an ignorant animal,§ and the

* For *ya* read *ye*.

† For *tiryaktvam* read *tiryaktvam*.

‡ For *agamyō* read *agamyā*? see verse 18.

§ *Tāmasāṁ bhajamānānyām yonīm*.



world was enveloped in darkness,* hence he shall be Tāmāsa.”
 49 Then Tāmāsa was brought up by the father in the forest.
 When he reached *the age of intelligence* he spoke thus to his
 50 father, O best of munis,—“Who art thou, dear father?
 and how am I thy son? and who was my mother? and why
 hast thou come *here*? Tell me this truly.”

Mārkaṇḍeya spoke:

51 Thereupon his father, the large-armed king, narrated to
 his son how he was ousted from his kingdom and *all other*
 52 *events*. And on hearing all that, he invoked the sun and
 obtained celestial weapons together with the spells that
 53 controlled them in their completeness. Having mastered
 the use of the weapons he vanquished those enemies, and
 bringing them near his father released them, when they were
 permitted by the *father* to depart, observing *thus* his own
 54 righteousness. And his father, after seeing his son's face
 happy, quitted his body and attained to the worlds, which he
 had won for his own by austerities and sacrifices.

55 He having conquered the whole earth as king by the name
 Tāmāsa, became a Manu by name Tāmāsa. Hear about his
 56 manv-antara: who were the gods, who was the ruler,† and who
 was the lord of the gods, and who were the rishis, and who
 were that Manu's sons, the guardians of the world.

57 The Satyas and next the Su-dhis, the Su-rūpas, and the
 Haris, these were the classes of gods therein, seven and
 58 twenty *in number*, O muni. And Śikhi Indra, mighty, great
 in valour, distinguished by a hundred sacrifices, became the
 59 lord of those gods. Jyotir-dhāman, Prithu, Kāvya, C'aitra,
 Agni, and Valaka, and also Pivara, *these seven*, were the
 60 seven rishis, O brāhman. And Nara, Kshānti, and Śānta,
 Dānta, Jānu, Jaṅgha and others were Tāmāsa's sons, very
 mighty kings.

* Tamasā.

† For yat-patir read tat-patir, according to the Bombay edition.

CANTO LXXV.

Raivata's Manv-antara.

The rishi Rīta-vác' had a son who was bad because born under the constellation Revatí, and the rishi made the constellation fall with his curse.—A daughter was born therefrom whom the rishi Pramuc'a adopted and named Revatí.—King Durgama visited Pramuc'a and married Revatí, and the constellation was restored to its place at the marriage.—They had a son, the Manu Raivata.—The gods, rishis and kings in his period are named.

Márkaṇḍeya spoke :

- 1 Moreover the fifth Manu was the famous one named Raivata. Listen ! I tell thee fully about his birth.
- 2 There was an illustrious and famous rishi named Rīta-vác'. To that high-souled rishi who had no son a son was born at
- 3 the termination of the constellation Revatí. He performed the birth ceremony and all other rites for that son according to the ordinances, and also the investiture with the sacred
- 4 thread and other ceremonies. And he was of bad disposition, O muni. And even from his son's very birth the rishi, that lordly muni, became afflicted with a lingering disease ; his
- 5 mother suffered extreme pain, being attacked with leprosy and other diseases. And his father in his affliction pondered —
- 6 "Why is this ?" And that his son also, being exceedingly wicked in mind, took another muni's son's wife whom he met.
- 7 Then dejected in mind Rīta-vác' spoke thus—"Better is it
- 8 for men to have no son than a bad son ! A bad son is always causing trouble to his father's and mother's heart ; and casts
- 9 downwards his ancestors who dwell in Svarga. He benefits not his friends, he satisfies not his ancestors, he causes suffering to his parents—fie on the birth of that son who
- 10 commits evil deeds ! Happy are they whose sons are commended by all the world, who benefit others, who are peaceful,
- 11 who are devoted to good work ! Uncasy and dull, averse to the next world, tending towards hell and not towards beatitude
- 12 is our life which depends on our son. A bad son brings

misery on his friends and joy to his adversaries, and he assuredly brings untimely old age on his parents."

Mārkaṇḍeya spoke :

- 13 With his thoughts thus burning through the conduct of his exceedingly perverse son, the muni questioned Garga* as to what had happened.

Rita-vác spoke :

- 14 Keeping my religious vows strictly I learned the Vedas formerly according to precept; after acquiring the Vedas
15 I married a wife according to precept. Along with my wife, the rites to be performed, those enjoined by revealed religion, those enjoined by tradition, the oblations made in fire with the *exclamation* vashaṭ, I have never failed to perform to the full
16 unto this day, O great muni. Following the ordinances prescribed concerning conception, without gratifying † my lust and in order to have a son, I begot this son, I who fear the
17 hell named Put, O muni. Is it through his own fault or through my fault, that this son has been born, bringing suffering on us and causing grief to his kinsmen by his bad disposition, O muni ?

Garga spoke :

- 18 O best of munis, this thy son was born at the termination of the constellation Revatí; therefore he causes thee suffering
19 since he was born at an evil time. This is no transgression by thee nor yet by his mother, nor by thy family; but the termination of Revatí befell as the cause of his bad disposition.

Rita-vác spoke :

- 20 Because this my only son's bad disposition sprang from the termination of Revatí, let that Revatí therefore fall quickly!

Mārkaṇḍeya spoke :

- 21 When he uttered this curse, the constellation Revatí verily fell, while all the world beheld with minds pervaded with as-

* See canto lxxii, verse 27.

† For *anurundhyatá* read *anurudhyatá*.

22 tonishment. And the constellation Revatí, falling on and
 around the mountain Kumuda, suddenly illuminated* its
 23 woods, ravines and cascades. And the mountain Kumuda,
 by reason of her down-fall, became famous as Raivataka,†
 a mountain exceedingly charming through the whole earth.
 24 But the beauty of that constellation became the lake Pañka-
 jini;‡ therefrom a maiden was born then exceedingly
 25 brilliant in form. The muni Pramucá saw her who was
 born from Revatí's beauty, and so gave her a name, the name
 26 Revatí, O Bináguri. And illustrious Pramucá nourished her,
 who had been born near his hermitage, in that same land.
 27 Now seeing the maiden *grown* to the bloom of youth, and
 beautifully formed, the muni bothought—"Who may be
 28 her husband?" While he thus pondered a long time passed
 by, O muni; nor did the great muni light upon a bridegroom
 29 equal to her. At length the muni Pramucá entered his room
 where the sacred fire burned, to ask Agni about a bridegroom
 30 for her. Agni replied to the questioner,—“Great in strength,
 great in valour, kind of speech, fond of righteousness, the
 king named Durgama shall assuredly be her husband.”

Márkaṇḍeya spoke:

31 And immediately there reached his hermitage, O muni, in
 32 the course of hunting that wise king Durgama, who was
 sprung from Priya-vrata's lineage, great in strength and
 prowess, Vikrama-śíla's son, born of Kálinđi's womb. The
 33 king entered the hermitage and, not seeing the fishi, hailed
 the slender maiden *with the word* “Dear!” and asked:—

The king spoke:

34 Whither has he gone from this hermitage, the adorable
 lordly muni? I wish to pay him my affection here. Tell him
 so, O bright maiden!

Márkaṇḍeya spoke:

35 The bráhmaṇ, who was in the room where the sacred fire

* For *bhāṣayámdsa* read *bhāsayámdsa*.

† See page 289 note *

‡ Uṇ, “a lake of lotuses.”

- burned, heard that his speech and the hailing her as "Dear!"
 36 and came out in haste. The muni saw high-souled king Durgama, bearing the royal insignia, bowing respectfully before him.
 37 Now on seeing him he spoke at once to his disciple Gautama — "Gautama! bring quickly the argha offering for this king.
 38 At length he has come alone after a long time, this king and in particular my son-in-law; I deem him worthy of the argha."

Márkaṇḍeya spoke :

- 39 Thereat the king pondered on the reason for *his using the*
term son-in-law and understood it not; therefore keeping
 40 silence the king accepted the argha. When the king had taken a seat and accepted the argha, the bráhmaṇ, the great
 41 muni, addressed him a welcome — "I trust thou farest well in thy home, in thy treasury, and army, in thy friends, in thy servants and ministers, and in thy own self whereon
 42 rests every thing, O king of mighty arm! And thy wife fares well; since she is indeed at hand, I ask not therefore about her, *but I hope* thy other wives fare well!"

The king spoke :

- 43 Through thy favour I have no ill-fortune any where, O strict observer of vows; and my curiosity is aroused, what wife have I here, O muni?

The ṛishi spoke :

- 44 Most noble Revatí, beautiful even through the three worlds, is thy wife of exquisite figure; dost thou not know her, O king?

The king spoke :

- 45 My lord! Su-bhadrá, Śánta's daughter, Káveri's daughter, and Su-játá born in Su-ráshṭra, and Varútha's daughter
 46 Kadambá, Vipáthá, and Nandini — *these* I know as my wives, O bráhmaṇ; they remain at my home. I know not Revatí, adorable Sir; who then is she?

The ṛishi spoke :

- 47 *She is this maiden* of beautiful complexion, whom thou didst address just now as "Dear!" *Hañt* thou forgotten, O king? Worthy of praise is this lady of thy house! •

The king spoke:

- 48 In truth I said so, but no improper feeling had I, O muni.
Deign not to be angry with me for this, I beseech thee,
Sir!

The řishi spoke:

- 49 Thou speakest truly, O king; no improper feeling hadst
thou. Thou didst utter this *word*, being impelled by Agni,
50 O king. I asked Agni, "Who *shall be* her husband?" O
king; and he replied that thou thyself, Sir, shouldst verily
51 be her bridegroom this day. Take her then; I give thee
the maiden, O king, and thou didst hail her as "Dear!"
How dost thou decide?

Márkaṇḍeya spoke:

- 52 At his address the king then kept silence; and the řishi
53 prepared to perform her wedding ceremony. The maiden
spoke a little thing to her father who was prepared for the
marriage, her countenance bent downward with respect—
54 "If thou lovest me, dear father, deign to give me a favour;
perform then my marriage in the constellation Revatí, since
I have won thy favour."

The řishi spoke:

- 55 Fair maiden! the constellation Revatí is not declared to be
one that unites with the moon. The constellations appro-
priate to thy marriage are others, O beautiful-browed!

The maiden spoke:

- 6 Dear father! without that *constellation* the time appears
to me unprofitable. How may the marriage of such as me
take place at an unprofitable time:

The řishi spoke:

- 57 The famous ascetic named Rita-vác was enraged against
Revatí; in his anger he caused the constellation to fall down.
58 And I have promised thee as wife to this *king*, O maiden
with intoxicating eyes; and if thou desirest not the marriage,
we have fallen into a strait!

The maiden spoke :

- 59 Dear father ! Why did that muni Rīta-vác perform austerities in that fashion ? Have I nought *to do* with thee as father ? Am I the daughter of an unworthy bráhmaṇ ?

The řishi spoke :

- 60 Thou art not the daughter of an unworthy bráhmaṇ, nor of an ascetic, O maiden. Thou art daughter to me who am striving to make other gods.*

The maiden spoke :

- 61 If my father is a practiser of austerities, why then does he not raise this constellation to the sky and perform my wedding under the constellation ?

The řishi spoke :

- 62 Be it so ! prosperity be thine, fair maiden ; be thou affectionate ! I raise the constellation Revatī to the moon's pathway for thy sake.

Márkaṇḍeya spoke :

- 63 Then by the power of his austerities the great muni placed the constellation Revatī as before in conjunction with the
64 moon, O bráhmaṇ. And full of affection he celebrated his daughter's marriage accompanied with sacred texts according
65 to rule, and said to his son-in-law again, " Tell me, O king, what *shall* I give thee as a wedding gift ? I will give even that which is hard to be obtained, *for* irresistible are my austerities."

The king spoke :

- 66 Of Manu Sváyambhuva's lineage † I am sprung, O muni. I choose as gift a son who shall reign over a manv-antara through thy favour.

The řishi spoke :

- 67 This thy wish shall be fulfilled. As a Manu thy son shall enjoy the whole earth, and shall be wise in righteousness, O king.

* Deván ; this seems erroneous, but the Bombay edition reads the same.

† For *santato* read *santatau* ?

Márkaṇḍeya spoke :

Then taking her the king went to his own city. From him was born of Revatī a son, the Manu Raivata, possessed of all righteousness, unconquered by mankind, who understood the meaning of every sacred book, who knew the Vedas, the sciences and the books of practical arts.

Hear most composedly, O bráhmaṇ, about the gods, the munis, the lord of the gods and the kings in his manv-antara, as I mention them. The gods therein were the Su-medhases. And the kings were Vaikuṇṭha and Amitábha, fourteen and fourteen, O bráhmaṇ. And now the lord of those very four classes of gods was named Vibhu, who was the regarder of a hundred sacrifices, O king. Hiranya-loman, Veda-śrī, and also Urdhva-báhu, Veda-báhu, and Su-dhāman and the great muni Parjanya, and illustrious Vaśiṣṭha who was thoroughly versed in the Vedas and Vedānta—these were the seven rishis also in Manu Raivata's period. Bala-bandhu mighty in valour, and also Su-yashtavya, and Satyaka and others were Manu Raivata's sons.

Now these are the Manus down to Raivata, whom I have told thee about; they were indeed connected with Sváyambhuva, except * Manu Svárociṣa.†

CANTO LXXXVI.

The Sixth Manv-antara.

C'ákshusha when an infant was taken by a hag from his parents and changed for the son of king Vi-kránta, and was brought up as a prince.—On reaching boyhood he revealed the fraud, and abandoning his prince's state became an ascetic.—Brahmá made him the sixth Manu.—The deities, rishis and kings of his period are mentioned.

* For *riter* read *rite* with the Bombay edition.

† The Bombay edition adds a verse within brackets. "He who may hear or read the sublime story of these Manus continually, is delivered from all sins and attains to the world that is earnestly desired."

Márkaṇḍeya spoke :

- 1 Thus I have narrated these five manv-antarās to thee.*
Hear about this sixth period, *that* of the Manu C'ākshusha.
- 2 In another birth he was born from the eye† of the supreme
deity, hence in this birth also he retained the condition‡ of
- 3 C'ākshusha, O brāhman.§ His mother repeatedly makes him
prattle|| as he lies in her lap after his birth, and embraces
- 4 him lovingly and then again makes him prattle.¶ Being
indeed born with a recollection of his previous existences, he
- 5 laughed as he lay on his mother's lap. His mother said to
him angrily then—"I am frightened; what is this, my child,
that there is laughter in thy mouth? Thou art born with
premature intelligence. Perhaps thou seest something
bright!"

The son spoke :

- 6 Dost thou not see, a cat in front wishes to devour me?
And another, *the hag* who seizes newly-born children,** has
- 7 vanished. And since thou, lady, looking on me lovingly in
thy affection for thy son, dost keep on making me prattle and
- 8 dost embrace me much, while thy hair rises up and thine
eyes are suffused with tears springing from love, therefore
- 9 I chanced to laugh. Hear also the reason of it. The cat
intent on its own object looks on me who am attached to
thee; and the other also, *the hag* who seizes newly-born
- 10 children, has vanished. Just as these two, with hearts solici-
tous for their own self-interest,†† were busy over me, even

* For *tava* read *tathā*? The Bombay edition reads *mayā*.

† *C'ākshushaḥ*.

‡ Or "appollation."

§ The Bombay edition inserts an explanatory verse here—"Bhadra, wife of the high-souled royal fishi An-amitra, gave birth to a son, *who was* very wise pure, who remembered his former lives, a *very* sovereign." See verse 27.

|| *Ul-lāpya*. *Ul-lap* is not given as a verb in the dictionary; *ul-lāpa* is given as a noun meaning "calling out in a loud voice; change of voice in grief, sickness, &c.;" but those meanings seem inadmissible here. See *ul-lāpana* in canto xxv, verse 10.

¶ *Ul-lāpayati*.

** *Jāta-hāriṇī*; see canto li, verse 102.

†† For *snigdha-hridayā* read *snigdha-hridaye* to agree with *ete pra-rūḍe*, as the Bombay edition reads.

so thou appearest to me to be engaged in thy own self-interest. But the cat *and the hag* who seizes newly-born children *aimed* at enjoying me; thou on the other hand desirest to obtain good results from me which shall be enjoyed gradually. Thou dost not know me who I am, nor the benefit that I have conferred. Our meeting is for no very long time, a period of five and seven days. Nevertheless thou lovest and embracest me excessively with tears *in thine eyes*; sincerely thou callest me "dear child" and "lovely darling."

The mother spoke :

"It is not for the sake of a benefit that I embrace thee lovingly, my darling, nor shall I be deprived of thee, if this shall be for thy pleasure.* I have *now* relinquished *any* self-interest which shall accrue to me from thee."†

So saying she left him and went out of the lying-in house. The *hag* Jāta-hāriṇī then seized him when left, his body and external organs of sense being apathetic, his heart and soul pure. Having seized the boy she placed him then as a new-born *child* on the bed of king Vi-krānta's wife, and took his new-born son and carried him‡ to another house, and taking a son from that *house* she, Jāta-hāriṇī, in regular course devoured *this* third *child*. Now carrying *children* off in succession she devours the third *child*, totally devoid of pity; but she makes a substitution thus with the other two day after day.

And then king Vi-krānta performed the purificatory rites, which appertain to a prince, for that very son; and as father king Vi-krānta gave him the name *Ananda* according to rule, being *himself* filled with intense joy. Now when as a youth he had donned the sacred thread, his spiritual guide ordered him—"Approach before thy mother respectfully and salute her!" Hearing that his guru's speech, he smiled and spoke thus—"Which of my mothers shall I praise, her who gave me birth or her who has nourished me?"

* This seems a little involved, but both editions read alike.

† For *tatto* read *tvatto*.

‡ For *tram* read *tam*? but both editions read *tram*.

The guru spoke :

- 24 Not the latter, indeed ! Thy mother who bore thee, noble youth, is Rutha's daughter, Vi-kránta's chief queen, Haiminí by name.

Ananda spoke :

- 25 She is the mother of C'aitra, who dwells in the village Visála, as son of the leading bráhmaṇ Bodha, and who was born of her. I come from elsewhere.

The guru spoke :

- 26 Whence art thou ? tell me, O Ananda. What C'aitra again dost thou mention ? It appears to be a great difficulty. Where wast thou born ? What dost thou say of this ?

Ananda spoke :

- 27 I was born in a kshatriya king's house of his wife Gini-
bhadrá, O bráhmaṇ. The *hag* that steals new-born children
28 took me ; she left me here, and taking Haiminí's son also
carried him further to the house of the leading bráhmaṇ
29 Bodha, and devoured the bráhmaṇ Bodha's son. Haiminí's son
has been consecrated with the sanctifying rites of a bráhmaṇ
30 there. I have been consecrated here by thee as guru, illustrious Sir. I must obey thy command : which *mother shall*
I approach, O guru ?

The guru spoke :

- 31 Extremely intricate, my child, is this great difficulty that has befallen. I understand it not at all, for my wits are wandering as it were through enchantment.

Ananda spoke :

- 32 What case of enchantment is there here, while the world is thus constituted ? Who is whose son, O bráhmaṇ rishi ?
33 Or who is not whose kinsman ? Beginning from his birth, whatever man enters into connexions, the others who are connected *with him* are made to pass away by death, O
34 bráhmaṇ. Moreover when he is born here, whatever connexion he has with kinsmen, that also ceases with the ending of his body. This is the entire process. Hence I say,
35 " Who is not a kinsman to one who dwells in this worldly

existence? Or who is a kinsman for ever?" Is thy mind
 36 bewildered? I have had two fathers indeed in this very
 birth, and two mothers; is it wonderful that *it should be*
 37 otherwise in the *recurring* birth of the body? Being such, I
 will practise austerities. Do thou bring here C'aitra, who is
 indeed the son of this king, from the village Visála.

Márkaṇḍeya spoke:

38 Thereupon the king was astonished with his wives and
 kinsmen; withdrawing his feeling of ownership from that
 39 boy, he permitted him to *depart* to the forest. Fetching his
 son C'aitra he made him worthy of the kingdom, after
 honouring the bráhmaṇ who brought him up in the belief
 that he was his son.

40 And he, Ananda, a mere boy, practised austerities in the
 great forest, in order to consume away his actions *which*
 41 *were* adversaries in the path to final emancipation. And
 to him then as he practised austerities spoke the divine
 Prajā-pati—"Why art thou performing severe austerities
 my child? tell me that."

Ananda spoke:

42 Desirous of purity of soul I perform austerities, adorable
 lord! setting my face towards consuming the actions which
 tend to fetter me.

Brahmá spoke:

43 He who is lord over consumed actions is fit for final emanci-
 pation, not he who engages in action. Hence Sir! thou shalt
 obtain final emancipation, when thou hast the lordship of
 44 goodness. Thou must be the sixth Manu; go; do accor-
 dingly! Enough of austerities for thee! When thou hast
 done that, thou shalt obtain final emancipation.

Márkaṇḍeya spoke:

45 Being thus exhorted by Brahmá, he then the high-minded
 replied, "So be it!" and went directing himself to that
 46 pursuit. He ceased indeed from austerities. Turning him
 away from austerities Brahmá addressed him as C'ákshusha;

formerly he was *known* by *that* name ; he became famous as Manu C'ákshusha.

- 47 He married Vidarbhá, daughter of king Ugra, and begot by her sons celebrated for valour.
- 48 Hear, O bráhmaṇ, who were the gods of the period, while he reigned over the many-antara ; and who were the ṛishis,
- 49 and *who was* the Indra, and who were his sons. The gods therein were named Āryas ; they formed one group of eight persons ; it *was composed* of those who had done famous deeds, who partook of the oblations at the sacrifice, O bráh-
- 50 man, of those who were famous for strength and valour, who were hardly to be gazed at because of their halo of splendour. And the second class of gods was called Prasi-
- 51 tas, consisting of eight persons. There was another class of gods also called Bhavyas, consisting of just eight persons ; and a fourth class therein was called Yútha-gas, which also
- 52 consisted of eight persons. There were, moreover, other gods called Lekha in a fifth class also in that many-antara,
- 53 O bráhmaṇ ; those so named fed indeed on amṛita. And the Indra was Mano-java, who offered a hundred sacrifices and became their lord ; *he was* reckoned the eater of a por-
- 54 tion of the sacrifices. And Su-medhas, and Vi-rajas, Havishmat, Un-nata, Madhu, Ati-náman, and Sahishṇu were the
- 55 seven ṛishis. Manu C'ákshusha's sons, chief of whom were Urú,* Puru, and Sata-dyumna, very great in strength, were the kings of the earth.
- 56 Thus I have narrated to thee the sixth many-antara, bráhmaṇ, both the birth and the exploits of high-souled
- 57 C'ákshusha. He who subsists at the present time is named Manu Vaivasvata ; hear from me about the gods and other *chief personages* in his, the seventh, period.

* For Urú read Uru.

CANTO LXXVII.

The Vaivasvata Manv-antara.

The Sun married Trāṣṭri's daughter Sañjñā, and their children were Manu Vaivasvata and Yama—Mārkaṇḍeya narrates, how the Sun's splendour was pared down by Trāṣṭri because she could not endure it.

Mārkaṇḍeya spoke :

- 1 The Sun Mārtaṇḍa's wife was Viśva-karman's illustrious
- 2 daughter, by name Sañjñā. The Sun begot of her a son, a
- Manu, of celebrated fame, learned in many sciences ; since
- he was Vivasvat's son, he was called Vaivasvata in sooth.
- 3 And Sañjñā used to shut her eyes when the Sun gazed on
- her, and the Sun in anger thereat spoke sharply to Sañjñā—
- 4 "Because thou dost always imprison thine eyes when thou
- seest me, O silly one, thou shalt therefore give birth to Yama,
- the prisoner * of mankind."

Mārkaṇḍeya spoke:

- 5 Thereupon the goddess, unnerved by fear, became wild-
- eyed, and the Sun seeing her agitated glances addressed her
- 6 again—"Since thine eye-sight has become agitated, † now
- that thou hast seen me, thou shalt therefore give birth to a
- daughter, the river Vi-lolā." ‡

Mārkaṇḍeya spoke :

- 7 Hence through that her husband's curse Yama verily was
- born of her, and also Yamunā this famous and very great
- 8 river. And *it was* with pain *that* Sañjñā, the noble lady,
- endured the Sun's splendour ; and then unable to bear the
- 9 splendour she fell into thought—"What am I to do ? Where
- am I to go ? Where shall I go that I may find ease ? And
- 10 how shall the Sun, my husband, control his wrath ?" So
- pondering in many ways, the Prajā-pati's illustrious daughter

* A play on the words *sañ-yama*, *yama* and *sañ-yamana*.

† *Vi-lolita*.

‡ This means the Yamunā, see the next verse. This name is not given in the dictionary and I have not met with it elsewhere.

- then thought much of actually taking refuge with her father,
 11 Thereupon the famous lady having resolved to go to her
 father's house fashioned her body, that the Sun loved, in
 12 shadow-form, and addressed her *shadow-self*—"Remain thou
 here in the Sun's house even as I; and behave thou becom-
 13 ingly to the children even as to the Sun. And though ques-
 tioned say nothing of this my going away; say always this,
 'I am she indeed, Sañjñá by name.'"

The Shadow-Sañjñá spoke :

- 14 "O lady, I will obey thy order *and* will *so* declare, as far
 as *suffering* my hair to be seized and as far as *undergoing*
 curses; it is performed indeed as far as drawing curses down
upon myself."
 15 The goddess*, receiving this *assurance*, then went to her
 father's abode. She saw Tvashṭri there cleansed from stain
 16 by means of austerities. And being honoured by him, Viśva-
 karman, with much respect, she remained in her father's
 17 house some time, unrepached. Then her father spoke to
 the beautiful lady, his daughter, when she had dwelt there
 not very long, after praising her and prefacing *his speech*
 with love and much respect—
 18 "Now while I have been seeing thee my child, the days
 though very many may be *reckoned* as equal to half a mo-
 19 ment; nevertheless righteousness suffers loss. Dwelling a
 long time among kinsmen brings no good repute to women;
 kinsmen hold a woman's *proper* residence is in her husband's
 20 house. Such art thou, and thou art mated to a husband, the
 Sun, the lord of the three worlds; deign not my daughter
 21 to dwell a long time in thy father's house. Being such, go
 thou to thy husband's home. I am pleased; thou hast been
 honoured by me. Thou must come again to see me, my
 beautiful one."

Márkaṇḍeya spoke :

- 22 Thus was she admonished by her father then, and she
 agreeing saluted her father respectfully and went to the

* For *davi* read *devi*.

- 23 Northern Kurus, O muni, disliking the Sun's heat, afraid of his splendour; and there she practised austerities, changed into a mare's shape.
- 24 The lord of day thinking *the shadow-form* was Sañjñá, begot
 25 of that other two sons and a charming daughter. Now the Shadow-Sañjñá was very affectionate to the *other* children just as to her own; Sañjñá did not use to show special attention to her daughter and two sons daily by caresses * and other marks of pleasure. Manu accepted that *affection* from
 26 her; Yama did not bear it patiently from her, and indeed he lifted his foot in anger to kick her, but, again moved with forbearance towards her, did not strike it against her body.
- 28 Thereupon, O bráhmaṇ, the Shadow-Sañjñá in anger cursed Yama, her upper lip quivering slightly, and her delicate
 29 hand shaking—"Because thou spurnest me, thy father's wife, disrespectfully with thy foot, this thy foot shall therefore fall this very day to the earth."

Márkaṇḍeya spoke:

- 30 Yama, terrified on hearing the curse that his mother had pronounced on him, went to his father and falling prostrate before him spoke:—

Yama spoke:

- 31 O father, this great marvel was never seen by any one, that a mother casting love away imprecates a curse on her
 32 son. She is not mother to me in the same way as Manu calls her his *mother*; no mother would abandon her good qualities even towards sons devoid of good qualities.

Márkaṇḍeya spoke:

- 33 Hearing this speech from Yama, the adorable Dispeller of darkness called the Shadow-Sañjñá and asked her—"Where
 34 has she gone?" And she answered—"I am Tvashtṛi's daughter Sañjñá, O god of fire, thy wife; through thee these children
 35 were begotten of me." Now when, as Vivasvat was thus questioning her repeatedly, she did not speak *further*, the Sun
 36 enraged thereat prepared to curse her. Thereupon she told

* For *nalindá* read *lalanádá*, with the Bombay edition.

the Sun what had happened, and the god knowing the truth went to Tvashṭri's abode.

- 37 He then paid honour to the Sun, the god honoured by the three worlds, who had visited his house, with sublime faith
 38 Viśva-kṛit on being asked about Sañjñá, then told him—
 “She came indeed here to my house, saying she had been
 39 verily sent by thee.” And the Sun, collecting his mind in meditation, perceived her in mare's shape practising austerities among the Northern Kurus, and the Sun understood the purpose of her austerities, namely, ‘May my husband become mild in body, beautiful in form.’ “Pare down my splendour now” quoth the Sun also to Sañjñá's father Viśva-karman
 42 O bráhmaṇ. And Viśva-karman thereupon pared down the splendour of the year-revolving Sun, and obtains the praise of the gods.

CANTO LXXVIII.

*The Birth of Vaivasvata in the Sávarṇika Manu-antara.**

Márkaṇḍeya relates how the gods praised the Sun, what became of the splendour pared off from the Sun, and how the Sun regained his wife—He mentions the positions assigned to the Sun's children.

Márkaṇḍeya spoke:

Then the gods and the devaṛshis assembling praised in words the Sun, who is worthy of being praised by the entire three worlds.

The gods spoke:

- 2 “Adoration to thee who hast the nature of the Rik! adoration to thee who hast the nature of the Sáman! adoration to thee whose form has the nature of the Yajus! to thee who hast the glory of the Sáman! Adoration to thee who hast become the sole domain of knowledge, to the cleanser of darkness! to thee who hast the nature of pure light! to thee

* This title is a mistake as the canto shews. It should be the Vairāṇika many-antara.

4 purified, to the stainless Soul! Adoration to the most excel-
 lent, to the desirable one! to the utmost one, to the 'supremé
 Soul! Adoration to *thee* whose nature pervades the entire
 5 universe, to the embodiment of Soul!" (This fine delight-
 some enlogy must be heard by men with faith. Having become
 a disciple and having given also the guru his fee *one may hear*
 6 it rapt in meditation. It must not be heard by those who
 have become empty-handed. Now may this become fruitful!)
 "Adoration to the being who is the universal cause, to
 7 the goal* of men of wise intellect! Adoration to *these*
 who hast the nature of the sun, who hast the nature of
 the brilliant Soul! Adoration to thee, the illuminator, and
 8 adoration to the maker of day! And adoration to the causer
 of night, to the maker of twilight and moon-light! Thou
 art this universe, *thou art* the adorable! With thee, as thou
 9 revolest above the world, the entire egg of Brahmá, devoid
 of intelligence,† with *everything* moveable and immoveable,
 turns round! This universe when touched by thy rays
 1) comes to life, pure! Water and other *objects* are cleansed
 by contact with thy rays! Oblations, alms-giving and the
 other deeds which compose righteousness tend to no benefit
 1) so long as this world has no contact with thy rays! All
 these Ric'es verily are thine; these Yajushes on the other *hand*
 1) are *thine* also; and all the Sámans drop from thy body! Since
 thou are composed of the Ric', O lord of the world, and thou
 1) indeed art composed of the Yajus, and composed also of
 the Sámán, therefore, O lord, thou art composed of the
 three! Thou verily art Brahmá's form; *thou art* the
 highest and the lowest also! Moreover *thou art* material and
 non-material; *thou art* minute and yet *thou* dost exist in
 massive shape! Thou hast the form of Time, composed of
 moments, káshṭhas and other *divisions of time*, yet subject
 to decay! Be gracious! Of thine own will mitigate the
 innate splendour of thy form!"

* Nishṭháyai.

† Or, illusory; á-viddha.

Márkaṇḍeya spoke :

- 15 Being extolled thus by the gods and devarshis, the im-
perishable globe of splendour shed his splendour then,
16 That *portion* of the Sun's splendour which was composed of
the Ric' became the earth, and of *that portion* composed of
17 the Yajus *was made* the sky, and *that portion* composed of
the Sāman *became* heaven.* Of the fifteen shreds of his
splendour which were pared off by Tvasht̥ri, the high-souled
18 Tvasht̥ri verily made Sarva's† trident, the discus of Vishnu
and the Vasus, the very terrible *weapon* of Śaṅkara, and
19 Agni's spear and Kuvera's palki ; and all the fierce weapons
of the others who are the gods' foes, and of the Yakshas and
20 Vidyādharaś—those Viśva-kṛit made. And therefore the
adorable lord bears *only* a sixteenth part. His splendour
was pared off by Viśva-karman into fifteen parts.
- 21 Then assuming a horse's form the Sun went to the Northern
22 Kurus, and saw Sañjñā there disguised in mare's shape. And
she, seeing him approaching and afraid of a strange male,
went towards him face to face, intent on guarding her rear.
23 And thereupon as the two met there and joined their noses,
two sons issued from the mare's mouth, Násatya and Dasra ;
24 and at the termination of the flow of semen Revanta was
born, bearing sword, shield and armour, mounted on horse-
25 back, furnished with arrows and quiver. Then the Sun dis-
played his own peerless form, and she gazing upon his true
26 form felt a keen joy ; and the Sun, the robber of the waters,
brought home this his loving wife Sañjñā restored to her
own shape.
- 27 Her eldest son then became Vaivasvata Manu ; and her
second son Yama became the righteous-eyed *judge* because
28 of the curse. His father himself made an end of the curse
by saying—"Insects taking flesh‡ from his foot shall fall to
29 the earth." And because he is righteous of eye, impartial

* Svarga.

† Siva's.

‡ For *tritiyo mām samādāya*, which is erroneous, the Bombay edition reads *kṛimayo māmśam ādāya* which is intelligible ; but *patishyati* which both editions read in the next line must then be changed to *patishyanti*.

- to friend and foe, therefore the Dispeller of darkness appointed him over the southern region.* And Yamuná became the river which flows from the recesses of mount Kalinda. The Ásvins were made the gods' physicians by their high-souled father. And Revanta also was appointed king of the Guhyakas. Hear also from me the places assigned to the Shadow-Sañjñá's sons. The eldest son of the Shadow-Sañjñá was equal to Manu the eldest-born; hence this son of the Sun obtained the title Sávarṇika. He also shall be a Manu when Bali *shall become* Indra. He was appointed by his father as the planet Saturn among the planets. The third of them, the daughter named Tapatí, had a son Kuru, king of men, by king Sambarāṇa.†
- Thus I describe the seventh period, that of Manu Vaivasvata, his sons, the kings, the ṛishis, the gods and the king of the gods.

CANTO LXXIX.

The praise of Vaivasvata in the Sávarṇika Manv-antara.‡

Márkaṇḍeya names the deities, munis and kings of the Vaivasvata Manv-antara.

Márkaṇḍeya spoke :

The Ádityas, the Vasus, the Rudras, the Sádhyas, the Viśve-devas, the Maruts, the Bhrigus, and the Aṅgirasas are the eight whereof the classes of gods are traditionally held to be composed. The Ádityas, the Vasus, the Rudras are to be known as Káśyapa's sons; and the Sádhyas, the Vasus,§

* Yámye.

† She married the Paurava king Sambarāṇa and was the twelfth ancestress of the Páṇḍavas; see Mahá-Bhárata, Ádi-P. xciv. 3738-9; xcv. 3791, and clxxi. 6521-clxxiii. 6616.

‡ This is a mistaken title as the canto shews.

§ This seems a mistake for Maruts; for *vasavo* read *maruto*? But both editions read alike.

- 3 the *Viśve-devas* are the three groups of *Dharma's* sons. Now the *Bhṛigu* class of gods are the sons of *Bhṛigu*, and the *Āṅgirasas* are the sons of *Āṅgiras*. And it is the present creation. *Máric'a* is to be known as the lord at present.
- 4 And the *Indra* is named *Urjjasvin*, high-souled, the consumer of a share of the sacrifices. Now all those lords of
- 5 the thirty gods, who have passed away, and who have not yet come, and who reign now, are to be known as having equal characteristics—all indeed are thousand-eyed, wielders
- 6 of the thunder-bolt, smiters asunder of cities; all are bestowers of gifts, pre-eminent, bearers of crests, walking like elephants; they are all receivers of a hundred sacrifices,
- 7 dominating created things with their splendour, possessing the good qualities of sovereignty with righteousness and other pure actions, masters of the past, the future and the present.
- 8 Hear also about this triple world, O *bráhmaṇ*. *Bhúr-loka* is traditionally held to be this earth; *antaríksha* is held to be the sky,* and *svarga* is called heaven†—such is spoken of as the triple-world.
- 9 And *Atri* and *Vaśishtha* and the great *rishi Káśyapa*, and
- 10 *Gautama*, *Bharadvāja* and *Viśvá-mitra Kausika*, and also the adorable son of the high-souled *Ric'ika*, namely *Jamadagni*—these seven are thus the *munis* in the present period.
- 11 *Ikshváku*,‡ and *Nábhaga*,§ and *Dhṛishṭa-sarmáti*,|| and

* *Divah*; read *divam*, neuter ?

† *Divya*.

‡ *Ikshváku* was the eldest son of *Manu Vaivasvata*. He got *Madhyadeśa* and was the ancestor of several dynasties, the chief of which was the Solar dynasty that reigned in *Ayodhyá* (*Hari-Vamśa*, x. 634, and xi 661-3; *M.-Bh.*, *Sabdhá-P.* xiii. 568-9; *Rámáy.*, *Adi-K.* lxxii. and *Ayodh.-K.* cxix).

§ Or *Nábhaga*. He was father or ancestor of famous king *Ambarisha* (*Hari-V.*, x. 613 and 641; *M.-Bh.*, *Droṇa-P.* lxiv; *Sánti-P.* xxix. 993-7, and cccxxiv. 8597; and *Anuśás.-P.* cxxvii. 6252).

|| This is given as a single name, but should be two; thus for *Dhṛishṭa-sarmáti* read *Dhṛishṭaḥ Saryátir*, "*Dhṛishṭa* and *Saryáti*" according to the Bombay edition. *Dhṛishṭa* or *Dhṛishṇu* was ancestor of the *Dhárshnata kshattriyas* (*Hari-V.*, x. 613 and 642). *Sarmáti* should be *Saryáti* or

- 2 famous Narishyanta,* Nábhaga† and Dishṭa,‡ and Kurúsha,§ and Prushadhru,|| world renowned Vasu-mat¶—these are the nine celebrated sons of Manu Vaivasvata.
- 3 I have declared this Vaivasvata period to thee, O bráhmaṇ. When he hears and reads this, a man forthwith is freed from all sins and gains great merit, O best of munis.

CANTO LXXX.

The Sávarṇika Manv-antara.

Márkaṇḍeya names the rishis, gods and kings of that period.

Kraushṭuki** spoke :

- 1 Thou hast told me†† about these seven Manus, Sváyambhuva and the rest, the gods, the kings and munis which ruled in
- 2 their periods. Tell me, O great muni, of the seven other Manus which shall follow in this kalpa, and the gods and

Faryáta; he dwelt in the country around the Gulf of Cambay, and founded a dynasty which reigned in Anarta (Hari-V., x. 613 and 642-9; M.-Bh., Vana-P. cxxi. 10312, and cxxii; Anuśās.-P. xxx. 1946; Sata-p. Bráh. iv. 1. 6; and page 368 note §§).

* Or Narishya; he is said to have been the progenitor of the Sakas (Hari-V., x. 614 and 641).

† This and the next name should apparently be read as one, viz., for Nábhaga dishṭa read Nábhagádishṭa, or better, Nábhagávrishṭa. He is said to have had two sons, who were vaiśyas and became bráhmans (Hari-V., x. 614, and xi. 658).

‡ See the preceding note.

§ This should be Karúsha as the Bombay edition reads. He was the progenitor of the Karúshas, who were reckoned as kshattriyas (Hari-V., x. 614, and xi. 658); they occupied the country of which Rewa is the centre, see page 341 note †.

|| Or better, Prishadhru as the Bombay edition reads; it is said he was cursed by his guru and became a śúdra (Hari-V., x. 614, and xi. 659).

¶ He must be the same as Prámśu (Hari-V., x. 614), but I have found no clear allusions to him elsewhere.

** For Kṛoshṭukir read Kraushṭukir.

†† Trayá would be better than mayá; the Bombay reading mama is preferable.

other rulers, whoever they may be, who shall characterize their periods.

Márkaṇḍeya spoke :

- 3 I have told thee about Sávarṇi also who was the son of the
Shadow-Sañjñá; equal to his eldest brother Manu, he shall
4 be the eighth Manu. Ráma,* Vyása and Gálava,† Dípti-mat,‡
and Kṛipa,§ Rishyaśṛṅga,|| and Droṇi¶ were** the seven
rishis†† of that period.
5 And the Suta-pas and Amitábhās and Mukhyas shall be
the gods in three divisions; and each group of these three
is said‡‡ to be composed of twenty, and to have the three
6 good qualities. Tapa and Tapas,§§ and Śakra, Dyuti, Jyotis,
Prabhá-kara, Prabhása, Dayita, Gharma, Tejas, Raśmi,|||
7 Vakratu, and so forth are the Suta-pas, the twenty-fold

* Jámadagnya.

† The name of a son of Viśvá-mitra, and a famous ṛishi; see M.-Bh. Anuśās.-P. iv. 249-59; Hari-V. xxvii. 1460-63, xxxii. 1767-76, and xii. 724. A story of him is told in cantos xx and xxi ante; and a long story in M.-I Udyoga-P. cv. and cxiii-cxviii. He is also referred to in Śánti-P. cclxxx but the Gálava mentioned in Hari-V. xx. 1047-50 belonged to a later period and was probably a descendant.

‡ I have not met with this name elsewhere as the name of a ṛishi nor is it as such in the dictionary.

§ The name of one of Dhṛita-ráshṭra's counsellors, a well-known figure in the Mahá-Bhárata. He was son or descendant of Sarad-vat.

|| The name of a famous ṛishi, who was brought up in seclusion in forest; he put an end to a long drought in Aṅga during king Loma-páśa's reign, and by sacrifice obtained four sons for king Daśa-ratha of Ayodhyá; see Rámáy., Adi-K. viii. 7-ix. 69; x-xiv and xvii and xviii; M.-Bh., Vaná-cx. 9991-cxiii. 10094; Śánti-P. cccxxiv. 8609; and Anuśās.-P. cxxxvii. 6268.

¶ This is not the name of any ṛishi, and the name should apparently be Droṇa or his son Drauṇi Ásvattháman. Both are leading figures in the Mahá-Bhárata.

** Abhavan; the past for the future.

†† All these names are the names of past ṛishis, and this manu-antara, in Sávarṇika, is still future; see canto liii. verses 7 and 8.

‡‡ For kathitáś read kathitáś?

§§ Tapas tapas c'a; the two words must be different, it seems; and tapas neuter, is supported by the following jyotis, neuter.

||| Or Tejo-raśmi, as one name.

group of gods. Prabhu, Vibhu, Vibhása and others are like-
 8 wise another group of twenty. Hear also from me the third
 group of Amita gods ; Dama, Dánta, Rita, Soma, and Vin̥ṭa
 9 and the rest are the group of twenty. And these *shall be*
 celebrated as Mukhya* gods, rulers of the manu-antara—
 they are verily the sons of Máric'a and of the Prajá-pati
 10 Káśyapa, and they shall be in the future during Sávarṇa
 Manu's period. Now the lord of them, O muni, shall be Bali
 11 Vairoc'ani, the Daitya who dwells in Pátála at present, bound
 by a compact.†

And Virajas, and Arvavíra, Nirmoha, Satya-vác', Kṛiti,
 Vishṇu and others, the sons of Sávarṇa Manu, *shall be*
 kings.

CANTO LXXXI.

Commencement of the Deví-Máhátmya.

*The slaughter of Madhu and Kaiṭabha
 in the account of the Sávarṇika Manu-antara.*

King Su-ratha being defeated and driven from his kingdom took
 refuge in the forest with a muni—He met a vaiśya who had been
 driven from his home by his relatives, and both asked the muni about
 the selfish feelings which still possessed them.—He ascribes those feel-
 ings to the goddess Mahá-máyá or Great Illusion, and relates how
 Brahmá lauded the goddess at the end of a former kalpa in order to
 seek deliverance from the demons Madhu and Kaiṭabha, and how
 Viṣṇu awaking slew the demons.

Om ! Reverence to C'aṇḍiká.

Márkaṇḍeya spoke :

Súrya's son Sávarṇi is he who is called the eighth Manu.
 2 Hear about his birth, as I tell it at full length, how by
 reason of the authority of the Great Illusion‡ that illustrious

* "Principal," "chief." † *Samaya-bandhanaḥ* ; or "bound for a season."

‡ *Mahá-máyá*.

son of the Sun, Sávarṇi, became the king of the *eight* many-antara.

- 3 In times ago in the Svároc'isha period, a king named Sa-
 4 ratha, sprung of the race of C'aitra, reigned over the whole
 5 earth. And while he guarded his subjects duly as if *they*
were his own children, there arose hostile kings, who did
 6 not destroy the Kolas.* He the bearer of a very powerful
 7 sceptre had war with them, and was defeated in war by
 8 them, inferior though they were, *those* non-destroyers of the
 9 Kolas. Then coming to his own city he reigned as king over
 10 his own country. That illustrious *king* was attacked then by
 11 those powerful enemies. His powerful and corrupt ministers,
 12 who were evil-disposed to a weak person, thereupon robbed
 13 him of treasury and army even there in his own city. Hence
 14 the king deprived of his sovereignty departed alone on horse-
 15 back to a dense forest under the pretence of hunting. There
 he saw the hermitage of the noble dvija Medhas, inhabited
 by wild animals which were peaceful, graced by the muni's
 disciples; and he dwelt there some time, honoured by the
 muni. And roaming hither and thither in that fine hermi-
 tage of the muni, he fell into thought there then, his mind
 being distraught by selfishness, egotistical—"Lost indeed
 is the city *which* I guarded formerly. Whether it is guarded
 righteously or not by those my servants of wicked conduct,
 I know not. My chief war-elephant, always ardent, has passed
 into the power of my foes; what pleasures will he obtain?
 They who were my constant followers now assuredly pay
 court to other kings with favour, riches and food. The
 treasure which I amassed with great difficulty will go to
 waste through those men, addicted to unbecoming expendi-
 ture, who are squandering it continually." These and other
 matters the king thought of continually.

* *Kolávidhvamsinah*. This is an adjective in the nom. plural, agreeing with *bhūpāḥ*, and not a gen. case; and it is also a single compound, as appears from the next verse. Besides various fanciful explanations, the commentator renders *kola* as *śūkara*, and the whole word as "Yavanas." It seems plain that the Kolas mean aboriginal races, the Kols, and the whole word denotes some enemies who were in alliance with the Kolas.

Near the bráhmaṇ's hermitage there he saw a solitary
 16 vaiśya, and asked him, "Ho! who art thou? and what is the
 reason of thy coming here? Why appearest thou as if full
 17 of sorrow, as if afflicted in mind?" Hearing this speech of
 the king, which was uttered in friendly mood, the vaiśya,
 18 bowing respectfully, replied to the king, "I am a vaiśya,
 Samádhi by name, born in a family of wealthy *folk*, and have
 been cast out by my sons and wife, who are wicked through
 19 greed for wealth. And bereft of riches, wife and sons, taking
 my wealth I have come to the forest, unhappy and cast out
 20 by my trusted kinsmen. In this state I know not what is
 the behaviour of my sons as regards prosperity or adversity,
 21 nor of my family nor of my wife. Here I dwell. Is welfare
 theirs at home now or ill-luck? How are they? Are my
 sons living good or evil lives?"

The king spoke:

22 Why dost thou, Sir, fix thy mental affection on those
 covetous *folk*, thy sons, wife and others, who have cast thee
 out from thy wealth?

The vaiśya spoke:

23 This very thought has occurred to me, just as thou hast
 uttered it, Sir. What *can* I do? My mind does not enter-
 24 tain implacability; and my mind, which bears affection as of a
 master to his family, is affectionate to those very persons,
 who have abandoned affection for a father and driven me
 25 out in their greed for riches. I do not comprehend, although
 I know it, O high-minded Sir, how it is that the mind is prone
 26 to love even towards worthless kinsmen. On their account
 my sighs *flow* and distress of mind arises. What *can* I do
 since my mind is not relentless to those unloving *relatives*?

Márkaṇḍeya spoke:

27 Thereupon they both, the vaiśya named Samádhi and the
 28 noble king approached the muni, O bráhmaṇ, and having
 both observed the etiquette worthy of him, as was proper,
 they sat down and held various discourse, the vaiśya and the
 king.

The king spoke :

- 29 Adorable Sir ! I desire to ask thee one thing ; tell me that ;
 since it tends to afflict my mind without *producing* submis-
 30 siveness of my intellect. I have a selfish feeling for my
 kingdom, even with regard to all the requisites, of regal
 administration, although I know *what it is*, yet like one who
 31 is ignorant ; how is this, O est of munis ? And this man
 has been set at nought and cast off by his children, wife and
 servants ; and when forsaken by his family he is nevertheless
 32 exceedingly full of affection *towards them*. Thus he and I
 also are both excessively unhappy ; our minds are drawn by
 selfish thoughts to *this* matter, even though we perceive the
 33 faults in it. How *happens* this then, illustrious Sir, that we
 are deluded although aware of *it*, and that this state of delu-
 sion besets me and him, who are each blind in respect of
 discrimination ?

The fishi spoke :

- 34 Every animal has *this* knowledge in objects cognizable by
 the senses and an object of sense reaches it thus in diverse ways,
 35 illustrious Sir ! Some living beings are blind by day, and
 others are blind at night ; some living beings can see equally
 36 well by day and at night. Mankind know what is true, but
 not they alone indeed, because cattle, birds, wild animals
 37 and other *creatures* all certainly know it ; and men have * the
 same knowledge which those wild animals and birds have,
 and equally both *wild animals and birds* have the other know-
 38 ledge which those men have. Though *they* have such know-
 ledge, look at these birds, which, though distressed by hunger
themselves, are yet because of *that same* delusion assiduous in
 39 dropping grains into the beaks of their young ones. Human
 beings are full of longings towards their children, O hero ; do
 they not *pass* from greed for *self* unto mutual benefaction ; †

* The Bombay edition reads *na* instead of *c'a*, "men have not the same knowledge, &c."

† This is very noteworthy. The altruistic virtues are here said to have been evolved out of the parental virtues.

dost thou not perceive this ? Nevertheless they are hurled
 into the whirlpool of selfishness *which is* the pit of delusion ;
 through the power of the Great Illusion * they make worldly
 existence permanent.† Marvel not then at this. This is the
 contemplation-sleep of the lord of the world, and the Great
 Illusion *that comes* from Hari ; by it the world is completely
 deluded. Verily she, the adorable goddess, Great Illusion,
 forcibly drawing the minds even of those who know, presents
 them to delusion. By her is created this whole universel
 both moveable and immoveable ; she it is who when propitious
 bestows boons on men with a view to their final emancipation,
 She is Knowledge supreme ; she is the eternal cause of final
 emancipation, and the cause of the bondage of worldly
 existence ; she indeed is the queen over all lords.

The king spoke :

Adorable Sir ! Who then is that goddess whom thou stylest
 Mahá-máyá ? How was she born, and what is her *sphere of*
 action, O bráhmaṇ ? And what is her disposition, and what
 is her nature, and whence did she originate, the goddess—all
 that I wish to hear from thee, O thou most learned in sacred
 knowledge !

The ṛishi spoke :

She exists eternally, embodied as the world. By her this
 universe was stretched forth. Nevertheless her origin is in
 many ways ; hear it from me. When she reveals herself
 in order to accomplish the purposes of the gods, *it is then*
and in the world that she is born ; she is also named the
 Eternal One.‡ While the adorable lord Viṣṇu, stretching
 Śeṣha out, wooed the sleep of contemplation at the end of
 the kalpa, when the universe was converted into absolute
 ocean, then two terrible Asuras named Madhu and Kaiṭabha,§

* Mahá-máyá.

† For *Samsāra-sthiti-kāriṇā* the Bombay edition reads *Samsāra-sthiti-kāriṇā*, "they are hurled, &c., through the power of the Great Illusion which makes worldly existence permanent."

‡ *Ītyā*.

§ See Hari-Vaṁśa, ccii. 13562-81.

springing from the root of Vishṇu's ear, sought to slay
 51 Brahmá. Brahmá the Prajâ-pati stood on the lotus *that grew*
 from Vishṇu's navel; and seeing those two fierce Asuras
 52 and sleeping Janârdana, *and* standing with heart solely thereon
 intent, in order to awaken Hari, extolled that Sleep of con-
 53 temption which had made its dwelling in Hari's eyes—the
 lord of splendour extolled Vishṇu's Sleep, which is Queen of the
 universe, the supporter of the world, the cause of permanence
 and dissolution, full of reverence, incomparable.*

Brahmá spoke :

54 Thou art Svâhá, thou art Svadhâ; thou indeed art Vashat-
 kâra, *thou* hast sound for thy soul; † thou art the nectar
 of the gods, the two eternal letters, ‡ *thou* existest having
 55 the three-fold mât-râs for thy soul; § *thou* existest half a
 mât-râ in duration *yet* eternal; thou indeed canst not be
 uttered specifically; thou art || the Sâvitri, ¶ *thou* art the
 56 divine mother** sublime. By thee indeed everything is main-
 tained, by thee this world is created, by thee †† it is pro-
 tected, O goddess! and thou dost always consume it at the
 57 end. At its emanation thou didst take the form of creation;
 and in protecting it thou hast the form of permanence, and
 at the end of this world *thou* wilt have the form of con-
 58 traction, O thou who containest the world! Thou art the

* The Bombay edition introduces *staumi* and some changes in the second line, and reads this verse as the beginning of Brahmá's invocation.

† Or, "thou hast heaven for thy soul," *svarâtmikâ*. The meaning "sound" seems preferable, as it agrees with the rest of the verse.

‡ *Om*? The commentary overlooks this expression, *akshare nitye*.

§ "The three prosodial measures." The expression *tridhâmât-râtmikâ*, is also divided by the commentator into *tri-dhâmâ trâtmikâ*, "*thou* hast the three mansions, (i.e., the three worlds, the three Vedas, the three chief deities, &c.), *thou* hast the preserver (Vishṇu) for thy soul."

|| For *sâ tvam* the Bombay edition reads *sandhyâ*, "the twilight."

¶ The Gâyatri verse.

** For *devî janantî* the Bombay edition reads *Veda-janantî*, "the mother of the Veda."

†† For *tvayetat* read *tvayaitat*.

Great Knowledge, the Great Illusion, the Great Vigour, the Great Memory, and the Great Delusion,* the Lady, the Great Goddess, the Great Demon.† And thou art the original source‡ of the universe, the exciting cause of the three qualities; thou art the Night of the world's destruction, the Great Night, and the Night of delusion, terrible! Thou art Good Fortune, thou art Queen, thou art Modesty; thou art Intelligence characterized by perception; thou art Shame, Nourishment, and Contentment, Tranquillity and Patience also. Thou art terrible, armed with sword, with spear, with club, and with discus, with conch, with bow, and having as weapons arrows, slings§ and an iron mace. Thou art gentle, yea more than gentle, exceedingly beautiful to those who are wholly gentle; thou art indeed beyond the highest and the lowest, Queen supreme! And whatever or wherever a thing is, whether good or bad, thou art the energy which all that possesses, O thou who art the soul of everything. Can I extol thee *more than this?* || By thee, who art such, he indeed, who created the world, who protects the world, ¶ who consumes the world, is brought under the dominion of sleep. Who is able here to extol thee? Since Vishnu, I and Śiva have been made by thee to assume bodies, who then may be powerful *enough* to extol thee? Being such, do thou, O goddess, lauded thus, bewitch these two unassailable Asuras, Madhu and Kaiṭabha, with thy exalted powers, and let the imperishable master of the world be lightly brought back to consciousness, and let him rouse up his intelligence to slay these two great Asuras!

* Or rather, "thou hast the great delusion," *Mahá-mohá*.

† *Mahisuví*. The Bombay edition reads *Maheśvartí*, "the Great Queen."

‡ *Prakṛiti*.

§ *Bhruṅgī*. After explaining this word as a contraction of *bhruja-śatrumuṅgī*, "she who cuts off enemies with her arms," the commentator says it = *go-plāṇiká*, "a sling." The dictionary says it is "a kind of weapon (perhaps a kind of fire-arms)."

|| *Máyá* as in the Bombay edition is preferable to *tadá*.

¶ For *gajapátáttí* read *jagat páty attí* according to the Bombay edition; see verse 56.

The řishi spoke :

- 68 Then the goddess of darkness, extolled thus by the Creator
there in order to awaken Vishṇu to slay Madhu and Kaiṭabha,
69 issued forth from his eyes, mouth, nose, arms and heart and
breast, and stood in the sight of Brahmá whose birth is
70 inscrutable; and Janárdana, master of the world, being
quitted by her, rose up from his couch in the universal ocean;
71 and he saw those two then, Madhu and Kaiṭabha, evil of soul,
excelling in heroism and prowess, red-eyed through anger,
72 fully prepared to devour Brahmá. Thereupon the adorable
lord Hari rose up and fought with those two, striking them
73 with his arms, for five thousands of years. And they, exceed-
ingly frenzied with their power, deluded by the Great Illu-
sion, exclaimed to Keśava, "Choose a boon from us!"

The god spoke :

- 74 Be ye both now content with me; ye must both be slain
by me! What need is there of any other boon here? Thus
much indeed is my choice.

The řishi spoke :

- 75 Gazing then at the entire world which was nothing but
water, those two, who had been thus tricked, spoke to the
adorable lotus-eyed god,—“Slay us where the earth is not
overwhelmed with water.”*

The řishi spoke :

- 76 “Be it so” said the adorable wielder of the conch, discus
and club, and cutting † them with his discus clove them both
asunder, heads and buttocks.
77 Thus was she born when praised by Brahmá himself. Now
listen again, I tell thee of this goddess’ majesty.

* The Bombay edition makes this sentence the second line of a new verse and reads as the first line of it—*Prítau svas táva yuddhena ślāghyas tvam mṛityur āvayoh*, “We are pleased at the battle with thee; thou art worthy of praise as Death to us!”

† For *kṛitvá* read *kṛittvá*?

CANTO LXXXII.

*The Devī-māhātmya.**Slaughter of the army of the Asura Mahisha.*

The gods were defeated in a great battle formerly by the Asuras and driven from heaven, and the Asura Mahisha became supreme.—All the gods gave forth their special energies, which combined and formed the goddess C'andikā.—They gave her their weapons, and she fought with and destroyed the Asuras.

The rishi spoke :

Of yore there was a fight for a full hundred years between the gods * and Asuras, when Mahisha was lord of the Asuras
 2 and Indra lord of the gods ; in it the army of the gods was vanquished by the Asuras who excelled in valour, and the Asura Mahisha after conquering all the gods became the
 3 Indra. Then the vanquished gods, placing the Prajā-pati Brahmā at their head, went where abode Siva and Vishṇu.
 4 The thirty gods described to them accurately what had happened, the full story of the gods' discomfiture which
 5 had been wrought by the Asura Mahisha,—“ He, Mahisha, in his own person domineers over the jurisdictions of the Sun, Indra, Agni, Vāyu and the Moon, of Yama and Varuṇa
 6 and of the other gods. Cast out by that evil-souled Mahisha from Svarga all the hosts of the gods wander on the earth
 7 like mortals. It has now been related to you both, all that has been wrought by the foe of the Immortals, and we have
 8 sought you both as a refuge ; let his destruction be devised ! ”
 9 Having thus heard the words of the gods, Vishṇu was wroth and Siva also ; both their faces became furrowed with
 10 frowns. Then issued forth great energy † from the mouth of Vishṇu who was full of intense anger, and from the mouths of Brahmā and Siva ; and from the bodies of Indra

* For *Davásuram* read *Devásuram*.

† *Tejas*.

- and the other gods went forth a very great energy ; and it
 11 *all* amalgamated. The gods beheld the mass of intense
 energy there like a burning mountain, pervading the other
 12 regions of the sky with its blaze ; and that unparalleled
 energy born of the bodies of all the gods, which pervaded
 the three worlds with its light, gathering into one became
 13 a female. By what was Siva's energy her face was deve-
 loped, and by Yama's *energy* grew her hair, and her arms
 14 by Vishnu's energy, by the Moon's her twin breasts ; and
 her waist came into being by Indra's *energy*, and by Varuṇa's
 15 her legs and thighs, by the Earth's energy her hips, by
 Brahmá's energy her feet, her toes by the Sun's energy, and
 by the Vasus' *energy* her hands and fingers, and by Kuvera's
 16 her nose ; and her teeth grew by the Prajá-pati's energy,
 17 and three eyes were developed by Agni's energy ; and her
 eyebrows *were* the energy of the two twilights, and her ears
 Váyu's *energy* ; and the coming into being of the energies of
 the other gods *became* the auspicious goddess
 18 Then gazing at her, who had sprung from the combined
 energies of all the gods, the Immortals who were afflicted by
 19 Mahisha felt a keen joy.* The bearer of *the bow* Pináka
 drawing a trident forth from *his own* trident gave it to her ;
 and Kṛishṇa gave a discus pulling it out of his own discus ;
 20 and Varuṇa gave her a conch, Agni a spear, Māruta gave a
 21 bow and a quiver filled with arrows.† Indra lord of the
 Immortals *gave* a thunder-bolt pulling it out of *his own*
 thunder-bolt ; the Thousand-eyed gave her a bell from his
 22 elephant Airávata. Yama gave a rod from his own rod of
 Fate, and the lord of the waters a noose ; and the Prajá-pati
 gave her a necklace of beads, Brahmá an earthen water-pot ;
 23 the Sun bestowed his own rays on all the pores of her skin,
 and Destiny ‡ gave her a sword and a spotless shield ;

* The Bombay edition inserts a verse here. " Then the gods gave her also
 their own several weapons ; wishing for victory they shouted aloud to the
 victorious goddess ' Conquer ! conquer ! ' "

† For *vāṇa-pūrṇe* read *vāṇa-pūrṇā* ?

‡ Or Time, *Kāla*.

24 and the Ocean of milk a spotless necklace of pearls and also
 a pair of undecaying garments. And a celestial crest-jewel, a
 25 pair of ear-rings, and bracelets, and a brilliant half-moon
 ornament, and armlets over all her arms, and also a pair of
 26 bright anelets, a necklet of the finest *make*, and rings and
 gems on all her fingers — *these* Viśva-karman gave to her, and
 27 also a brightly polished axe, weapons of many shapes and also
 armour that could not be pierced. And Ocean gave her a
 28 garland of fadeless lotus-flowers for her head and another for
 her breast, and a very brilliant lotus-flower *besides*. Himavat
 29 gave her a lion to ride on and gems of various kinds. Kuvera
 gave a drinking cup full of wine. And Śeṣha, the lord of all
 30 the serpents, who supports this earth, gave her a serpent-
 necklace adorned with large gems. Honoured by other gods
 31 also with *gifts of* ornaments* and weapons, the goddess
 uttered a loud roar blended with a horse-laugh again and
 again. The whole welkin was filled with her terrible roar.
 2 By that penetrating and exceedingly great *roar* a great echo
 3 arose, all the worlds shook and the seas trembled, the earth
 quaked and all the mountains moved. And “Conquer thou!”
 exclaimed the gods with joy to her who rode on the lion
 4 and the munis extolled her as they bowed their bodies in
 faith.

Seeing all the three worlds greatly agitated, the foes of the
 5 Immortals uniting all their armies rose up together, with up-
 lifted weapons. “Ha! what is this?” exclaimed the Asura
 6 Mahiṣa in wrath, and rushed surrounded by all the Asuras
 towards that roar. Then he saw the goddess, pervading the
 37 three worlds† with her light, causing the earth to bow at the
 touch of her feet, grazing the firmament with her crest,
 shaking the whole of Pātāla with the twang of her bow-string,
 38 standing pervading the sky all around with her thousand
 arms. Then began a battle between the goddess and the

* For *bhaṣaṇair* read *bhūṣaṇair*.

† For *vyāpta-loka-trayam* read *vyāpta-loka-trayām*, with the Bombay
 edition; otherwise this word, read as a neuter noun, separates *devīm* from the
 feminine adjectives which follow.

39 enemies of the gods, in which every region of the sky ~~was~~
 illumined with the weapons and arms hurled in abundance.
 And the Asura Mahisha's general, the great Asura named
 40 C'ikshura, fought with her; and the Asura C'ámara attended by
 his cavalry fought along with others. The great Asura
 41 named Udagra with six myriads of chariots fought; and
 Mahá-hanu with a thousand myriads gave battle; and the
 42 great Asura Asi-loman with fifty millions; with six hundred
 myriads Váskala fought in the battle; Ugra-darśana* with
 43 many troops of thousands of elephants and horses, and sur-
 rounded with ten million chariots fought in that battle; and
 44 the Asura named Viḍála fought in the battle there, surround-
 ed with fifty myriads of myriads of chariots. And other
 45 great Asuras in myriads, surrounded with chariots, elephants
 and horses, fought with the goddess in that battle there. Now
 46 the Asura Mahisha was surrounded with thousands of ten
 million times ten millions of chariots and elephants and horses
 in the battle there. With iron maces and javelins, with spears
 47 and clubs, with swords, with axes and halberds they fought
 in the battle against the goddess. And some hurled spears,
 48 and others nooses, but they assailed the goddess with blows
 from their swords in order to slay her.

And then the goddess C'aṇḍiká clove, as it were in merest
 49 play, those weapons and arms by raining forth her own
 weapons and arms. The goddess betrayed no exertion in her
 50 countenance, while the gods and ṛishis were praising her. The
 queenly goddess hurled her weapons and arms at the Asuras'
 bodies. The lion also that bore the goddess, enraged and
 51 with ruffled mane, stalked among the armies of Asuras, like
 fire through the forests. And the deep breaths, which
 52 Ambiká fighting in the battle breathed forth, came into real
 being at once as troops by hundreds and thousands. These
 fought with axes, with javelins, and swords and halberds,
 53 destroying the Asura bands, being invigorated by the god-

* Instead of *pari-vṛitāḥ* I take the reading of the Bombay edition *Cra-*
darśanaḥ as a proper name. The Calcutta text contains no name as a nomi-
 native in this line or the next.

dess' energy. And of these bands some raised a din with
 54 large drums, and others with conchs, and others besides with
 drums, in that great battle-festival. Then the goddess with
 55 her trident, her club, with showers of spears, and with her
 sword and other weapons slaughtered the great Asuras in
 56 hundreds, and laid others low who were bewitched with the
 ringing of her bell; and binding other Asuras with her noose
 dragged them on the ground. And others again, cloven in
 57 twain by sharp slashes of her sword and crushed* by blows
 with her mace, lie on the ground; and some grievously
 58 battered by her club vomited forth blood. Some were felled
 to the ground, pierced in the breast by her trident. Some
 being closely massed together were cut in pieces† by the
 59 torrent of her arrows in the battle-field. Following the manner
 of an army,‡ the afflicters of the thirty gods gave up the
 ghost; some with their arms cut off, and others with severed
 60 necks; their heads fell from others, others were torn asunder
 in the middle; and other great Asuras fell to the earth with
 61 legs clean cut off; some were cloven by the goddess into two
 parts, with a single arm and eye and foot to each part; and
 others fell and rose again, although with head cut off.
 62 Headless corpses, still grasping the finest weapons, fought
 with the goddess; and others danced there in the battle,
 keeping time to the strains of the musical instruments.
 63 Corpses, with heads severed, still held swords and spears and
 lances § in their hands; and other great Asuras were shouting
 64 to the goddess, "Stand! stand!" || With the prostrate chariots,
 elephants and horses and Asuras the earth became impassable

* *Vi-pothita*; *vi-puth* is not in the dictionary.

† For *kritdh* read *krittdh*?

‡ *Senánukárinaḥ*; but the commentator translates it, "fighting in the rear of the army." The Bombay edition reads *śailánukárinaḥ*, "who resembled mountains."

§ For *ushti* read *rishti*.

|| The Bombay edition adds a line to this verse, "while from their mangled limbs flowed streams of blood (*rudhiraugha-viluptāṅgh*) in that appalling battle."

- 65 where that great battle took place. And large rivers formed
of torrents of blood straightway flowed along there amidst
the armies of Asuras, and among the elephants, Asuras and
horses.
- 66 Thus Ambiká brought that great army of the Asuras to
utter destruction in a moment, even as fire utterly consumed
67 a huge pile of grass and timber. And the lion, with quivering
mane, stalked on roaring aloud.* While he prowled † as it
were for lives out of the bodies of the foes of the Immortals,
68 the battle was fought there between those troops of the
goddess and the Asuras, so that the gods in heaven sending
down showers of flowers gratified ‡ her.§

CANTO LXXXIII.

The Devī-māhātmya.

The slaying of the Asura Mahisha.

*The description of the battle is continued—The godless slew the
Asura chiefs in single combat and finally the Asura Mahisha.*

The pishi spoke :

- 1 Now the great Asura, the general C'ikshura, seeing that
army being slaughtered, advanced in wrath to fight with
- 2 Ambiká. The Asura rained a shower of arrows on the god-
dess in the battle, as a clond *deluges* mount Meru's summit
- 3 with a shower of rain. The goddess, cutting asunder the
masses of his arrows then as it were in play, smote his horses
- 4 with her arrows and their charioteer ; and split his bow forth-
with and his banner raised high aloft ; and with swift

* The Bombay edition repeats here the second line of verse 50.

† *Vi-c'invati*, the loc. case, with *simhe* understood.

‡ Or "lauded," according to another reading.

§ For *eshām* read *enām*.

- missiles pierced his limbs as he stood with shattered bow.
- 5 His bow shattered, his chariot useless, his horses killed, his charioteer slain, the Asura armed with sword and shield
- 6 rushed at the goddess. With the utmost celerity he smote the lion on the head with his sharp-edged sword, and struck
- 7 the goddess also on her left arm. His sword shivered to pieces as it touched her arm (O prince). Thereon red-eyed
- 8 with anger, he grasped his pike, and he, the great Asura, flung it at Bhadra-kálí, as it were the Sun's orb blazing
- 9 brightly with its splendour from out the sky. Seeing that pike falling on her, the goddess hurled her pike, and it shattered that pike into a hundred fragments and the great Asura also.
- 10 When he, Mahisha's very valiant general, was slain, C'ámara, the afflicter of the thirty *gods*, advanced mounted
- 11 on an elephant; and he also hurled his spear at the goddess. Down to the ground Ambiká quickly struck it, assailed with
- 12 a contemptuous hoot and rendered lustre-less. Seeing his spear broken and fallen, C'ámara filled with rage flung a pike;
- 13 and that she split with her arrows. Then the lion leaping up fastened on to the hollow of the elephant's forehead, and fought in close combat aloft with that foe of the thirty *gods*;
- 14 but both then fell, as they were fighting, from the elephant to the ground. They fought closely locked together with
- 15 most terrible blows. Then quickly springing up to the sky, and descending, the lion severed C'ámara's head with a blow from his paw.
- 16 And Udagra was slain in battle by the goddess with stones, trees and other *things*, and Karála also was stricken down
- 17 by her teeth and fists and feet * And the goddess enraged ground Ud-dhata to powder with blows from her club; and killed Váskala with a dart, Támra and Andhaka with arrows.
- 18 And the supreme three-eyed goddess slew Ugrásya and Ugra-viṇya and Mahá-hanu also with her trident. With her sword
- 19 she struck Viḍála's head clean down from his body. She

* *Danta-mushṭi-talaiś*; or, according to the commentator, "with the lower parts of her ivory sword-hilt."

despatched both Dur-dhara and Dur-mukha to Yama's abode with her arrows.*

- 20 Now, as his army was being thus destroyed utterly, the
Asura Mahisha in his own buffalo-shape terrified *her* troops,
21 Some *he laid low* by a blow from his muzzle, and others by
stamping with his hooves, and others *because they were* lashed
22 with his tail and gashed with his horns, and others again by
his impetuous rush, his bellowing and his wheeling career,
and others by the blast of his breath—*thus* he laid *them* low
23 on the face of the earth. Having laid low the *van* of her
army, the Asura rushed to attack the great goddess' lion.
24 Thereat Ambikā displayed her wrath. And he, great in
valour, pounding the surface of the earth with his hooves in
his rage, tossed the mountains aloft† with his horns and
25 bellowed. Crushed by his impetuous wheelings the earth
crumbled to pieces; and the sea lashed by his tail overflowed
26 in every direction; and the clouds pierced by his, swaying
horns were rent to fragments; mountains fell in hundreds
from the sky, being cast down by the blast of his breath.
27 C'andikā looked on the great Asura, as swollen with rage he
rushed on, and gave a way to her wrath then in order to slay
28 him. She flung her noose full over him, and bound the great
Asura fast. And he quitted his buffalo shape when held
29 bound in the great battle, *and* then became a lion suddenly.
While Ambikā is cutting off his head he took the appearance
30 of a man with scymitar in hand. Straightway the goddess
with her arrows swiftly pierced the man together with his
scymitar and shield. Then he became a huge elephant, and
31 tugged at *her* great lion with his trunk and roared, but the
goddess cut off his trunk with her sword as he made his tugs.

* The Bombay edition inserts four lines here. "And she, who is the Night of Fate, laid Kāla low with her rod of Fate. She belaboured Ugra-darśana with very fierce blows from her scymitar. She clove Asi-loman indeed with her sword in the battle-festival. Her troops, her lion and the goddess *herself* raised aloud the battle-cry of victory along with *those battle-festivals*."

† *Uc'c'āṣṭh*, which the Bombay edition reads, is preferable to *uc'c'ān*, "high mountains."

Next the great Asura assumed his buffalo shape again, and so shook the three worlds with all that is moveable and immoveable therein. Enraged thereat C'aṇḍikā, the mother of the world, quaffed a sublime beverage again and again,* and laughed as her eyes *gleamed* ruddy. And the Asura roared out, puffed up with his strength and valour and frenzy, and hurled mountains against C'aṇḍikā with his horns. And she, shivering to atoms with showers of arrows those *mountains* that he hurled, spoke to him in confused words, while her mouth was rendered ruddier by the mead *that she had drunk*.

The goddess spoke :

- ¶ Roar, roar on *thy* brief moment, O fool, the while I quaff *this* mead ! The gods shall soon roar, when I shall slay thee even here.
- ¶ Exclaiming thus she leaped upwards and sat herself on that great Asura, and kicked him on the neck with her foot and struck him with her spear. And thereupon he, being assailed by her foot, half issued forth† from his own mouth in sooth, being completely encompassed by the goddess' valour. That great Asura being thus attacked half issued forth indeed. The goddess struck off his head with her great sword and laid him low.‡
- ¶ Then perished all that Daitya army with great lamentation. And all the hosts of the gods rose to the highest exultation.
- ¶ The gods and the great heavenly *riṣis* poured forth praises to the goddess, the Gandharva chiefs burst into song and the beviies of Apsarases into dances.

* See canto lxxxii, verse 29.

† For *evāti* the Bombay edition reads *evāsīd*.

‡ The Bombay edition inserts two verses here. "Thus the Asura named Mahisha was destroyed by the goddess along with his army and his hands of Mahisha, after he had bewitched the three worlds. When Mahisha was slain, created things in the three worlds then uttered the shout 'Conquer thou !' sung with gods and Asuras and men."

CANTO LXXXIV.

The Devī-māhātmya.

The Slaying of the Asura Mahisha concluded.

The gods poured forth their praises to C'aṇḍikā on her victory—And she gave them the boon that she would always befriend them, if they recalled her to mind in calamities.

The ṛishi spoke : *

- 1 When that most valiant evil-souled army of the gods' foes was vanquished by the goddess, Sakra and the hosts of other gods poured forth their praises to her with their voices reverently bending down their necks† and shoulders, while their bodies looked handsome because their hair stood erect with exultation.
- 2 The goddess, who stretched out this world by her power, Whose body comprises the entire powers of all the hosts of gods,
Her, Ambikā, worthy of worship by all gods and great ṛishis,
We bow before‡ in faith ; may she ordain blessings for us
- 3 May she, whose peerless majesty and power Ananta Adorable, Brahmā and Hara cannot in sooth declare,
May she, C'aṇḍikā, to protect the entire world
And to destroy the fear of evil turn her mind !
- 4 Her, who is Good-Fortune herself in the dwellings of men of good deeds, Ill-Fortune

* The Bombay edition inserts a preliminary verse here—"Then all the hosts of gods with Indra at their head began to sing the praise of the goddess, when the Asura Mahisha was slain." This is tautological and superfluous.

† For -*śiro-ḍharāṁsā* read -*śirodharāṁsā* as in the Bombay edition.

‡ *Natāḥ sma*; so again in verse 4. This seems a peculiar use of the particle *sma*. Similarly *pra-ṇatāḥ sma* in canto lxxxv, verse 7.

In those of men of sinful souls ; *who is* Intelligence in the hearts of the prudent,
Who is Faith in those of the good, and Modesty in that of the high-born man ;*

Her, *even* thee, we bow before ; protect the universe,
 O goddess !

5 Can we describe† this thy thought-transcending form ?
 Or thy abundant surpassing valour that destroyed the Asuras ?

Or thy surpassing‡ feats which *were displayed* in battles
 Among all the hosts of Asuras, gods and others, O goddess ?

7 Thou art the cause of all the worlds ! Though characterized by the three qualities, by faults §
 Thou art not known ! Even by Hari, Hara and the other gods thou art incomprehensible !

Thou art the resort of all ; thou art this entire world which is composed of parts !

Thou verily art sublime original Nature || untransformed !

7 Thou, whose complete divinity by means of utterance
 Finds satisfaction in all sacrifices, O goddess, ¶
 Art verily Svāhā, and givest satisfaction to the Pitṛi-hosts !
 Hence thou art in truth declared by men to be Svadhā also.

8 Thou art she, who effects final emancipation, and performs great thought-transcending penances !

Thou studieth** with thy organs, which are the essence of strength, †† well-restrained !

* For *kula-jana-prabhasya* read *kula-jana-prabhavasya*, with the Bombay edition.

† *Kṛm varṇayāma*.

‡ For *tavāti yāni* the Bombay edition reads *tavādbhutāni*, which is equivalent.

§ For *doshair* the Bombay edition reads *devair*, which is inferior.

¶ *Prakṛti*.

¶ The Bombay edition reads plurals.

** *Abhy-asyase* ; *ātmane-pada*, which seems rare.

†† *Sattva-sāraiḥ* of the Bombay edition is preferable to *tattva-sāraiḥ*.

- With munis, who seek final emancipation and who have
shed all their faults,
Thou art The Knowledge, adorable, sublime in sooth, O
goddess!
- 9 Sound is thy soul! *thou art* the repository of the most
spotless *ṛic* and yajus hymns,
And of the *sámans*, which have the charming-worded texts
of the *Ud-gítha*!
Thou as goddess art the triple *Veda*, the adorable, and for
the existence and production
Of all the worlds art active; *thou art* the supreme destroyer
of their pains!*
- 10 Thou art Mental Vigour,† O goddess! thou hast compre-
hended the essence of all the Scriptures!
Thou art *Durgá*; the boat to cross the difficult ocean of
existence; devoid of attachments!
Thou art *Srí*, who has planted her dominion alone in the
heart of *Kaiṭabha*'s foe!
Thou indeed art *Gaurí*, who has fixed her dwelling in the
moon-crested *god*!
- 11 Slightly-smiling, spotless, resembling the full moon's
Orb, beautiful as the choicest gold, and lovely was thy
face!
Yet 't was very marvellous that, being swayed by anger,
The Asura *Mabisha* suddenly smote thy face when he
saw it.
- 12 But after seeing thy wrathful face, O goddess, terrible with
its frowns,
And sheeny in hue like the rising moon, that *Mahisha*
Did not forthwith yield up his life, 't was passing wonder-
ful!

* This half verse admits of more than one translation. I have adopted from the commentary what seems the most natural meaning. *Váritá* seems obscure; the commentary explains it as *vṛittánta-rúpa*, "having the form of events" or "having the form of history;" or as *kṛishī-go-rakshádī-vṛittā*, "following the occupations of cultivation, cattle-rearing and such like."

† *Medhá*.

- For who can live after beholding the King of Death enraged ?
- 3 Be gracious, O goddess, as supreme lady, to life !
When enraged thou dost forthwith destroy *whole* families !
Known at this very moment is this, that here is brought
to its end
The Asura Mahisha's most extensive might !
- 4 Esteemed are they among the nations, theirs are riches,
Theirs are glories, and their sum of righteousness*
perishes not,
Happy are they indeed, *and* they possess devoted children,
servants and wives,
On whom thou, well-pleased, dost always bestow prosperity,
O lady !
- 15 All righteous actions ever indeed, O goddess,
With utmost respect the man of good deeds daily performs,
And gains heaven thereafter by thy favour, O lady.
Dost thou not by him† bestow rewards even on the three
worlds, O goddess ?
- 16 Thou, O Durgá, when called to mind, dost remove terror
from every creature !
Thou, when called to mind by those in health, dost bestow
a mind extremely bright !
What *goddess* but thou, O dispeller of poverty, pain and
fear,
Has ever benevolent thoughts in order to work benefits to
all ?
- 17 By these slain *foes* the world attains ‡ to happiness ; thus
let these
Forsooth practise sin *so as to descend* to hell for long !§

* Or *bandhu-vargah*, "whole body of kinsfolk," according to the Bombay edition.

† *Tena*, or "therefore."

‡ Or *upaitu*, "may it attain," according to the Bombay edition.

§ This appears to be one meaning given in the commentary ; another, which seems to be preferred, is to read *náma narakáya* as *na áma-narakáya*, "let these not practice sin *so as to descend* to the Hell of Disease for long !"

- ‘ Meeting death in battle let them proceed to heaven ’—
 Thinking thus, thou dost assuredly destroy the enemies,
 O goddess !
- 18 Having indeed seen them, why dost thou not, O lady,
 reduce to ashes
 All the Asuras, since thou directest thy weapons against
 the foes ?
- * Let even enemies, purified by dying in arms, attain in
 sooth to the *bright* worlds ’—
 Such is thy most kindly intention towards even them.
- 19 And though, neither by the sharp flashes* of abundant
 light from thy scymitar,
 Nor by the copious lustre of thy spear-point, the eyes of
 the Asuras
 Were destroyed ; yet, as they gazed upon thy countenance
 Which bore a portion of the radiant moon, this very thing
happened.
- 20 Thy disposition, O goddess, subdues the conduct of me
 of evil conduct ;
 And this *thy* form surpasses thought and rivalry by others
 And thy valour vanquishes those who have robbed the god
 of their prowess ;
 Thou hast as it were† manifested pity thus even on
 enemies !
- 21* To what my this thy prowess be compared ?
 And whereto thy form most charming, which strikes fear
 among foes ?
 Compassion in mind and relentlessness in battle are seen
 In thee, O goddess, who bestowest boons even on the three
 worlds !
- 22 Through the destruction of the foes, these three world
 entire
 Have been saved by thee. Having slain them in the battle
 front

* *Viṣphuraṇa* ; not in the dictionary.

† Or *prakaṣitaiva*, “ thou hast indeed manifested,” as in the Bombay
 edition.

Thou hast led even those hosts of foes to heaven, and
dispelled the fear

Which beset us from the frenzied foes of the gods.

Reverence to thee !

3 With thy spear protect us, O goddess !

Protect us with thy sword also, O Ambiká !

By the clanging of thy bell protect us,

And by the twanging of the thong of thy bow !

4 In the east guard us, and in the west ;

O C'andiká, guard us in the south

By the brandishing of thy spear,

And also in the north, O goddess !

5 Whatever gentle forms of thee wander about in the three
worlds,

And whatever exceedingly terrible *forms wander*, by means
of them guard us and the earth !

26 Thy sword and spear and club, and whatever other weapons,
O Ambiká,

Rest in thy pliant hand, with them guard us on every side !

The řishi spoke :

27 Thus was she, the Upholder of the worlds, hymned by the
gods, and they paid honour to her with celestial flowers that
blossomed in Nandana, and with perfumes and unguents.

28 Moreover all the thirty *gods* in faith censured her with heavenly
incenses. Beniguly sweet in countenance she spoke to all
the prostrate gods.

The goddess spoke :

29 Choose, ye thirty all ! whatever ye desire of me, for I grant
it with pleasure, being highly honoured by these hymns.*

The gods spoke :

30 Thou, O adorable lady, hast accomplished all, nought
remains *undone*, in that this Asura Mahisha, our foe has

* The Bombay edition inserts another verse here—" ' And whatever else
must be done, I do not deem it difficult.' Hearing this speech from the
goddess, those heaven-dwellers made answer."

- 31 been slain. Yet if thou must grant us a boon, O goddess
 great! whenever we call thee, call thee to mind, do thou
 32 away with our direst calamities! And whatever mortal
 shall praise thee with these hymns, O lady of spotless coun-
 tenance, to prosper him in wealth and wife and other bless-
 ings by means of riches, success and power do thou incline
 always, O Ambiká, who art propitious to us!

The rishi spoke :

- 33 Being thus propitiated by the gods for the good of the
 world and on their own *behalf*, "Be it so!" said she, Bhadrá-
 kálí; and vanished from their sight, O king.
 34 Thus I have narrated this, O king, how the goddess came into
 being of yore from out of the gods' bodies, she who desires the
 35 good of all the three worlds. And again she came into existence
 having the body of Gaurí, just as she did before, in order
 36 to slay the wicked Daityas and Sumbha and Nisumbha, and
 to preserve the worlds, as benefactress of the gods. Harken
 then to what I have declared to thee. I have truly told it
 thee.

CANTO LXXXV.

The Deví-máhátmya.

The goddess' conversation with the Asura's messenger.

The Asuras Sumbha and Nisumbha conquered the gods and drove them from heaven.—The gods invoked C'andiká at Himavat in a hymn, appealing to her by all her attributes to help them.—Párvatí came there and C'andiká sprang forth from her body.—The servants of Sumbha and Nisumbha saw her and extolled her perfect beauty to Sumbha.—He sent a messenger to invite her to marry him.—She explained that by a vow she could marry no one who did not conquer her in fight.

The rishi spoke :

Of yore the Asuras Sumbha and Nisumbha, trusting in

their pride and strength, robbed Śaśi's lord of the three worlds* and of his portions of the sacrifices; they both usurped likewise the sun's dignity and the moon's dominion, and Kuvera's and Yama's and Varuṇa's; and they both exercised Vāyu's authority and Agni's *sphere of action*.† Thereby the gods were scattered, deprived of their sovereignties and put to rout. The thirty gods, bereft of their dominion and set at nought by those two great Asuras, all recall to mind that never-vanquished goddess,—“Thou didst grant us the boon,‡ ‘As ye when in calamities shall call me to mind,§ that very moment will I put an end to all your direst calamities.’” Making this resolve the gods went to Himavat, lord among mountains, and there raised their hymn to the goddess, who is Viṣṇu's illusive power.||

The gods spoke :

Reverence to the goddess, to the great goddess !
 To her who is auspicious reverence perpetually !
 Reverence to Prakṛiti the good !
 Submissive we fall prostrate before her ! ¶
 Reverence to her who is terrible, to her who is constant !
 To Gaurī, to Dhātrī reverence, *yea* reverence !
 And to the Moon-light,** to her who has the moon's form,
 To her who is happy, reverence continually !

* For *traikokyam* read *trailokyam*.

† The Bombay edition inserts a line here—

anyeshām c'ādhiśārān saḥ svayam evādhitishṭhati

and reads the first three words with the preceding words, but does not explain the last four in its commentary. I would suggest that the line should run thus—

anyeshām adhiśārāṁśe'a svayam evādhitashṭhati

“and they themselves dominated the lordships of the other gods.”

‡ See canto lxxiv, verse 31.

§ *Smṛitākhilāḥ*, i.e., *smṛitā*, and *akhilāḥ* agreeing with *paramāpādaḥ*.

|| *Viṣṇu-māyā*.

¶ *Pranātāḥ sma tām*; *sma* is used here with a past participle.

** *Jyotiśnāyai*.

- 9 Falling prostrate, to her who is propitious, to Prosperity,*
 To Perfection let us pay † reverence, *yea* reverence!
 To Nirṛiti,‡ to the goddess of Good-Fortune of kings,
 To thee, Śarvāṇī, reverence, *yea* reverence!
- 10 To Durgá, to her who is a further shore difficult to be
 reached,§
 To her who is essential, to her who works all things,||
 And to Fame also, to her who is blue-black,¶
 To her who is smoke-dark reverence continually!
- 11 Before her who is *at once* most gentle and most harsh
 We fall prostrate; to her reverence, *yea* reverence!
 Reverence to her who is the foundation of the world!
 To the goddess *who is* Action reverence, *yea* reverence!
- 12 To the goddess who among all created things
 Is called Vishṇu's illusive power,
 Reverence to her, *yea* reverence to her!
 Reverence to her, reverence, *yea* reverence!
- 13 To the goddess who among all created beings
 Bears the name Consciousness,**
 Reverence to her, *yea* reverence to her!
 Reverence to her, reverence, *yea* reverence!
- 14 To the goddess who among all created beings
 Stands firm †† with the form of Intellect,‡‡
 Reverence to her, *yea* reverence to her!
 Reverence to her, reverence, *yea* reverence!

* For *Vṛidvyai* read *Vṛiddhyai*. But the Bombay edition reads *mṛidvyai*,
 "to her who is gentle."

† *Kurmo*; the Bombay edition reads *Kúrmyai*, "to the female Tortoise."

‡ "Dissolution."

§ *Durga-páráyayai*.

|| *Sarva-kárinīyayai*; this violates the metre. The Bombay edition reads
 better, *sarva-kárinī*, "O thou who workest all things!"

¶ *Kṛishṇáyayai*.

** *C'etand*.

†† *Samsthítá*; or "abides." The commentary explains it as *samyak
 sthítá*.

‡‡ *Buddhi-rúpeṇa*.

- 15 To the goddess who among all created beings
 Stands firm with the form of Sleep,
 Reverence to her, *yea* reverence to her !
 Reverence to her, reverence, *yea* reverence !
- 16 To the goddess who among all created beings
 Stands firm with the form of Hunger,
 Reverence to her, *yea* reverence to her !
 Reverence to her, reverence, *yea* reverence,
- 17 To the goddess who among all created beings
 Stands firm with the form of Shadow,
 Reverence to her, *yea* reverence to her !
 Reverence to her, reverence, *yea* reverence !
- 18 To the goddess who among all created beings
 Stands firm with the form of Energy,*
 Reverence to her, *yea* reverence to her !
 Reverence to her, reverence, *yea* reverence !
- 19 To the goddess who among all created beings
 Stands firm with the form of Thirst,
 Reverence to her, *yea* reverence to her !
 Reverence to her, reverence, *yea* reverence !
- 20 To the goddess who among all created beings
 Stands firm with the form of Patience,
 Reverence to her, *yea* reverence to her !
 Reverence to her, reverence, *yea* reverence !
- 21 To the goddess who among all created beings
 Stands firm with the form of Speciality,†
 Reverence to her, *yea* reverence to her !
 Reverence to her, reverence, *yea* reverence !
- 22 To the goddess who among all created beings
 Stands firm with the form of Modesty,
 Reverence to her, *yea* reverence to her !
 Reverence to her, reverence, *yea* reverence !
- 23 To the goddess who among all created beings

* *Sakti-rūpeṇa*.

† *Jāti*. The commentary explains it as *nityaikānugata-pratyaya-hetur*
aneka-samadyint.

- Stands firm with the form of Peaceableness,
 Reverence to her, *yea* reverence to her!
 Reverence to her, reverence, *yea* reverence!
- 24 To the goddess who among all created beings
 Stands firm with the form of Faith,
 Reverence to her, *yea*, reverence to her!
 Reverence to her, reverence, *yea* reverence!
- 25 To the goddess who among all created beings
 Stands firm with the form of Loveliness,
 Reverence to her, *yea* reverence to her!
 Reverence to her, reverence, *yea* reverence!
- 26 To the goddess who among all created beings
 Stands firm with the form of Good-Fortune,
 Reverence to her, *yea* reverence to her!
 Reverence to her, reverence, *yea* reverence! *
- 27 To the goddess who among all created beings
 Stands firm with the form of Activity,
 Reverence to her, *yea* reverence to her!
 Reverence to her, reverence, *yea* reverence!
- 28 To the goddess who among all created beings
 Stands firm with the form of Memory,
 Reverence to her, *yea* reverence to her!
 Reverence to her, reverence, *yea* reverence!
- 29 To the goddess who among all created beings
 Stands firm with the form of Mercy,
 Reverence to her, *yea* reverence to her!
 Reverence to her, reverence, *yea* reverence! †
- 30 To the goddess who among all created beings
 Stands firm with the form of Contentment,
 Reverence to her, *yea* reverence to her!
 Reverence to her, reverence, *yea* reverence!
- 31 To the goddess who among all created beings

* The Bombay edition inserts here a similar verse, invoking the goddess in the form of Steadfastness (*dhṛiti*).

† After this verse and after verse 30 the Bombay edition inserts two similar verses, invoking the goddess in the form of Good Policy (*nīti*) and Nourishment (*pushṭi*) respectively.

- Stands firm with the form of Mother,
 Reverence to her, *yea* reverence to her!
 Reverence to her, reverence, *yea* reverence!
- 32 To the goddess who among all created beings
 Stands firm with the form of Error,
 Reverence to her, *yea* reverence to her!
 Reverence to her, reverence, *yea* reverence!
- 33 To her who both governs the organs of sense
 Of created beings, and *rules* among all
 Created beings perpetually,—to her
 The goddess of Pervasiveness reverence, *yea* reverence!
 To her who exists pervading this entire
 World with the form of Thinking Mind,
 Reverence to her, *yea* reverence to her!
 Reverence to her, reverence, *yea* reverence!
 Praised by the gods afore-time because of eagerly-desired
 protection,
 And waited upon by the lord of the gods *many* days,
 May she, the goddess, the origin of brightness, accomplish
 for us
 Bright things, *yea* good things, and ward off calamities!
 And she, who is both revered as queen by us gods,
 Who are tormented now by the arrogant Daityas,
 And whom we called to mind as we bow our bodies in faith,*
 She this very moment destroys † all our calamities!

The ṛishi spoke :

While the gods were thus engaged in *offering* hymns and
 other *reverential acts*, Pārvatī came there to bathe in the water
 of the Ganges, O prince. She, the beautiful-browed, said to
 those gods,—“ Whom do ye, lords, hymn here ? ” And spring-

* *Bhakti-vinamra-mūrttibhiḥ* must be taken with *asmābhir*, though it is
 placed as the *verse* stands. It would be better to read the second half of
 the verse thus—

Yā c'a smṛitā bhakti-vinamra-mūrttibhiḥ

Sarvāpadas tat-kṣaṇam eva hanti naḥ.

† *hanti*, “ may she destroy,” would be better than *hanti*.

ing forth from the treasure-house of her body the auspicious
 39 goddess spoke—"For me this hymn is uttered by the assembled gods, who have been set at nought by the Daitya
 40 Sumbha and routed in battle by Nisumbha." Because Ambiká issued forth from the treasure-house* of Párvatí's body, she is therefore named in song as Kaushikí†
 41 among all the worlds. Now after she had issued forth, the other also, *even* Párvatí, became Krishná; she is celebrated as Káliká; she fixed her abode on Mount Hima-vat.

42 Thereafter C'anda, and Munḍa, the two servants of Sumbha and Nisumbha, saw Ambiká displaying her sublime and most
 43 captivating form; and both spake out unto Sumbha;—

"What woman then, most surpassingly captivating, dwells
 44 here, illuminating Mount Hima-vat, O great king? Such sublime beauty was never in sooth seen by anyone anywhere; let it be ascertained if she is any goddess, and let her be taken
 45 possession of, O lord of the Asuras. A gem among women, surpassingly beautiful in body, illuminating the regions of the sky with her lustre, *there* she is then, O lord of the
 46 Daityas; deign, Sir, to look at her. Moreover, whatever gems, precious stones, elephants, horses and other valuable *things* indeed exist in the three worlds, O lord, all those display their splendour at this present time in thy house
 47 Airávata, gem among elephants, has been captured from Purandara; and this Párijáta tree and also the horse Ucéaiḥ
 48 śravas. Here stands the heavenly chariot yoked with swan in thy court-yard; it has been brought here, the wonderful *chariot* composed of gems, which belonged to Brahmī
 49 Here is the Nidhi Mahá-padma,‡ captured from the Lord of wealth. And the Ocean gave a garland made of filament
 50 and of glistening lotus flowers. In thy house stands Varuṇa's umbrella, which streams with gold. And here is the choicest
 51 chariot that belonged to Prajā-pati formerly. Thou, O lord

* *Kosha*; but *kośa* is better.

† *Kauśikí* is better. The derivation is of course absurd.

‡ See canto lxviii, verse 12.

hast carried off Death's power which is named Utkrānti-dā.*
 The noose of the Ocean-king is in thy brother's possession.
 52 And Nisumbha has every kind of gem which is produced
 in the sea. Agni also gave thee two garments which are
 53 purified by fire. Thus, O lord of the Daityas, all gems
 have been captured by thee; why dost thou not seize this
 auspicious lady, *this* gem of womankind?"

The fishi spoke:

54 Sumbha, on hearing this speech then from C'āṇḍa and
 Muṇḍa, sent the great Asura Su-grīva as messenger to the
 55 goddess, *saying*—"Go and address her thus and thus
 according to my words, and lightly conduct *the matter* so that
 she may come *to me* of her own good pleasure." He went to
 56 where the goddess sat on a very bright spot in the mountain
 and spoke gently with mellifluous voice.

The messenger spoke:

7 O goddess! Sumbha, lord of the Daityas, is supreme lord,
 over the three worlds. A messenger am I, sent by him; to
 8 thy presence here I have come. Hearken to what he has
 said, whose command is never resisted among all beings of
 divine origin, *and* who has vanquished every foe of the
 9 Daityas—"Mine are all the three worlds; obedient to my
 authority are the gods, I eat every portion of the sacrifices
 10 separately. The choicest gems in the three worlds are alto-
 gether under my power; and so are the finest elephants and
 the chariot of the lord of the gods, since I have captured
 11 *them*. That gem among horses, named Uccāih-śravasa, which
 came forth at the churning of the sea of milk, was presented
 to me by the immortals who prostrated themselves *before me*.
 12 And whatever other created things in the shape of gems
 existed among the gods, Gandharvas and Nāgas, they *were*
 presented even to me, O brilliant lady. I esteem thee
 13 O goddess, to be the gem of womankind in the world; do

* "Giving an exit," "granting departure."

thou, *who art* such, approach unto me, since I am an enjoyer
 64 of gems. Either to me, or to my younger brother Nisumbha
 of wide-reaching prowess, approach thou, O lady of quick
 65 side-glances, since thou art in truth a gem. Supreme
 dominion beyond compare thou shalt gain by wedding me.
 Understand and consider this, and come unto wedlock with
 me ! ”

The fishi spoke :

66 Thus accosted the goddess, smiling deeply within *herself*,
she, Durgá the adorable *and* good, who supports this world,
sang this reply then.

The goddess spoke :

67 Truly hast thou spoken ; nought hast thou uttered falsely
 herein. Sovereign of the three worlds is Sumbha, and like
 68 unto him is Nisumbha also ! But how can that which has
 been promised concerning this *myself* be fulfilled falsely ?
 Hearken, what vow I made formerly by reason of my small
 69 understanding *at that time*,—‘ He who vanquishes me in fight,
 who forces my pride from me, *and* who is my match in
 70 strength in the world, he shall be my husband.’ Let Sumbha
 come here then, or Nisumbha the great Asura ; let him
 vanquish me—what need of delay here ? and let him lightly
 take my hand *in marriage* !

The messenger spoke :

71 Proud art thou ! Talk not so before me, O goddess !
 What male in the three worlds may stand front to front with
 72 Sumbha and Nisumbha ? All the gods verily stand not face
 to face with even the other *Daityas* in battle, O goddess
 how much less *canst* thou *so stand*, a woman single-handed
 73 With Sumbha and those other *Daityas*, against whom Indra
 and all the other gods stood not in battle, how shalt thou
 74 a woman, venture face to face ? Do thou, *being* such, to
 whom I have in sooth delivered my message, go near unto
 Sumbha and Nisumbha ; *let it not be that* thou shalt go will

thy dignity shattered in that thou wilt be dragged *thither* by thy hair !

The goddess spoke :

75 So strong as this is Śumbha ! and so exceedingly heroic is
Nisumbha ! What *can* I do, since *there stands* my ill-con-
76 sidered promise of long ago ? Go thou thyself ; make known
respectfully to the lord of the Asuras all this that I have said
to thee, and let him do whatever is fitting.

CANTO LXXXVI.

The Devī-māhātmya :

The slaying of Śumbha and Nisumbha's general Dhūmra-ločana.
Śumbha despatched his general Dhūmra-ločana and an army to
capture the goddess and she destroyed them.—He then despatched
C'andā and Muṇḍa with another army.

The rishi spoke :

1 The messenger, on hearing this speech from the goddess,
was filled with indignation, and approaching related it fully
to the Daitya king. The Asura monarch then, after hearing
that report from his messenger, was wroth and commanded
Dhūmra-ločana, a chieftain of the Daityas ;—

“ Ho ! Dhūmra-ločana, haste thee together with thy army ;
fetch by force that shrew, *who will be* unnerved when dragged
along by her hair. Or if any man besides stands up to offer
her deliverance, let him be slain, be he an Immortal, a Yaksha
or a Gandharva forsooth.”

The rishi spoke :

Thereupon at his command the Daitya Dhūmra-ločana went
forthwith quickly, accompanied by sixty thousand Asuras. On
seeing the goddess stationed on the snowy mountain, he cried
aloud to her there—“ Come forward to the presence of Śumbha
and Nisumbha ; if thou wilt not, lady, approach my lord with

affection now, I *will* here take thee by force, *who wilt* be unnerved since thou shalt be dragged along by thy hair!"

The goddess spoke :

- 8 Sent by the king of the Daityas, mighty *thyself*, and accompanied by an army, thou dost thus take me by force—then what *can* I do unto thee?

The rishi spoke :

- 9 At this reply the Asura Dhúmra-ločana rushed towards her.
10 Then Ambiká with a mere roar reduced him to ashes. And the great army of Asuras enraged poured on Ambiká a shower
11 both of sharp arrows and of javelins and axes. The lion that carried* the goddess, shaking his mane in anger and uttering a
12 most terrific roar, fell on the army of Asuras; he slaughtered some Asuras with a blow from his fore-paw, and others with his mouth, *and* others, very great Asuras, by striking
13 them with his hind foot.† The lion with his claws tore out the entrails of some, and struck their heads off with a cuff-like
14 blow. And he severed arms and heads from others, and shaking his mane drank the blood *that flowed* from the entrails;‡
15 of others. In a moment all that army was brought to destruction by the high-spirited lion, who bore the goddess *and* who was enraged exceedingly.

- 16 When he heard that that Asura Dhúmra-ločana was slain by the goddess, and all his army besides was destroyed by the
17 goddess' lion; Sumbha, the lord of the Daityas, fell into a rage and his lip quivered greatly, and he commanded the two
18 mighty Asuras C'aṇḍa and Muṇḍa,—"Ho, C'aṇḍa! Ho, Muṇḍa! take with you a multitude of troops and go there; and going
19 there bring her here speedily, dragging her by her hair or binding her; if ye have a doubt of that, then let her be slain outright in fight by all the Asuras brandishing all their
20 weapons. When that shrew is slain and her lion stricken down, seize her, Ambiká, bind her and bring her quickly!"

* *Tu váhanaḥ* in the Bombay edition is better than *eva-váhanaḥ*.

† *C'araṇena* of the Bombay edition is better than *c'ádhareṇa*.

‡ For *kausháháḍ* read *kosháháḍ*.

CANTO LXXXVII.

*The Devī-māhātmya.**The slaying of C'aṇḍa and Muṇḍa.*

The goddess Káli destroyed the second Asura army and also the generals C'aṇḍa and Muṇḍa—C'aṇḍiká gave Káli as a reward the name C'ámuṇḍá.

The rishi spoke :

Then at his command the Daityas, led by C'aṇḍa and Muṇḍa, and arrayed in the four-fold order of an army, marched with weapons uplifted. Soon they saw the goddess, slightly smiling, seated upon the lion, on a huge golden peak of the majestic mountain. On seeing her some of them made a strenuous effort to capture her, and others approached her holding their bows bent and their swords drawn.

Thereat Ambiká uttered her wrath aloud against those foes, and her countenance then grew dark as ink in her wrath. Out from the surface of her forehead, which was rugged with frowns, issued suddenly Káli of the terrible countenance, armed with a sword and noose, bearing a many-coloured skull-topped staff,* decorated with a garland of skulls, clad in a tiger's skin, very appalling because of her emaciated flesh, exceedingly wide of mouth, lolling out her tongue terribly, having deep-sunk reddish eyes, and filling the regions of the sky with her roars. She fell upon the great Asuras impetuously, dealing slaughter among the host, and devoured that army of the gods' foes there. Taking up the elephants with one hand she flung them into her morth, together with their rear-men and drivers and their warrior-riders and bells. Flinging likewise warrior with his horses, and chariot with its driver into her mouth, she ground them most frightfully with her teeth. She seized one by the hair, and another by the neck; and she kicked another with her foot, and crushed another against her breast. And she seized with her mouth the

* For *khaffāṅga* read *khafvāṅga* here and again in verse 14.

- weapons and the great arms which those Asuras abandoned,
 13 and crunched them up with her teeth in her fury. She
 crushed all that host of mighty and high-spirited Asuras;
 14 and devoured some and battered others; some were slain with
 her sword, some were struck with her skull-topped staff, and
other Asuras met their death being wounded with the edge of
 her teeth.
- 15 `Seeing all that host of Asuras laid low in a moment,
 C'aṇḍa rushed against her, Kālī, who was exceedingly appal-
 16 ling. Muṇḍa the great Asura covered her, the terrible-eyed
goddess, with very terrible showers of arrows and with dis-
 17 cuses hurled in thousands. Those discuses seemed to be
 penetrating her countenance in multitudes, like as very many
 solar orbs *might penetrate* the body of a thunder-cloud.
- 18 Thereat Kālī, who was roaring frightfully, laughed terribly
 with excessive fury, showing the gleam of her unsightly teeth
 19 within her dreadful mouth. And the goddess, mounting upon
 her great lion, rushed at C'aṇḍa, and seizing him by his hair
 20 struck off his head with her sword. And Muṇḍa also rushed
 at her when he saw C'aṇḍa laid low; him also she felled to the
 21 ground, stricken with her scymitar in her fury. Then the army,
 so much as escaped unslain, seeing C'aṇḍa laid low and most
 valiant Muṇḍa also, seized with panic fled in all directions.
- 22 And Kālī, holding C'aṇḍa's head and Muṇḍa also, approached
 C'aṇḍikā and said, her voice mingled with passionate loud
 23 laughter—"Here I have brought thee C'aṇḍa and Muṇḍa, two
 great beasts; thou thyself shalt slay Śumbha and Niśumbha
 in the battle-sacrifice."

The ṛishi spoke :

- 24 Thereon, seeing those two great Asuras C'aṇḍa and Muṇḍa
 brought to her, auspicious C'aṇḍikā spoke to Kālī *this witty*
 25 speech,* "Because thou hast seized both C'aṇḍa and Muṇḍa
 and brought *them*, thou, O goddess, shalt therefore be famed
 in the world by the name C'amuṇḍā!"

* *Lalitām vac'aḥ; a bon mot.*

CANTO LXXXVIII.

The Devī-māhātmya.

The slaying of Rakta-vīja.

Sumbha sent forth all his armies against C'andĪkā—To help her the Energies (Saktis) of the gods took bodily shape—C'andĪkā despatched Śiva to offer terms of peace to Sumbha, but the Asura hosts attacked her and the battle began—C'andĪkā's fight with the great Asura Rakta-vīja is described—He was killed.

The ṛishi spoke :

1 After both the Daitya C'andā was slain and Muṇḍa was laid low, and many soldiers were destroyed, the lord of the Asuras, 2 majestic Sumbha, with mind overcome by wrath, gave command then to array all the Daitya hosts,—“Now let the 3 eighty-six Daityas, upraising their weapons, *march forth* with all their forces; let the eighty-four Kambús* *march forth* surrounded by their own forces; let the fifty Asura families who excel in valour *go forth*; let the hundred families of 4 Dhaumras† *go forth* at my command. Let the Kálakas,‡ the Daurhṛitas,§ the Mauryas,|| and the Kálakeyas,¶—let these Asuras, hastening at my command, *march forth* ready for battle.”

After issuing these commands Sumbha, the lord of the Asuras, who ruled with fear, went forth, attended by many

* *Kambú* means a thief or plunderer. The commentary says *Kambús* are a class of Daityas.

† “The descendants of Dhúmra.” *Dhúmras* is the reading in the Bombay edition. They are a class of Daityas.

‡ A group of Dánavas.

§ The Bombay edition reads *Daurhṛidas*, “the descendants of Durhṛid.”

|| “The descendants of Mura.” Mura or Muru is referred to generally in connexion with Prágjyotiṣa; e.g., *Mahá-Bhārata*, Sabha-P., xiii. 578; *Vana*, xii. 488; and *Udyoga-P.*, xlvii. 1887-92: *Hari-V.*, cxxi. 6791-6801.

¶ A group of Dánavas. They are mentioned in the *Mahá-Bhārata*, Sabha-P., iv. 118; *Udyoga-P.*, clvii. 5379; and *Vana-P.*, c. 8691.

- 7 thousands of great soldiers. C'aṇḍiká, seeing that most
 terrible army at hand, filled the space between the earth and
 8 the firmament with the twanging of her bow-string. Thereon
 her lion roared exceedingly loud, O king; and Ambiká
 9 augmented* those roars with the clanging of her bell. Káli,
 filling the regions of the sky with the noise from her bow-
 string, from her lion and from her bell, and expanding her
 mouth wide with her terrific roars, had the predominance.†
 10 On hearing that roar which filled the four regions of the sky,
 the Daitya armies enraged‡ surrounded the goddess' lion and
 Káli.
- 11 At this moment, O king, in order to destroy the gods' foes,
 and for the well-being of the lion-like Immortals, there issued
 12 forth endowed with excessive vigour and strength the
 Energies§ from the bodies of Brahmá, Śiva, Guha and Vishṇu
 and of Indra also, and went in the forms of those gods to
 13 C'aṇḍiká. Whatever was the form of each god, and what-
 ever his ornaments and vehicle, in that very appearance his
 14 Energy advanced to fight with the Asuras. In the front of a
 heavenly car drawn by swans advanced Brahmá's Energy, bear-
 ing a rosary of seeds and an earthen water-pot; she is called
 15 Brahmáṇi. Maheśvara's Energy, seated on a bull, grasping a
 fine trident, and wearing a girdle of large snakes, arrived,
 16 adorned with a digit of the moon. And Kumára's Energy,
 Ambiká, with spear in hand and riding on a choice peacock,
 17 advanced in Guha's shape to attack the Daityas. Likewise
 Vishṇu's Energy, seated upon Garuḍa, advanced with conch,
 18 discus, club, bow and scymitar in hand. The Energy of Hari,
 who assumes the peerless form of a sacrificial boar, she also

* For *c'opavṛimhayat* read *c'ápy avṛimhayat* as in the Bombay edition.

† *Jigye*; *ji* is here used by itself in the *Ātmanā-pada*. The commentary gives "vanquished the enemies" as an alternative translation. It mentions *jojñe* as an alternative reading, which means then "expanded her mouth wide with her terrific roars."

‡ For *sa-roshair* the Bombay edition reads *saraughair* "with multitudes of arrows."

§ *Saktayaḥ*.

- 19 advanced assuming a hog-like form. Nṛi-simha's *Energy*
 assuming a body like Nṛi-simha's arrived there, adorned with
 a cluster of constellations hurled down by the tossing of his
 20 mane. Likewise Indra's *Energy*, with thunder-bolt in hand,
 seated upon the lord of elephants and having a thousand eyes,
 21 arrived; as is Śakra, such indeed was she. Then those
 Energies of the gods surrounded Śiva. He said to C'andikā,
 "Let the Asuras be slain forthwith through my good-will."
 22 Thereupon from the goddess' body there came forth
 C'andikā's *Energy*, most terrific, exceedingly fierce, howling
 23 like a hundred jackals. And she the unconquered said to
 Śiva, who was smoke-coloured and had matted locks, "Be
 thou, my lord, a messenger to the presence of Śumbha and
 24 Nisumbha. Say unto the two overweening Dānavas, Śumbha
 and Nisumbha, and to whatever other Dānavas are assembled
 25 there to do battle—'Let Indra obtain the three worlds,
 let the gods be the enjoyers of the oblations; go ye to Pātāla
 if ye wish to live. Yet if through pride in your strength ye
 are longing for battle, come ye on then! let my jackals be
 7 glutted with your flesh.'" Because the goddess appointed
 Śiva himself to be ambassador,* she has hence attained fame
 as Śiva-dūti in this world.
- 8 Those great Asuras however, on hearing the goddess' speech
 fully announced, were filled with indignation and went wheret
 9 Kātyāyanī† stood. Then, at the very first, the arrogant and
 indignant foes of the Immortals in front poured on the god-
 10 dess showers of arrows, javelins and spears. And gracefully
 she clove those arrows, darts, discuses and axes, which were
 hurled,§ with large arrows shot from her resounding bow.||
 31 And in front of her stalked Kāli then, tearing the foes asunder

* For *daityena* read *dūtyena* as in the Bombay edition, or perhaps *dautyena*
 "with the rank of ambassador."

† *Yatra* as in the Bombay edition is better than *yataḥ*.

‡ A name of C'andikā.

§ For *pratihān* read *prahitān*.

|| *Dhmāta-dhanur-muktair*; the commentary explains *dhmāta* as *maurvi-*
śam-kāreṇa śabdāt, "resonant with the twanging of the bow string."

with the onset of her darts and crushing them with her skull.
 32 topped staff.* And Brahmáñi caused the foes to lose their
 courage by casting water *on them* from her earthen pot, and
 33 weakened their vigour, by whatever *way* she ran. Maheś-
 wara's *Energy* slew Daityas with her trident, and Vishṇu's
Energy with her discus, and Kumára's *Energy*, very wrathful,
 34 slew them with her javelin. Torn to pieces by the down-
 rush of the thunder-bolt *hurled* by Indra's *Energy*, Daityas and
 Dánavas fell on the earth in hundreds, pouring out streams
 35 of blood. Shattered by the hog-embodied *Energy* with blows
 from her snout, wounded in their breasts by the points of her
 36 tushes, and torn by her discus, *demons* fell down. And Nṛi-
 simha's *Energy* roamed about in the battle, devouring other
 great Asuras who were torn by her claws, as she filled the
 37 intermediate region of the sky with her roaring.† Asuras,
 demoralized by Siva-dúti with her violent loud laughs, fell
 down on the earth; she then devoured those fallen ones.
 38 Seeing the enraged band of Mothers‡ crushing the great
 Asuras thus by various means, the troops of the gods' foes
 perished.
 39 Rakta-vija, a great Asura, seeing the Daityas, who were
 hard-pressed by the band of Mothers, intent on fleeing, strode
 40 forward to fight in wrath. When from his body there falls
 to the ground a drop of blood, at that moment starts up from
 41 the earth an Asura of his stature. He, a great Asura, with
 club in hand fought with Indra's *Energy*, and Indra's *Energy*
 42 then struck Rakta-vija with her thunder-bolt; blood flowed
 quickly from him when wounded by the thunder-bolt. There-
 upon stood up together *fresh* combatants, like him in body,
 43 like him in valour; *for* as many blood-drops fell from his
 body, so many men came into being, like him in courage,
 44 strength and valour. And those men also who sprang from
 his blood fought there with the Mothers *in a combat*, dreadful
 45 because of the sweep of their very sharp weapons. And again

* For *khaffánga* read *khaṭvānga*.

† *Nádápúrṇa-dig-antará*. The reading of the Calcutta edition *nádápirṇa-*
dig-ambará is hardly satisfactory.

‡ *Mátri-gaṇa*; i.e., the *Energies*.

when his head was wounded by the fall of her thunder-bolt, his blood poured forth; therefrom were born men by thousands. And Vishṇu's *Energy* struck at this foe with her discus in the battle. Indra's *Energy* beat that lord of the Asuras with her club. The world was filled by the thousands of great Asuras, who were his equals, and who sprang from the blood that flowed from him when cloven by the discus of Vishṇu's *Energy*. Kumára's *Energy* struck the great Asura Rakta-víja with her spear, and Varáha's *Energy* also struck him with her sword, and Mahesvara's *Energy* with her trident. And the Daitya Rakta-víja, that great Asura, filled full of wrath, struck every one of the Mothers in turn with his club. By the stream of blood, which fell on the earth from him when he received many wounds from the spears, darts and other weapons, Asuras came verily* into being in hundreds. And those Asuras who sprang from that Asura's blood pervaded the whole world; thereat the gods fell into the utmost terror. Seeing the gods dejected, C'aṇḍika spoke with haste; she said to Káli, "O C'ámundá! stretch out thy mouth wide; with this mouth do thou quickly take in the great Asuras, which are the drops of blood, that have come into being out of Rakta-víja† at the descent of my weapon on him. Roam about in the battle, devouring the great Asuras who sprang from him; so shall this Daitya with his blood ebbing away meet destruction. These fierce demons are being devoured by thee and at the same time no others will be produced."

Having enjoined her thus, the goddess next smote him with her dart. Káli swallowed Rakta-víja's blood with her mouth. Then he struck C'aṇḍiká with his club there; and the blow of his club caused her no pain, even the slightest, but from his stricken body blood flowed copiously, and from whatever direction it came, C'ámundá takes it then with her mouth. The great Asuras, who sprang up from the flow of blood in her mouth, C'ámundá both devoured them and quaffed his blood. The goddess smote Rakta-víja with her dart, her thunder-bolt,

* For *yodhai* read *yo vai* as in the Bombay edition.

† For *Rakta-vindoḥ* read *Rakta-víjāt*, as in the Bombay edition.

60 arrows, swords and spears, when C'ámundá drank up his blood.
Stricken with *that* multitude of weapons, he fell on the earth's
61 surface, and the great Asura Rakta-víja became blood-less,
O king. Thereat the thirty gods gained joy unparalleled,
O king. The band of Mothers which sprang from them
broke into a dance, being intoxicated with blood.

CANTO LXXXIX.

The Devi-máhátmya.

The slaying of Nisumbha.

Nisumbha attacked the goddess C'aṇḍiká and was worsted in single combat.—Sumbha came to his help, but the goddess foiled him, and slew Nisumbha—Numbers of the Asuras were destroyed.

The king spoke :

1 Wonderful is this that thou, Sir, hast related to me,
the majesty of the goddess' exploits in connexion with
2 the slaying of Rakta-víja ; and I wish to hear further what
deed did Sumbha do after Rakta-víja was killed, and *what*
the very irascible Nisumbha *did*.

The rishi spoke :

3 After Rakta-víja was slain and other *demons* were killed
in the fight, the Asura Sumbha gave way to unbounded wrath,
4 and Nisumbha also. Pouring out his indignation at behold-
ing his great army being slaughtered, Nisumbha then rushed
5 forward with the flower of the Asura army. In front of him
and behind and on both sides great Asuras, biting their lips
6 and enraged, advanced to slay the goddess. Sumbha also went
forward, mighty in valour, surrounded with his own troops,
to slay C'aṇḍiká in his rage, after engaging in battle with
7 the Mothers. Then occurred a desperate combat between
the goddess and Sumbha and Nisumbha, who both, like two

thunder-clouds, rained a most tempestuous shower of arrows
 8 on her. C'andiká with multitudes of arrows quickly split
 the arrows shot by them, and smote the two Asura lords on
 their limbs with her numerous weapons.

9 Nisumbha grasping a sharp scymitar and glittering shield
 struck the lion, the noble *beast* that bore the goddess, on the
 10 head. When her animal was struck, the *goddess* quickly
 clove Nisumbha's superb sword with a horse-shoe-shaped
 arrow, and also his shield on which eight moons were pour-
 11 trayed. When his shield was cloven and his sword too, the
 Asura hurled his spear; and that his *missile* also, as it came
 12 towards her, she split in two with her discus. Then Nisum-
 bha, the Dánava, puffed up with wrath, seized a dart; and
 that also, when it came, the goddess shattered with a blow of
 13 her fist. And then aiming* his club he flung it against
 C'andiká, yet that was shivered by the goddess' trident and
 14 became ashes. As that lordly Daitya then advanced with
 battle-axe in hand, the goddess struck him with a multi-
 tude of arrows and laid him low on the ground.

15 When his brother Nisumbha, who was terrible in prowess,
 fell to the ground, *Sumbha* in utmost fury strode forward to
 16 slay Ambiká. And he, standing in his chariot, appeared to
 fill the entire sky with his eight arms, which were *lifted* far
 on high grasping his superb weapons.

17 Beholding him approaching, the goddess sounded her
 conch, and made her bow also give forth from its string a
 8 note which was exceedingly hard to endure. And she filled
 all regions with the clanging of her bell, which caused
 9 the vigour of all the Daitya hosts to die away. Then her
 lion filled the heaven, the earth and the ten regions of the
 sky with loud roars, which checked the copious flow of
 0 the exudation from the *demons'* rutting elephants. Kálí
 springing upward then struck the heaven and the earth with
 1 both her hands; the boom thereof drowned those previous
 sounds. Siva-dúti† uttered a loud inauspicious laugh. At

* *Avidhya*. The Bombay edition reads *ádáya*, "taking."

† *l. c.*, C'andiká; see canto lxxxviii, verse 27.

those sounds the Asuras trembled; * Sumbha gave way
 22 to utmost rage. When Ambiká cried out "Stand, O evil-
 souled! stand!" the gods who had taken their stations in the
 air then called to her, "Be thou victorious!"

23 The spear flaming most terribly, which Sumbha approaching
 hurled, that, gleaming like a mass of fire as it came along, was
 24 driven aside by a great fire-brand. The vault between the
 three worlds reverberated with Sumbha's lion-like roaring, but
 the dreadful sound of the slaughter among his soldiers sur-
 25 passed that, O king. The goddess split the arrows shot by
 Sumbha, and Sumbha the arrows that she discharged, each
 with her and his sharp arrows in hundreds and thousands
 26 C'aṇḍiká enraged thereat smote him with a dart. Wounded
 therewith he fell in a faint to the ground.

27 Thereupon Nisumbha, regaining consciousness, seized his bow
 again and struck the goddess, and Kálí and the lion with
 28 arrows. And the Dánava lord, that son of Diti, putting forth
 a myriad arms, again covered C'aṇḍiká with a myriad discuses.
 29 The goddess then enraged, she, Durgá who destroys the afflic-
 tions of adversity, split those discuses and those arrows with
 30 her own arrows. Then Nisumbha seizing his club rushed
 impetuously at C'aṇḍiká to slay her outright, with the Daitya
 31 host surrounding him. As he was just falling upon her,
 C'aṇḍiká swiftly clove his club with her sharp-edged scym-
 32 tar. And he took hold of a dart. C'aṇḍiká with a dart
 hurled swiftly pierced Nisumbha, the afflicter of the Immor-
 tals, in the heart, as he approached with dart in hand.
 33 When he was pierced by the dart, out of his heart issued
 another man of great strength and great valour, exclaiming
 34 "Stand!" When he stepped forth, the goddess laughing aloud
 then struck off his head with her scymitar; thereupon he
 fell to the ground.

35 The lion then devoured those Asuras whose necks he had
 crushed with his savage teeth, and Kálí and Siva-dúti de-
 36 voured the others. Some great Asuras perished, being

* For *Asurástreshu* read *Asurás tresuḥ* as in the Bombay edition.

† For *c'akráyudhena* read *c'akráyutena* as in the Bombay edition.

pierced through by the spear held by Kumára's *Energy*; others were driven back by the water purified by the spell uttered by Brahmá's *Energy*; and others fell, pierced by the trident wielded by Siva's *Energy*; some were pounded to dust on the ground by blows from the snout of Varáha's *Energy*; some Dánavas were cut to pieces by the discus hurled by Vishṇu's *Energy*; and others again by the thunder-bolt discharged from the fingers of Indra's *Energy*. Some Asuras perished outright, some perished by reason of the great battle, and others were devoured by Kálí, Śiva-dúti and the lion.

CANTO XC.

The Devī-máhātmya.

The slaying of Sumbha.

Ambiká absorbed all the other goddesses, and fighting with Sumbha in single combat, killed him.—The universe was then filled with joy.

The ṛishi spoke :

- 1 Seeing his brother Nisumbha slain, who was dear to him as his life, and his army being slaughtered, Sumbha in
- 2 wrath spoke thus—"O Durgá, who art tainted with the arrogance of strength, bring not thy pride here, thou who, trusting in the strength of the other goddesses, dost fight in exceeding haughtiness!"

The goddess spoke :

- 3 Alone verily am I in the world here; what other goddess is there besides me? See, vile one! that these goddesses, who have their divine power from me, are entering into me indeed.
- 4 Then all those goddesses, Brahmání and the others, became absorbed into the goddess' breasts; Ambiká then remained alone indeed.

The goddess spoke :

- 5 Whereas I existed* with my divine power in many forms
here—that has been drawn in by me, truly alone I stand
now. Be thou steadfast in combat !

The řishi spoke :

- 6 Thereupon commenced a battle between them both, the
goddess and Sumbha, while all the gods and the Asura
7 looked on—a battle without quarter. With showers of arrows
with sharp weapons and also with pitiless missiles both
engaged anew in a combat which set all the world in fear
8 And the lord of the Daityas broke the heavenly missiles
which Ambiká discharged in hundreds, with weapons that
9 parried them. And the supreme goddess in merest play
broke the heavenly missiles that he discharged, with fierce
10 shouts, ejaculations and other sounds. Then the Asur
covered the goddess with hundreds of arrows, and the goddess
enraged thereat split his bow also with her arrows
11 And when his bow was split the lord of the Daityas took
up his spear. The goddess split it, as he held it in his
12 hand, with a discus. Next the supreme monarch of the
Daityas, seizing his scymitar and sun-like shield, on which
a hundred moons were portrayed, rushed at the goddess
13 at that moment. Just as he was falling upon her, C'aṇḍik
hastily split his scymitar with sharp arrows shot from his
bow, and his shield also which was spotless as the sun's rays
14 With his steeds wounded, with his bow split, without
charioteer, the Daitya then‡ grasped his terrible mace, being
15 ready to slay Ambiká. As he was falling upon her, she clove
his mace with sharp arrows ; nevertheless raising his fist
16 he rushed swiftly at her. The lordly Daitya brought his
fist down on the goddess' heart, and the goddess also smote
17 him on his breast with her palm. Wounded by the blow

* For *yadā sthita* read *yud āsthita* as in the Bombay edition.

† For *devī* read *devīm*. The Bombay edition reads *tam hantum*.

‡ For *sadā* read *tadā*.

her palm the Daitya king fell suddenly on the earth ; and again indeed he rose up, and springing upward he seized the goddess and mounted on high into the sky. There also C'andikā, being without any support, fought with him. The Daitya and C'andikā then fought at first with each other in the sky in a close combat, which wrought dismay among the Siddhas and munis ; after carrying on the close combat for a very long time with him, Ambikā lifted him up then and whirled him around and flung him on the earth. When flung thus he touched the earth, he raised his fist hastily and rushed, evil of soul as he was, with the wish to kill C'andikā. Seeing him, the lord of all the Daitya folk, approaching, the goddess then pierced him in the breast with a dart and felled him down on the earth. Shattered by the point of the goddess' dart he fell lifeless on the ground, shaking the whole earth and its seas, islands and mountains.

When that evil-souled demon was slain, the universe became placid, the earth regained perfect well-being, and the sky grew pure. Portent-clouds, which were full of flame before, became tranquil, and the rivers kept within their channels, when he was stricken down there. All the bands of gods then grew exceedingly joyful in mind, when he was slain ; the Gandharvas sang out sweetly, and others of them sounded their instruments, and the bevvies of Apsarases danced ; and favourable breezes blew, very brilliant grew the sun, and the tranquil sacred fires blazed freely, and tranquil became the strange sounds that had occurred in the regions of the sky.

CANTO XCI.

The Devī-māhātmya.

The Eulogy of the Goddess.

gods offered a hymn of praise to the goddess.—She granted them the boon that she will always become incarnate and deliver the world whenever it is oppressed by demons.

The řishi spoke :

- 1 When the great lord of the Asuras was slain there by the goddess, Indra and the other gods led by Agni offered praise to her, Kátyáyani, because they had gained their desire;† and their faces shone forth, and their hopes became manifest.†
- 2 " O goddess, who removest the sufferings of thy suppliants be gracious !
Be gracious, O mother of the whole world !
Be gracious, O queen of the universe ! safeguard the universe !
Thou, O goddess, art queen of *all* that is moveable and immoveable !
- 3 Thou alone hast become the support of the world,
Because thou dost subsist in the form of the earth !
By thee, who existest in the form of water, all
This *universe* is filled, O thou inviolable in thy valour !
- 4 Thou art Vishnu's energy, boundless in thy valour ;
Thou art the germ of the universe, *thou art* Illusion sublime !
All this *world* has been bewitched, O goddess ;
Thou indeed when attained‡ art the cause of final emancipation from existence on the earth !
- 5 All sciences are portions of thee, O goddess ;
So are all females without exception in the worlds§ !
By thee alone, as mother, this world has been filled !
What praise *can there be* for thee ? *Thou art* beyond praise the sublimest expression|| !

* For *ishā-lambhād* read *ishā-lābhād* with the Bombay edition.

† The Bombay edition reads *vikāśi-vaktrābja-vikāśitātāh*, which meant much the same.

‡ *Prapannā* ; but *prasannā*, "well-pleased," in the Bombay edition is better.

§ The Bombay edition reads—

striyaḥ samastāḥ sakalam jagat' e'a.

"So are all females, and so is the whole world."

|| *Parokṭiḥ* ; or "the expression of the sublime."

- 6 When *as being* the goddess, who constitutes every created thing,
And who bestows Svarga and final emancipation from existence,
Thou art praised—for thy praise again
What sublime words can be sufficient ?
- 7 O thou, who abidest under the form of Intelligence
In the heart of every living creature ;
O goddess, who bestowest Svarga and final emancipation from existence,
O Náráyāṇī, reverence be to thee !
- 8 Thou in the form of minutes, moments and other *portions of time*,
Dost bring results to pass ;
O thou who art mighty in the death of the universe,
O Náráyāṇī, reverence be to thee !
- 9 O thou who art beneficent with every happiness,
O *lady* auspicious, who accomplishest every petition,
O giver of refuge, O Tryambaká, O brilliant one,
O Náráyāṇī, reverence be to thee !
- 10 O eternal goddess, who constitutest the energy
Of creation, permanence and destruction,
O *thou* abode of good qualities, who consistest of good qualities,
O Náráyāṇī, reverence be to thee ! *
- O thou who ridest in a heavenly car yoked with swans,
Who assumest the form of Brahmáṇī, †
O goddess who sprinklest kuśa-grass-steeped water, ‡
O Náráyāṇī, reverence be to thee !
O thou who holdest a trident, the moon and a serpent,

The Bombay edition inserts a verse here—

O thou who art the Supreme Way for the salvation
Of those that seek refuge, of the woe-begone and of the afflicted,
O goddess who takest suffering away from every one,
O Náráyāṇī, reverence be to thee !

The Energy (*śakti*, *fem.*) of Brahmá. The swan is his vehicle.

The Commentary translates *kṣhariká* as *kṣhepaṇa-kárinī* or *á-sektrī*.

- Who art borne on a huge bull,
 With the natural character of Máheśvarí,*
 O Náráyaṇí, reverence be to thee!
- 13 O thou who art attended by the peacock and cock,
 Who bearest a great spear, O sinless one;
 O thou who takest thy station in Kaumári† form,
 O Náráyaṇí, reverence be to thee!
- 14 O thou who holdest as thy finest weapons
 A conch, discus, club, and the bow Śárṅga,
 Be gracious, O thou who hast Vaishṇaví‡ form;
 O Náráyaṇí, reverence be to thee!
- 15 O thou who graspest a huge formidable discus,
 Who hast uplifted the earth with thy tushes,
 O auspicious one, who hast a hog-like form,§
 O Náráyaṇí, reverence be to thee!
- 16 O thou who in the fierce man-lion|| form
 Didst put forth thy efforts to slay the Daityas,
 O thou who art connected¶ with the deliverance of the
 three worlds,
 O Náráyaṇí, reverence be to thee!
- 17 O thou who hast a diadem and a great thunderbolt,
 Who art dazzling with a thousand eyes,
 And who tookest away Vṛitra's life-breath, O Aindrí,**
 O Náráyaṇí, reverence be to thee!
- 18 O thou who with the nature of Śiva-dúti††

* The Energy (*śakti*) of Maheśvara or Siva. The trident, moon and serpent are his emblems and ornaments, and the bull is his vehicle.

† The Energy of Kumára or Kárttikeya. The peacock is his vehicle, and the cock is an attendant of his parents, Siva and Párvatí.

‡ The Energy of Vishṇu. The conch, discus, club and bow are his weapons.

§ The Energy of Vishṇu in his incarnation as a boar.

|| The Energy of Vishṇu in his incarnation as a lion-headed man.

¶ Another reading is *Trailokya-trāṇa-mahit*, "O thou who art honoured with the deliverance of the three worlds."

** The Energy (*śakti*) of Indra, the slayer of Vṛitra. The diadem is his ornament, the thunder-bolt his weapon, and he has a thousand eyes.

†† See canto lxxxvii, verse 25.

- Slewst the mighty hosts of the Daityas,
 O thou of terrible form, of loud shrieks,
 O Nárāyaṇī, reverence be to thee !
- 9 O thou who hast a face formidable with tushes,
 Who art decorated with a garland of heads,
 O C'ámundá, who grindest shaven heads,
 O Nárāyaṇī, reverence be to thee !
- 0 O Lakshmi, Modesty, Wide-Knowledge !
 O Faith, Nourishment, Svadhá, Immoveable !
 O Great-Night, Great-Illusion !*
 O Nárāyaṇī, reverence be to thee !
- 1 O Mental-Vigour, Sarasvatí, Choice One !
 O Welfare, Wife of Babhru,† Dark One !
 O Self-controlled Queen, be thou gracious !
 O Nárāyaṇī, reverence be to thee !‡
- 2 O thou who hast the nature of all, Queen of all !
 O thou who possessest the might of all !
 From terrors save us, O goddess !
 O goddess Durgá, reverence be to thee !
- 3 Kindly is this thy countenance,
 Which is adorned with three eyes ;
 May it guard us from all created things !
 O Kátyāyaṇī, reverence be to thee !
 Formidable with flames, exceedingly sharp,
 Destroying the Asuras without quarter,
 May thy trident guard us from fear !
 O Bhadra-kálí, reverence be to thee !
 Thy bell, that fills the world with its ringing
 And destroys the glories of the Daityas,
 May thy bell guard us, O goddess,

The Calcutta edition reads " Wide-knowledge " again here.
i.e., Siva.

The Bombay edition inserts a verse here—

O thou, the limit of whose hands and feet is everywhere,
 Whose eyes and head and mouth are everywhere,
 Whose ears and nose are everywhere ;
 O Nárāyaṇī, reverence be to thee !

- Even us like children from sins !
- 26 Besmirched with the blood and fat of the Asuras
As with mire, gleaming with rays,
May thy scymitar be for our welfare !
O C'aṇḍikā, to thee we bow !
- 27 Thou destroyest all sicknesses, when gratified ;
But when wrathful *destroyest* all longed-for desires,
No calamity *befalls* men who have sought unto thee !
They who have sought unto thee become verily a refuge
themselves !
- 28 This slaughter that thou hast now wrought
On the great Asuras who hate righteousness, O goddess,
By multiplying thy body in many forms,—
O Ambikā, what other *goddess* achieves that ?
- 29 In the sciences, in the scriptures, which need the lamp of
discrimination,
And in the ancient sayings, who but thou
Within the pit of selfishness, wherein is exceeding great
darkness,
Causes this universe to whirl about most grievously ?
- 30 Wherever *dwell* Rákshasas and virulently-poisonous Nágas
Wherever foes *exist*, wherever the powers of the Dasyus,
And where flaming fire *appears* amid the ocean,
There abiding thou dost safeguard the universe !
- 31 O queen of the universe, thou safeguardest the universe !
Thou hast the nature of the universe, for thou upholdest
the universe.
Thou art the lady worthy to be praised by the lord of the
universe. They are
The refuge of the universe, who bow in faith before thee !
- 32 O goddess, be gracious ! Protect us wholly from fear of
our foes
Perpetually, as *thou hast* at this very time *saved us promptly*
by the slaughter of the Asuras !*
- And bring thou quickly to rest the sins of all the worlds

* For *yathā sura-badhā* read *yathāsura-badhā*.

And the great calamities which have sprung from the maturing of portents !

} To us who are prostrate be thou gracious,
 O goddess, who takest away affliction from the universe !
 O thou worthy of praise from the dwellers in the three *
 worlds,

Bestow thou boons on the worlds ! "

The goddess spoke :

I am ready to bestow a boon. O ye hosts of gods, choose whatever boon ye desire in your mind ; I grant it as a thing that benefits the worlds.

The gods spoke :

O queen of all, complete thou* thus indeed the pacification of every trouble of the three worlds, and the destruction of our enemies,

The goddess spoke :

When the twenty-eighth age has arrived, in the Vaivasvata Manv-antara, two other great Asuras shall be born, Sumbha and Nisumbha. Then born as the offspring of Yaśodā's womb in the cowherd Nanda's house, and dwelling on the Vindhya mountains, I will destroy them both. And again becoming incarnate in a very terrible form on the face of the earth, I will slay the Vaiprac'itta† Dānavas ; and when I devour those fierce and great Vaiprac'itta Asuras, my teeth shall become red like the flowers of the pomegranate. Hence the gods in Svarga and men in the world of mortals praising me shall always talk of me as " Red-toothed."‡

And again after a period of a hundred years during which rain and water shall fail, praised by the munis I shall be born, but not womb-begotten, on the earth. Then because I shall behold the munis with a hundred eyes, mankind shall therefore celebrate me as " Hundred-eyed."§

For *tvathā* read *tvayā*.

The descendants of Viprac'itti.

Rakta-dantikā.

Śatākṣhī.

- 43 Next, O ye gods, I shall support* the whole world with the
 life-sustaining vegetables, which shall grow out of my own
 44 body, during a period of heavy rain. I shall gain fame on
 the earth then as Sákambharí; † and in that very period I
 shall slay the great Asura named Durgama.
- 45 And again when taking a terrible form on mount Himavat I
 shall destroy Rákshasas for the sake of delivering the munis,
 46 all the munis bowing their bodies reverently shall laud me
 then; hence my name "The terrible goddess" ‡ shall become
 celebrated.
- 47 When Aruṇáksha§ shall work great trouble in the three
 worlds, I shall take a bee-like form, *the form* of innumerable
 48 bees, and shall slay the great Asura for the welfare of the
 three worlds, and folk shall then extol me everyone as
 Bhrámarí.||
- 49 Thus whenever trouble shall arise caused by the Dánavas,
 at each such time I shall become incarnate and accomplish
 the foes' destruction.

CANTO XCII.

The Devī-máhātmya.

The slaying of Sumbha and Niśumbha concluded.

The goddess descants on the merits of this poem and the beneficent results of reading and listening to it.—The gods regained their rights and the Daityas departed to Pátála.—Her attributes and beneficence are extolled.

* I.e., nourish.

† "Herb-bearing" or "Herb-nourishing."

‡ *Bhīmá Devī.*

§ Or *Aruṇáksha* in the Bombay edition; "When the Asura named Aruṇaksha shall work, &c."

|| "The bee-like goddess."

The goddess spoke :

- 1 And whoever with mind composed shall praise me constant-
- ly with these hymns, I will quiet down every trouble for him
- 2 assuredly. And those who shall celebrate the destruction of
- Madhu and Kaiṭabha, the slaughter of the Asura Mahisha,
- 3 and the slaying of Sumbha and Niśumbha likewise; and
- those also who shall listen* in faith to *this poem* of my
- sublime majesty on the eighth day of the lunar fortnight, on
- 4 the fourteenth and on the ninth, with intent mind, to them
- shall happen no wrong-doing whatever, nor calamities that
- arise from wrong-doing, nor poverty, nor indeed deprivation of
- 5 their desires.† Never shall he experience fear from enemies,
- from robbers, nor from kings, nor from weapon or fire or
- 6 water-flood. Hence this *poem* of my majesty must be read
- by men of composed minds and listened to by them always
- 7 with faith, for it is the supreme course of blessings. Now
- may *this poem* of my majesty quell all kinds of calamities,
- which arise from grievous pestilence,‡ and the three-fold
- 8 portent. Where this *poem* is duly read constantly at my
- sanctuary, I will never forsake that place, and there my
- 9 presence is fixed. At the offering of the bali, and during
- worship, in the ceremonies with fire, and at a great festival,
- all this story of my exploits must verily be proclaimed and
- 10 listened to. I will accept with kindness both the bali
- worship that is paid, and the oblation by fire that is offered, by
- 11 him who understands or him who understands not. And at
- the great annual worship that is performed in autumn time,
- the man, who listens filled with faith to *this poem* of my
- 12 majesty, shall assuredly through my favour be delivered from
- every trouble, and be blessed with riches, grain and children.
- 13 From listening to *this poem* of my majesty moreover come
- splendid issues and prowess in battles, and a man becomes

* The Bombay edition reads *stoshyanti*, "shall celebrate in song."

† *Ishṭa-viyojana*; or "separation from loved ones." *Viyojana* is not in the dictionary.

‡ *Mahá-mári*; or "cholera."

- 14 fearless.* When men listen to *this poem* of my majesty,
 enemies pass to destruction, and prosperity accrues and their
 15 family rejoices. Let a man listen to *this poem* of my majesty
 everywhere, at a ceremony for securing tranquillity, and after
 seeing an ill-dream and when planets are greatly eclipsed,
 16 Thereby portents turn into calm, and also dreadful eclipses of
 the planets, and also an ill-dream which men have seen; and
 17 a sweet dream appears. It produces peacefulness in children
 who have been possessed by the demon that seizes children,† and
 it is the best promoter of friendship among men when union
 18 is dissolved; it is the most potent diminisher of the power
 of all men of ill livelihood; verily through reading it, comes
 19 the destruction of Rákshasas, goblins and Pisáças. All *this*
poem of my majesty brings a man near unto me. And by
 means of cattle, flowers, arghya offerings and incenses, and
 20 by the finest perfumes and lamps, by feasts given to bráhmans,
 by oblations, by sprinkled water day and night, and by
 various other objects of enjoyment, by gifts yearly—the
 21 favour which comes by such means, such favour is won from me
 when this story of my noble exploits is once heard. When
 22 heard it takes away sins and confers perfect health. *This*
 celebration of me preserves created beings from future births,
 even this story of my exploits in battles, the annihilation of
 23 the wicked Daityas. When it is heard, no fear, that is
 caused by enmity, springs up among men. And the hymns
 which ye have composed, and those composed by bráhma-
 24 nishis, and those composed by Brahmá bestow a splendid
 mind.‡ He who is surrounded by a raging fire in a forest

* The text as it stands is incorrect, for *parákrama* is masc., and *parákramam*, acc., has no verb. I have read therefore *parákramaś c'a* for *parákramam c'a*. The Bombay edition reads *tathotpattiś prithak túbhāś parákramānś c'a*, and the commentary translates the verse thus—"From listening to *this poem* of my majesty, and to my splendid diverse appearances in the forms of the Energies, and to my feats of prowess in battles, a man becomes fearless."

† *Bāla-grāha*; see canto li.

‡ Or *gatim*, "course" or "issue."

5 or on a lonesome road, or who is encompassed by robbers in
 a desolate spot, or who is captured by enemies, or who is
 prowled after by a lion or tiger or by wild elephants in a
 6 forest, or who is under the command of an enraged king,
 or who is sentenced to death, or who has fallen into bonds,
 or who is whirled around by the wind, or who stands in a
 7 ship in the wide sea, or, *who is* in the most dreadful battle
 with weapons falling *upon him*, or who is afflicted with pain
 8 amidst all *kinds of* terrible troubles—*such* a man on calling
 to mind this story of my exploits is delivered from his strait.
 Through my power lions and other *dangerous beasts*, robbers
 and enemies, from a distance indeed, flee from him who calls
 to mind this story of my exploits.

The řishí spoke:

9 Having spoken thus the adorable C'aṇḍiká, who is fierce in
 prowess, vanished there, while the gods were gazing indeed
 0 *on her*. The gods also relieved from fear, their foes being
 slain, all resumed their own dominions as before, participating
 in their shares of sacrifices.

1 And the Daityas—when Śumbha, that most fierce foe of
 the gods, who brought ruin on the world *and* who was peerless
 2 in prowess, had been slain by the goddess in fight, and
 Nisumbha also great in valour *was slain*—all came to Pátála.

Thus that adorable goddess, although everlasting, *yet*
 3 taking birth again and again, accomplishes the safeguarding
 of the world, O king. By her this universe is bewitched; she
 4 verily gives birth to the universe. And when besought, she
 bestows knowledge; when gratified, she bestows prosperity.
 5 All this egg of Brahmá, O king, is pervaded by her, *who is*
 Mahákáli at Mähákála,* *and* who has the nature of the Great
 Destroying Goddess.† She indeed is Mahá-mári at the fated
 6 time; she indeed is creation, the Unborn; she indeed the Eternal
 gives stability to created beings at their fated time. She indeed

* A shrine sacred to Śiva at Ujjain; see Raghu-Vaṁśa, vi. 32-34; and
 Āgā-Dūta i. 34.

† Mahá-mārti; see verse 7 above.

- is Lakshmi, bestowing prosperity on the houses of men while
 37 she abides with *them*; and she indeed when she is absent
 becomes the goddess of Ill Fortune* unto their destruction.
 When hymned and worshipped with flowers, and with incense,
 perfumes and other *offerings*, she bestows wealth and sons, and
 a mind brilliant in righteousness.

CANTO XCIII.

The Deví-máhátmya (concluded).

After hearing this poem, king Su-ratha and the vaiśya practised austerities and worshipped the goddess.—C'anḍiká appeared to them and gave the king the boon that he should be Manu Sávarpi in a future life, and bestowed knowledge on the vaiśya.

The ṛishi spoke :

- 1 I have now related to thee, O king, this sublime poem the
 Deví-máhátmya. Such majestic power has the goddess, by
 2 whom this world is upheld. Moreover knowledge is conferred
 by her who is the adorable Vishṇu's Illusive power. By her
 thou and this vaiśya and other men of discrimination, and
 3 celebrated men are bewitched; and others shall become
 bewitched. Go unto her, the supreme queen, as to a place of
 refuge, O great king. She indeed, when propitiated by men
 bestows enjoyment, Svarga and final emancipation from
 existence.

Márkaṇḍeya spoke :

- 4 * Having heard this his speech, king Su-ratha fell prostrate
 before the illustrious ṛishi who performed severe penance
 5 and being down-cast by his excessive regard for self and
 by the deprivation of his kingdom, went forthwith to per-
 6 form austerities; and the vaiśya, O great muni, in order to
 get a vision of Ambá, took up his station on a sand-bank

* A-lakshmi.

7 in a river; and the vaiśya practised austerities, muttering the
sublime hymn to the goddess. They both made an earthen
image of the goddess on that sand-bank, and paid worship
8 to it with flowers, incense, fire and libations of water. Ab-
staining from food, restricting their food, concentrating their
minds on her, keeping their thoughts composed, they both
9 offered the bali offering also sprinkled with blood drawn
from their own limbs. When they continued with subdued
souls to propitiate her thus for three years, C'andiká, who
upholds the world, well-pleased spoke in visible shape.

The goddess spoke :

0 What thou dost solicit, O king, and thou O rejoicer of thy
family, receive ye all that from me ; well-pleased I bestow it.

Márkaṇḍeya spoke :

1 Then the king chose a kingdom that should not perish in
another life, and in this life his own kingdom wherein the
2 power of his enemies should be destroyed by force. Then
the vaiśya also, whose mind was down-cast, chose know-
ledge,—to be wise, knowing '*what is mine,*' and '*what I*
am,'—*knowledge* that causes the downfall of worldly attach-
ments.

The goddess spoke :

3 O king, thou shalt obtain thine own kingdom in a very few
days, after slaying thine enemies ; it shall be steadfast for
4 thee there ; and when dead thou shalt gain another life from
the god Vivasvat, and shalt be a Manu on earth, by name
5 Sávarṇika. And O excellent vaiśya, I bestow on thee the
boon which thou hast besought of me ; knowledge shall be
thine unto full perfection.

Márkaṇḍeya spoke :

6 Having thus given them both the boon that each desired,
the goddess vanished forthwith, while extolled by them
both in faith.

Having thus gained the boon from the goddess, Su-ratha
the noble kshattriya shall obtain a new birth through the
Sun, and shall be the Mānu Sávarṇi.

CANTO XCIV.

The Rauc'ya and future Manv-antaras.

Márkaṇḍeya mentions briefly the succeeding Manus, the ninth to the thirteenth, and declares what shall be the names of the gods, rishis, and kings in their several periods.

Márkaṇḍeya spoke :

- 1 I have duly declared unto thee this *account of the Sávarṇik*
Manv-antara, and also the *Deví-máhátmya* which tells of the
- 2 slaughter of the Asura Mahisha. And the origins of the
Mothers also which were from the goddess in the great battle
- 3 and the origin as well as the life of the goddess C'ámundá, and
the majesty of Siva-dúti, the slaying of Sumbha and Nisum
bha, and the killing of Rakta-víja—all this has been narrate
to thee.
- 4 Now hear O noble muni, of the next *Manu Sávarṇika*. An
Daksha's son shall be Sávarṇa, who *will* be the ninth Man
- 5 I tell thee about that Manu, and who *shall* be the gods, the
munis and the kings in his period. The Páras and the Maríci
- 6 and the Bhargas and the Su-dharmans *shall* be the gods; they
shall be in threes; they shall be twelve groups in all; no
- 7 their lord* shall be Sahasráksha, great in power. He, who
at present Agni's six-faced son Kárttikeya, shall be the Indr
- 8 by name Adbhuta, in that Manu's period. Medhátithi, Vas
Satya, Jyotish-mat and Dyuti-mat, Sabala another, and Havy
- 9 váhana another—*these shall* be the seven rishis. Dhṛishta-
ketu, Pañca-hasta, Nir-ámaya, Pṛithu-śravas, and
- 10 Arśish-mat, Bhúri-dyumna, Vṛihad-bhaya—*these shall* be the
royal sons of that son of Daksha, yea the kings.

- Now hear, O bráhmaṇ, about the next Manv-antara, *that* of the
- 11 tenth Manu. And in the tenth Manv-antara of the wise son
Brahmá, the Sukhásīnas and the Niruddhas *shall* be the gods
 - 12 with three classes *each*, according to tradition; they inde

* Indra.

shall be the gods, a hundred in number, *in the period of that future Manu*. As there *shall be* a hundred sons* of his, so *shall there be* a hundred gods then. And Sánti shall be the Indra, endowed with all Indra's good qualities. Hear thou who shall indeed be the seven rishis then; Apo-múrtti and Havish-mat, Su-kṛitin and Satya, Nábhága and A-pratima, and Vásiṣṭha the seventh. And Su-kshetra and Uttamañjas and valiant Bhúmi-sena, and Satánika, Vṛishabha and An-amitra, Jayad-ratha, Bhúri-dyumna, and Su-parvan—these shall be that Manu's sons.

Hear about the period of Dharma's son Sávarṇa. The Vihan-gamas, and the Káma-gas and the Nirmáṇa-ratis shall be *the gods* of three kinds; each shall be a group of thirty. Now the Nirmáṇa-ratis shall be those who preside over the months, seasons and days; and the Vihan-gamas *shall be those who preside over the nights*;† the groups of Káma-gas shall be those who preside over the moments.‡ Their Indra shall be named Vṛisha, celebrated for valour. And Havish-mat, and Varishṭha, and another rishi§ Aruṇi, and Nís-čara and An-agma, and another great muni Visṭi, and Agni-deva the seventh,—these *shall be* the seven rishis in that period. Sarvatra-ga and Su-šarman, Devánika, Purúdvaha, Hema-dhanvan, and Dṛiḍháyu shall be the sons of that Manu, *yea* the kings.

When the twelfth Manv-antara of Rudra's son, the Manu named Sávarṇa, shall have arrived, who *shall be* the gods and munis,—hear about them. The Su-dharmans, the Sumanases, the Haritas and the Rohitas and the Su-varṇas

* For *pránidám* read *putráṇám* as in t's Bombay edition.

† Both the Calcutta and Bombay editions read *rátṛayo 'tha*, which is plural of *rátṛi*; but this word should apparently be analogous to *śákṛta* in formation, and be an adjective derived from *rátṛi*. Perhaps reading should be *rátṛakás tu* instead.

‡ This seems to be the meaning intended by the word *mauhúrttāḥ*; but only meaning given in the dictionary is "astrologer."

Both editions read *rishfir*, but it can hardly be right, for it would be a proper name, and the number would then exceed seven. It seems to be a mistake for *rishir*.

- shall be the gods therein; these five shall be ten-fold groups.*
- 24 Now their Indra shall be known as Rīta-dhāman, great in power, endowed with all Indra's good qualities. Hear from
- 25 me the seven rishis also—Dyuti, Tapas-vin, Su-tapas, Tapo-múrṭti, Tapo-nidhi, and Tapo-rati another, and Tapo-dhṛiti
- 26 the seventh. Deva-vat, and Upa-deva, Deva-śreshṭha, Vidd-ratha, Mitra-vat, and Mitra-vinda, shall be the sons of that *Manu*, yea the kings.
- 27 Listen while I tell thee of the *Manu's* sons and of the seven rishis and of the kings in the turn of the thirteenth
- 28 *Manu* named Rauḍya. The gods therein *shall be* the Sudharmans, the Su-karmans, and the Su-śarmans the others;
- 29 all these verily *shall be* the gods; O best of munis. Their Indra *shall be* Divas-pati, great in power, great in valour
- 30 Now hear while I tell thee of the seven rishis who shall be *then*—Dhṛiti-mat, and A-vyaya, Tattva-darsin, Nir-utsuka, Nir-moha, and Su-tapas another, and Nish-prakampa the
- 31 seventh. C'itra-sena and Vi-śitra, Nayati, Nir-bhaya, Dṛiḥa, Su-netra, and Kshatra-buddhi, and Su-vrata *shall be* the sons of that *Manu*.

CANTO XCV.

The Story of Ruc'i.

- 4 Prajā-pati named Ruc'i formerly lived in solitary discomfort—His forefathers appeared to him and urged him to marry—He demurred and they insisted on the importance of marriage.

Mārkaṇḍeya spoke :

- 1 A Prajā-pati Ruc'i, who was devoid of self, free from pride fearless and moderate in sleeping, formerly roamed this earth
- 2 Seeing that he was destitute of fire, had no habitation, that he ate but once a day, had no hermitage, and was cut off from all attachments, his ancestors spoke to him, the muni.

The Pitris spoke :

- 3 Dear son, wherefore hast thou not done the sacred deed of taking a wife, since that is the cause of gaining Svarga and

final emancipation from existence? without that there is
 4 bondage perpetually. A house-holder by paying worship to
 all the gods and the Pitris likewise, to rishis and guests, gains
 5 the heavenly worlds. He apportiones the gods *their share* by
 uttering 'sváhá' aloud, the Pitris by uttering 'svadhá' aloud,
 6 created beings and other guests by the giving of food. Being
 such a *negligent one*, thou dost incur bondage by reason of
 the debt due to the gods, bondage by reason of the debt due
 to us also, *bondage* unto men and created beings day by day,
 7 by not begetting sons, by not satisfying the gods and Pitris.
 And how, by not fulfilling *these duties* through folly, dost thou
 8 hope to go the good way? We think affliction, one *affliction*
 after another, may be for thee in this world, O son; hell
 likewise when thou art dead, and affliction in sooth in another
 birth.

Ruci spoke :

9 Wedlock tends to excessive suffering, and is a downward
 10 course toward sin; hence I took no wife hitherto. Control which
 is *gained* over one's self, this is effected by firm suppression;* it
 is the cause of final emancipation from existence; that *emanci-*
 11 *pation* verily comes not from wedlock. That the soul, though
 besmirched with the mire of selfishness, be washed clean day
 by day by those who have no family ties with the waters of
 12 thought—better verily is this! The soul, which is marked
 with the mire of actions that have developed during many
 existences, must be washed clean with the waters of good
 perceptions by wise men who keep their bodily organs under
 control.

The Pitris spoke :

13 Fitting it is that those who have their organs under control
 should cleanse their soul; but does this path, wherein thou
 wendest, O son, tend to final emancipation from existence?†

* Ni-yantṛaṇa; a word not in the dictionary.

† I take *kintu* as *kim tu* interrogatively; but the Bombay edition reads
 māya for *mokshaya* and *kintu* then would mean simply "but"—"but this
 path, wherein, &c., tends to defilement."

- 14 Moreover evil is driven away by means of disinterested* gifts,
and by results and enjoyments which are good or ill according
15 to former actions. Thus no bondage befalls him who acts
with a tender heart, and such action being disinterested tends
16 not to bondage. Thus a former action done, which consists of
merit and demerit, is diminished day and night by enjoyments
which consist of pleasure and pain, O son, among mankind.
17 Thus wise men cleanse their soul and guard it from bonds:
thus, on the other hand, indiscrimination, which is the mix
of sin, does not lay hold of it.

Ruċi spoke :

- 18 It is declared in the Veda, ignorance is the path of action
O my forefathers. How then do ye, sirs, despatch me on the
path of action ?

The Pitṛis spoke :

- 19 Ignorance in very truth is this† action *thou mentionest*—thi
maxim is not erroneous ; nevertheless action is the cause un
20 doubtedly of full acquisition of knowledge. On that view th
restraint, which bad men observe because they do not perform
what is enjoined, *should tend* ultimately to final emancipation
from existence;‡ on the contrary it produces a downwar
21 course. But thou thinkest, O son, ‘I will cleanse my soul’; yet
thou art burnt up by sins which arise from not performing wh
22 is enjoined. Even Ignorance exists for the benefit of men
just as poison does ; although it is different, it *does not in truth*
tend to bondage§ by reason of the means which are put in
23 practice. Therefore, O son, do thou take a wife according to
precept ; let not thy birth be unprofitable by thy not obser
ing the business of ordinary life fully.

* *An-abhisandhita* : *abhi-sandhita* is not in the dictionary.

† For *evait* read *evaitat*.

‡ The Bombay edition reads *násau* instead of *so’nte*, and the meaning
“does not tend to final emancipation.”

§ The Bombay edition reads *bandháyányá yato hi sá*, “because it
different, it *tends* in truth to bondage.” Or if *anyá yato* be read as one wo
a-nyáyato, it would mean “because of iniquity it *tends* in truth to bondage.”

Ruc'i spoke :

I am now aged ; who will bestow a wife on me, O my forefathers ? Moreover it is hard for a poor man to take a wife.

The Pitris spoke :

Our downfall will assuredly come to pass, O son, and so also will thy downward course ; thou dost not welcome our speech.

Márkaṇḍeya spoke :

Having spoken thus, the Pitris suddenly vanished from sight while he beheld them, O best of munis, just as lights when blown by the wind.

CANTO XCVI.

The story of Ruc'i (continued).

Perurbed by his forefathers' admonition Ruc'i offered worship to Brahmá, and Brahmá promised he should gain his desire with the Pitris' help—Ruc'i poured forth therefore a long hymn and prayer to the Pitris.

Márkaṇḍeya spoke :

The bráhmaṇ rishi Ruc'i, being greatly agitated in mind at that his forefathers' counsel, wandered about the earth, desirous to find a maiden. Failing to obtain a maiden he, illuminated by the fire of his forefathers' counsel, fell into, deep thought, while his mind was exceedingly agitated—"What can I do ? Where am I going ? How am I to take a wife ? May that come to pass quickly, which will effect my forefathers' advancement !" While the high-souled *muni*, pondered thus, a thought occurred to him—"I will propitiate lotus-born Brahmá with austerities." Thereupon he performed austerities to Brahmá for a hundred celestial years, and for the purpose of propitiating him engaged then in the utmost self-mortification. Brahmá the forefather of the worlds thereupon showed himself and said to him—"I am

- 7 well-pleased, declare thy earnest wish." He fell prostrate then before Brahmá, *who is the origin of the world*, and declared what he wished earnestly *to do* according to the counsel of his forefathers. And Brahmá hearing his earnest wish spoke to the bráhmaṇ Ruci.

Brahmá spoke :

- 8 Thou shalt be a Prajá-pati ; thou shalt create human folk. After creating human folk, O bráhmaṇ, *and* begetting sons
9 and performing ceremonies, thou shalt then, after thy dominion shall be taken away, attain perfect felicity. Being such
10 do thou take a wife as enjoined by thy forefathers ; and after reflecting on this desire, perform worship to the Pitris those Pitris indeed being gratified shall bestow on thee the wife and sons desired. When satisfied what may thy ancestors not bestow ?

Márkaṇḍeya spoke :

- 11 The rishi* on hearing this speech from Brahmá, whose birth is inscrutable, performed worship to the Pitris on
12 a distant sand-bank in a river, and also gratified the Pitris, O bráhmaṇ, with these praises, respectfully, with single mind, subduing his body, and bending his neck in faith.

Ruci spoke :

- 13 I pay reverence unto the Pitris who dwell as presiding deities in the śráddha ; and whom even the gods verily delight with *invocations* concluding with *the word* svadhá at the
14 śráddha. I pay reverence unto the Pitris, whom maharshis who desire to obtain enjoyment and final emancipation from existence, delight with mental śráddhas *and* with faith in
15 Svarga. I pay reverence unto the Pitris, whom the Siddhas delight with all *kinds of* incomparable heavenly offerings at the
16 śráddhas in Svarga. I pay reverence unto the Pitris, whom the Guhyakas also, who earnestly desire boundless sublime pro

* For *risher* read *rishir* ?

- perity because they are absorbed therein,* honour with faith.
- 7 I pay reverence unto the Pitṛis, who are always honoured by mortals on the earth, *and* who grant *unto men* to attain unto
- 8 the desired worlds by means of faith at the śráddhas. I pay reverence unto the Pitṛis, who are always honoured by bráhmans on the earth, *and* who grant generative power for
- 9 the obtaining of what they earnestly desire and long for. I pay reverence unto the Pitṛis, whom indeed forest-dwelling *ascetics*, who are restrained in their diet *and* whose stains have been washed away by austerities, delight with śráddhas performed
- 0 in the forests. I pay reverence unto the Pitṛis, whom bráhmans, who practise the vow of perpetual celibate studentship *and* who have subdued their souls, delight with intense
- 1 meditation continually. I pay reverence unto the Pitṛis, whom as being bestowers of benefits in the three worlds princes delight with śráddhas and all *kinds of* food-oblations according
- 2 ing to precept. I pay reverence unto the Pitṛis, whom vaiśyas, who take pleasure in their own occupations, honour with flowers, incense, food and water continually on the earth.
- 3 I pay reverence unto the Pitṛis, whom as famed by the name Su-kálin† śúdras also in faith always delight with śráddhas in
- 4 this world. I pay reverence unto the Pitṛis, whom as feeding on the svadhá great Asuras, who have forsaken deceit and
- 5 arrogance, always delight with śráddhas in Pátála. I pay reverence unto the Pitṛis, whom Nágas, who wish to obtain their desires, honour with śráddhas *and* all *kinds of* enjoyments according to precept in Rasátala. I pay reverence
- 6 unto the Pitṛis, whom the Serpents,‡ who possess spells, enjoyments and good fortune, always delight there indeed
- 7 with śráddhas according to precept. I pay reverence unto the Pitṛis, who dwell visibly both in the world of the gods and in the atmosphere, and who are worthy of worship by gods and other *beings* on the face of the earth. May they

* *Tan-maya-tvena* ; referring to wealth, because they are the attendants of Kuvera the god of wealth, and guardians of his treasures ?

† A class of Pitṛis regarded as the especial Pitṛis of Śúdras.

‡ *Sarpaiḥ*.

- 28 receive my offering. I pay reverence unto the Pitris, who have become *united* with the Supreme Soul, *who yet* in bodily form dwell verily in a heavenly car, and to whom as effecting deliverance from affliction the noblest yogins offer sacrifice
- 29 with minds cleansed from defilement. I pay reverence unto the Pitris, who also in bodily form in heaven feed on the svadhá for the purpose of *bestowing* desirable benefits, and who are powerful to bestow all desired *objects* and who grant
- 30 deliverance to those who have no engrossing interests. May all the Pitris be delighted herein, who signify desires to those who wish *for them, namely*, godhead, Indra's status, or what is more than this, *and also* sons, cattle, might and houses of
- 31 their very own! May the Pitris, who always dwell in the moon's rays, in the sun's orb and in a white heavenly car, be delighted herein with food and water, with perfumes and
- 32 other *odours*; may they obtain nourishment herefrom! And may the Pitris, who have satisfaction from the clarified butter in the oblation to Agni, who dwelling in the bodies of bráhmans feed on *the same*, and who reach intense delight by the offering of the piṇḍa, be *satisfied* herein with food and water!
- 33 May they, who have been greatly pleased by the chief maharshis with rhinoceros-flesh and with dark sesamum seeds, which attract the minds of celestial beings and are much desired by the gods, and with the herb Ocimum sanctum,
- 34 reach intense delight herein! And may all poems which are exceedingly coveted be for them, who are honoured by the Immortals! May they then be present here at the flowers,
- 35 perfumes, food and enjoyments which I have procured! May they, my forefathers,* who receive honour day by day, who should be worshipped on earth at the end of the month and on the eighth day, and who should be worshipped at the end of the year and at its beginning,† obtain satisfaction
- 36 herein! May they, who as being luminous as the full moon,‡ are worthy of worship from bráhmans, and who as having

* Or, "The Pitris."

† *Abhyudaye*; or "the rising of the sun"?

‡ *Kumudendu-bháso*.

the hue of the rising sun are worthy of worship from kshattriyas, and who as bestowers of gold are worthy of worship from vaiśyas, and who as resembling the indigo plant* are worthy of worship from śúdra folk, may they all reach delight with my offering of flowers, perfumes, incense, food, water and other gifts and with the fire-oblation also! Before them, the Pitris, I am ever prostrate. May they, who eat of the food-oblations, those splendid sacrifices, which have been previously offered to the gods for the sake of exceeding delight, and who when delighted become creators of welfare for us, be delighted herein! I am prostrate before them. May they, who expel† Rákshasas, goblins and fierce Asuras, yea, what is unpropitious to people, and who are the most ancient of gods, and who are worthy of worship by the lord of the Immortals, be delighted herein! I am prostrate before them. May the Agni-shvátta‡ Pitris, the Barhi-shad§ Pitris, the Ajya-pa|| Pitris and the Soma-pá¶ Pitris attain delight in this śráddha! I have delighted the Pitris. May the bands of Agni-shvátta Pitris protect the eastern region for me! And may the Pitris who are known as Barhi-shads protect the southern region! May the Ajya-pa Pitris likewise protect the western region, and the Soma-pá Pitris the northern region from Rákshasas, goblins and Piśácás, and indeed from harm inflicted by Asuras! And may their ruler Yama safeguard me everywhere! The Viśva, Viśva-bhuj, Arádhyā, Dharma, Dhanya, Subhánana, Bhúti-da, Bhúti-krit and Bhúti are nine classes which exist among the Pitris. The Kalyáṇa, Kalyatá-kartṛi, Kalya, Kalyataráśraya, Kalyatá-hetu and An-agma—these six, they are known as classes of Pitris also.

* *Níli-nibhāh*. This is obscure.

† *Nir-náśayantas*. As a verb this is not given in the dictionary.

‡ The spirits of those who on earth neglected the sacrificial fire. See *Manu* III. 195 and 199. *

§ See *Manu* III. 196 and 199.

|| Those who were the sons of Pulastya and the ancestors of the vaiśya order. See *Manu* III. 198.

¶ Those especially who were the progenitors of the bráhmans. See *Manu* II. 197 and 198.

- 46 The Vara, Vareṇya, Vara-da, Pusṭi-da and Tushṭi-da, Viśra-
pātri and Dhātri—these seven indeed are also classes. The
47 Mahat, Mahātman, Mahita, Mahimā-vaṭ and Mahā-bala—these
five moreover are classes of Pitṛis, being destroyers of sin.
Sukha-da, and Dhana-da also, Dharma-da and Bhūti-da
48 besides—such also is likewise called a four-fold class of Pitṛis
There are thus thirty-one classes of Pitṛis, who pervade the
entire world. Delighted with me, may they be satisfied and
ever grant me what is beneficial.

CANTO XCVII.

The bestowal of a boon by the Pitṛis in the Rauc'ya Manu-antara.

*A body of light appeared in the sky, and Ruc'i offered a hymn to all
the deities and Pitṛis—The Pitṛis appeared, and to enable him
to be a Prajā-pati granted him the boon of a wife—They com-
mend the hymn offered to them and declare its manifold efficacy.*

Mārkaṇḍeya spoke :

- 1 Now while he offered praises thus, a lofty pile of light
2 appeared suddenly, suffusing the sky. When he saw that
very great light, which remained stationary encompassing the
world, Ruc'i sank to the earth on his knees and sang this
hymn.

Ruc'i spoke :

- 3 I pay reverence† ever to those Pitṛis, who are honoured
incorporeal,‡ luminously splendid, who are rapt in meditation

* This word occurs twice, in verses 44 and 47. The Bombay edition read the same. It seems to follow the Calcutta edition rather closely after the *Devī-māhātmya*.

† *Namasyāmi*. It is used with the object in the genitive here and in verse 6; in the accusative in verses 4, 5, 7, 10 and 11; and in the dative in verses 8 and 9. The construction with the accusative is the only one mentioned in the dictionary.

‡ The Bombay edition reads *A-mūrttānām c'a mūrttānām*, "who are incorporeal and who are corporeal."

4 and who possess supernatural sight. And I pay reverence to those granters of *men's* desires, *who are* the leaders of Indra and the other *gods*, and of Daksha and Máric'a, of the seven
 5 rishis and of other *sages*. I pay reverence to all the Pitris of Manu and the other chief munis, and of the sun and moon,
 6 among the waters and in the sea. With conjoint hands I pay reverence likewise to the constellations and planets, to
 7 wind and fire and the sky, and to heaven and earth. And with conjoint hands I pay reverence to the devarshis' progenitors, unto whom reverence is paid by all the worlds, *who are* always
 8 givers of what is imperishable. With conjoint hands I pay reverence always to the Prajá-pati* Kāśyapa, to Soma† and to
 9 Varuṇa, and to the princes of religious devotion. Reverence to the seven classes of *Pitris* moreover in the seven worlds!‡
 I pay reverence to self-existent Brahmá who is contemplation-
 0 eyed. I pay reverence to the Somádhára and Yoga-múrtti-dhara classes of Pitris, and to Soma the father of the worlds.
 1 I pay reverence moreover to the other Pitris who have the form of fire,§ because this universe is entirely composed of
 2 Agni and Soma. Now these who *dwell in this light*, and who have the bodies of the moon, sun and fire,|| and whose true nature is the world, and whose true nature is Brahmá¶—to all
 3 those Pitris, practisers of religious devotion, I pay reverence with subdued mind, reverence, *yea* reverence. May they, the consumers of the svadhá, be gracious unto me!

Márkaṇḍeya syoke:

4 Being thus praised by him, O best of munis, those Pitris issued forth with their splendour, illuminating the ten regions
 5 of the sky; and he beheld them standing in front then,

* For Prajá-pateḥ read Prajá-pate?

† Or, "the moon." 'Soma' seems to be played upon in its various meanings in these verses.

‡ Or, "Reverence to the seven classes of *Pitris* and to the seven worlds!"

§ 'Agni' is also played upon in its different meanings.

|| "Soma, Súra and Agni."

¶ Or, "Brahman."

- adorned with the flowers, perfumes and unguents which he
 16 had presented *unto them*. Falling prostrate again in faith,
 again indeed joining his hands, full of respect he exclaimed,
 separately *to each of them*, "Reverence to thee!" "Reverence
 17 to thee!" Well-pleased the Pitris thereupon said to him, the
 best of munis, "Choose thou a boon." To them he spoke,
 bending his neck respectfully.

Ruci spoke :

- 18 Brahmá has commanded me now to be the maker of a *new*
 creation. In such capacity I desire to obtain a wife, *who shall*
be happy, of heavenly kind, prolific.

The Pitris spoke :

- 19 Here verily for thee let a wife be produced forthwith wh
 shall be most fascinating, and by her thou shalt have a sor
 20 a Manu supreme, the ruler of a Manv-antara, wise, charac
 terized by thy very own name, being called Rauçya *from*
 21 *thee*, O Ruci; he shall attain fame in the three worlds. H
 shall also have many sons, great in strength and prowess
 22 great of soul, guardians of the earth. And thou, becomin
 a Prajá-pati, shalt create people of the four classes; and
 when thy dominion shall come to an end and *thou shalt* l
 wise in righteousness, thou shalt thereafter attain perfe
 felicity.
 23 And whatever man shall gratify us with this hymn
 in faith, we being gratified *will give* him enjoyments ar
 24 sublime spiritual knowledge, perfect bodily health, and wealth
 and sons, grandsons and other *descendants* :* because veri
 those who desire *blessings* must constantly praise us with th
 25 hymn. And he who shall recite this hymn, which causes
 pleasure, with faith at a śráddha, standing the while in fro

* The Bombay edition inserts a verse and a half here—"We will gi
 [the foregoing blessings] assuredly and whatever else is earnestly desire
 Therefore men who continually desire sacred recompenses in the world a
 the imperishable gratification of the Pitris—*such* men must praise us w
 a 'hymn.'"

of the bráhmans as they feast, that śráddha, shall undoubtedly become ours imperishably, because of our pleasure in hearing the hymn when a man makes close approach unto us.

Although a śráddha be performed without a bráhman learned in the Veda, although it may be vitiated by means of wealth which has been gained unjustly, or although it be performed in any other defective manner, or although moreover it be performed with blemished offerings unfit for a śráddha, or be performed also at a wrong time or in a wrong place, or yet be unaccompanied by the proper ordinances, or if it is performed by men without faith or in reliance on deceit—nevertheless such a śráddha shall be to our delight because this hymn is uttered thereat. Wherever this hymn which brings us happiness is recited at a śráddha, there delight accrues unto us, lasting for twelve years. This hymn recited in the winter yields delight for twelve years; and this beautiful hymn recited in the dewy season yields delight for twice that number of years; when recited at a śráddha ceremony in the spring it tends to delight us for sixteen years; and this hymn recited in the hot season causes delight for sixteen years indeed. When a śráddha although performed imperfectly is consummated with this hymn in the rainy season, imperishable delight accrues unto us, O Ruśi. When recited at the time of a śráddha even in the autumn season, it yields us delight with men which lasts for fifteen years. And in whosesoever house this hymn remains constantly in written form, there shall we be present when a śráddha is performed. Therefore standing at a śráddha in front of the feasting bráhmans, O illustrious Sir! thou must hear this hymn which supplies nourishment unto us.*

The Bombay edition adds—"Having spoken thus, his ancestors (Pitris) ascended to heaven, O best of munis."

CANTO XCVIII.

The marriage of Málíní and the conclusion of the Rauc'ya Manv-antara.

Ruc'i married an Apsaras named Málíní, and had by her a son, the Manu Rauc'ya, who will be the ruler of a manv-antara.

Márkaṇḍeya spoke :

- 1 Thereupon from the midst of that river uprose an exquisite Apsaras, charming, slender-shaped, named Pramloá.
- 2 And she spoke to high-souled Ručí in very sweet accents, bowing courteously towards him, she, beautiful-browed Pramloá, verily a choice Apsaras.
- 3 "A maiden of exceeding bodily beauty is my daughter, O best of ascetics; she was begotten by Varuṇa's high-souled
- 4 son Pushkara. Take her when I give her, a maiden of exquisite complexion, to be thy wife; a Manu of great intellect shall be born of her as son to thee!"

Márkaṇḍeya spoke :

- 5 When he replied, "So be it," to her, she fetched up from
- 6 out that water then a shapely maiden named Málíní; and on that sand-bank in the river Ručí, best of munis, after summoning the great munis together, took her hand in marriage
- 7 according to the ordinances. Of her was born to him a son, great in valour, great in intellect; he was named Rauc'ya
- 8 after his father's name; he was famous on this earth. And in his manv-antara who will be the gods and the seven rishis and his sons and the kings, they have been duly told to thee.
- 9 Increase of righteousness, and perfect health, and the growth of riches, grain and children—*this* without doubt is for men in this manv-antara, which *thou hast* heard about.
- 10 After hearing of both the praise of the Pitris and the classes of the Pitris also, a man obtains all his desires through their favour, O great muni.

CANTO XCIX.

Eulogy of Agni and fire.

There was formerly a very irascible muni named Bhúti, to whom everything was subservient—He left his hermitage once and put his disciple Sánti in charge—The sacred fire went out, and Sánti in consternation offered up a long prayer and eulogy to Agni.

Márkaṇḍeya spoke :

Hear next thereafter about the birth of Bhautya, and about the gods, the ṛishis, his sons and the kings of the earth in his period.

There was a disciple of Aṅgiras, by name Bhúti, very irascible, a muni who used to invoke bitter curses for a small matter, and who spoke harshly on the occasion of a transgression. At his hermitage Mátariśvan blew not very fiercely, the sun caused no excessive heat, nor Parjanya excessive mud, nor did the moon even when full cause excessive cold with its rays, through fear verily of that irascible and very glorious muni. And the seasons, abandoning their course, produced flowers and fruit at all times on the trees that grew in his hermitage according to his command. And the waters that flowed near his hermitage glided on according to his pleasure, and when taken into his water-pot were frightened at that high-souled muni. He was impatient of excessive trouble and was exceedingly irascible, O bráhmaṇ.

And that illustrious muni having no son set his mind on austerities. Desiring a son, restricting his food, exposing himself to cold, wind and fire, he fixed his mind on austerities indeed with the resolve, "I will practice austerities." The moon did not tend to make him very cold, nor the sun to make him very hot, nor did Mátariśvan blow on him severely, O great muni. And Bhúti, best of munis, being

greatly pained by the couples of opposite causes* did not obtain that desire and so ceased from his austerities.

- 11 His brother was Su-varcás. Being invited by him to a
sacrifice and being desirous of going, Bhúti said to his high-
12 minded disciple named Sánti, who was calm, who had the
measure of religious knowledge,† who was well-behaved,
always zealous in the guru's business, observant of good
customs, noble, an excellent muni.

Bhúti spoke:

- 13 I shall go to the sacrifice of my brother Su-varcás, (
Sánti, being summoned by him, and do thou listen to what
14 thou must do here. Thou must keep watch over the fire in
my hermitage thus and thus diligently, so that the fire may
not become extinguished.

Márkaṇḍeya spoke:

- 15 Having given this command and receiving the answer
"Yea" from his disciple Sánti, the guru went to that his brother's
sacrifice, being summoned *thereto* by his younger brother
16 And while Sánti is fetching fuel, flowers, fruit and other things
from the forest for that high-souled guru's maintenance, and
17 performing other business, being faithfully obedient to his
guru, the fire which was the root of his welfare‡ died
18 during that interval. Seeing the fire had died out, Sánti,
sorely distressed and afraid of Bhúti, fell, *though* of great
intellect, into manifold anxiety, *thinking*—
19 "What am I to do? or how will the guru's return be?
I must accomplish something now; what, when done, would
20 be a good thing done? If my guru sees this extinguished
fire occupying the hearth, he will assuredly devote me
21 once because of it to some grievous calamity. If I kindle
another fire here in the fire-place, then he who sees everything
22 visibly§ will of a surety turn me into ashes. As such I am
sinful on account of the wrath and curse of that guru. I do

* Heat and cold; and so on.

† Bhúti-parigrahaḥ; a pun on the words.

‡ Akṣa-pratima; a difficult word. § Agni.

not grieve so much for myself as for the sin committed against
 23 the guru. The guru on seeing the fire extinguished will
 certainly curse me, or Agni *will be* angry. That brahman is
 24 truly of such *immense* power! With what fitness will not he,
 under whose command the gods live in terror of his majestic
 power, assail me who have committed sin!"

Mārkaṇḍeya spoke:

15 After pondering thus in many ways, being always afraid of
 that guru he, best of intelligent *munis*, sought refuge with
 16 Agni. Controlling his mind then he offered a hymn to the
 seven fires; and with thoughts intent on them he joined his
 hands and knelt down on the ground.

Śānti spoke:

27 Om! Reverence to the high-souled perfecter of all created
 things, to him who has one, two and five side-altars at the
 28 rāja-sūya *sacrifice*, to the six-souled *god*! Reverence to the very
 brilliant one, who gives *their* functions* to all the gods, to
 him who has Sukra's form! Thou bestowest permanence
 29 on all the worlds. Thou art the mouth of all the gods! The
 oblation that is taken by thee, O adorable one,† cheers all the
 30 gods! All the gods have their life-breath in thee! The obla-
 tion sacrificed in thee turns into a fiery‡ cloud; and after-
 wards the modification which it undergoes in the form of
 31 water, by that comes the growth of all herbs, O wind-chario-
 32 teered *god*. Upon all the herbs animals live in happiness. Men
 perform sacrifices among the herbs also which thou hast crea-
 ted. With sacrifices also gods and Daityas and Rákshasas like-
 33 wise are fattened, O Purifier; those sacrifices have thee for their
 support, O Fire. Hence thou art the origin of everything: and
 34 thou, O Fire, art composed of everything. The gods, Dánavas,
 Yakshas, Daityas, Gandharvas and Rákshasas, men, cattle,

* Or "means of subsistence."

† Instead of *tvayáttum bhagaván haviḥ*, the Bombay edition reads *tvayát-
 am bhagavan haviḥ*, which I have adopted.

‡ *Anala-megha* in the Bombay edition is preferable to *amala-megha*
 pure cloud."

- 35 trees, deer, birds and reptiles are all fattened and nourished up by thee, O Fire. From thee indeed they take their birth, and in thee likewise they meet their dissolution at the end.
- 36 Thou, O god, createst the waters, thou again indeed consumest them, and by thee they are rendered wholesome to be
- 37 the source of nourishment for breathing beings. Thou abidest among the gods under the form of glowing light* among the Siddhas with loveliness, among Nāgas under the form of poison, among birds under the form of wind:
- 38 Among mankind thou art anger; among birds, deer and other animals thou art silliness;† thou art stability among trees; thou art hardness with reference to the earth;
- 39 thou art fluidity in water, O adorable god; and thou hast the form of swiftness in the wind; thou moreover, O Fire, with thy faculty of permeation abidest as soul in the
- 40 sky.‡ Thou, O Fire, who art the end of all created beings, movest about safe-guarding them. Wise men style thee one; again they style thee three-fold.§ Having fashioned thee in eight ways, they fashioned the original sacrifice||. Supreme
- 42 rishis say this universe was created by thee. Without thee verily the whole world would perish at once, O Fire. A twice-born man proceeds on the course which is ordained by his own
- 43 actions, when he has paid worship to thee with oblations to the gods, oblations to deceased ancestors and other offerings after uttering the words *svadhā* and *svāhā*. Living beings have in truth the innate power of modification,¶ O thou who

* *Tejo-rūpeṇa*.

† *Mohaṇ*.

‡ The Bombay edition reads *nabhasi tvam vyavasthitaḥ* instead, "thou abidest in the sky," omitting "as soul."

§ The three kinds of sacrificial fire, *gārhapatya*, *āhavanīya* and *dakṣhiṇa*.

|| The Bombay edition reads instead *yajña-vāham akalpayan*, "having fashioned thee in eight ways they fashioned (or esteemed) thee to be him who conveys the sacrifice to the gods."

¶ *Pariśadmātma-vīryā*. The Bombay edition reads *-vīryāṇi*, a plural neuter instead of a singular feminine noun; but it means the same. If *pariśāma*, "alteration," "modification," means "adaptation," this passage is a remarkable anticipation of modern scientific generalization.

- 44 art honoured by the Immortals. Flames issuing *from thee*, moreover,* burn up all created things. O most brilliant Jāta-vedas,† thine verily is this creation of the universe!
- 45 Thine are the Vedic ceremonial *and* the world which consists of all created things. Reverence to thee, O yellow-eyed
- 46 Fire! Reverence be to thee, O consumer of oblations! O Purifier, reverence be to thee now; reverence to thee, O bearer of oblations *to the gods*.‡ Thou verily art the maturer of the universe by reason of *thy* maturing§ things that are
- 47 eaten and drunk. Thou art the maturer of the crops; and thou art the nourisher of the world. Thou verily art cloud,
- 48 thou art wind, thou art seed that produces the crops. Thou indeed hast been, and shalt be, and art for the nourishing of all created things. Thou art light among all created things;
- 49 thou art the illuminating Sun. Thou art day, thou also art night; and thou art both the twilights. Thou hast golden semen, O Fire; thou art the cause of the production of
- 50 gold; and thou hast gold within thy bosom;|| thou hast lustre like unto gold! Thou art a muhúrtta, and thou a
- 51 kshapa; thou art a truṭi and thou a lava; ¶ thou existest in the form of kalás, káshṭhás, nimeshas and other *periods of time*, O lord of the world. Thou art all this *universe*. Thou art Destiny, which consists in continuous change.
- 52 Thy tongue which is *called Káli* brings about the conclusion at the fated time, O lord; *by it*** preserve us from fear, from
- 53 sins and from the great terror of this world! Thy tongue, which is named Karáli†† is the cause of the great dissolution *of the world*; by it preserve us from sins and from the great
- 54 terror of this world! And thy tongue which is called Mano-

* Tvatto, "from thee," would seem preferable to tato, "moreover."

† A name of Agni.

‡ The Bombay edition inserts a line here—"Thou indeed art the purifier of the universe because of *thy* purification of all existing things."

§ Pác'aka and pác'ana; the metaphor is from "cooking" with fire.

|| Hiraṇya-garbhas.

¶ Various measures of time.

** Instead of bhayát, "from fear," the Bombay edition reads tayá, "by it."

†† "Formidable."

- javá* is characterized by the quality of lightness; by it pre-
 55 serve us from sins and from the great terror of this world! Thy
 tongue which is called Su-lohitá† accomplishes their desire
 for created beings, by it preserve us from sins and from the
 56 great terror of this world! Thy tongue which is called
 Sa-dhúmra-varṇá‡ causes sickness among breathing beings,
 by it preserve us from sins and from the great terror
 57 of this world! And thy tongue which is called Sphuliṅ-
 gini,§ because it is altogether shapely, by it preserve us
 58 from sins and from the great terror of this world! And
 thy tongue which is called Viśvása-dá|| bestows blessings
 on breathing beings; by it preserve us from sins and from
 59 the great terror of this world! O yellow-eyed, red-necked,
 black-pathed¶ consumer of oblations, save me from all faults;
 60 deliver me here from worldly existence! Be gracious, O
 seven-flamed Fire, O Kṛiśánu, O bearer of the oblations to
 the gods! Thou art proclaimed by the eight names of Agni,
 61 Pávaka, Śukra and the rest. O Agni, O thou who didst
 spring up before all created beings, O Vibhá-vasu, be gra-
 cious, O thou who art called the Carrier of the oblations to the
 gods, O changeless one whom I extol!
 62 Thou art Fire imperishable, thou hast inconceivable beauty,
 thou prosperest greatly, thou art hard to be endured,** ex-
 ceedingly ardent: or thy surpassing valour, which is changeless
 and terrible, vanquishes him who injures all the worlds.††

* "Swift as thought."

† "Very red."

‡ "Smoky-coloured."

§ "Having sparks of fire."

|| For *viśvá sádā* read *viśvása-dā*; "bestowing confidence"; the Bombay edition reads *viśva-sṛjā*, "creating the universe."

¶ *Kṛishṇa-vartman* "black-pathed" of the Bombay edition is better than *kṛishṇa-varṇa* "black-hued" of the Calcutta edition.

** For *dush-prahaso* read *dush-prasaho* as in the Bombay edition.

†† This passage appears to be corrupt. It runs thus in the Calcutta edition;—

*Tvam a-vyayam bhīman a-śeṣa-lokan
 Samūrtako hantṛ athavā dī-vīryam.*

- 63 Thou art the sublime principle of being,* that dwells in the lotus-heart of every being,† unending, worthy of praise. By thee was stretched out this universe which comprises what is moveable and immoveable. O consumer of oblations, thou
 64 art one in many forms here! Thou are undecaying; thou art the earth with its mountains and forests; thou art the sky that holds the moon and the sun; thou art everything that exists daily;‡ and thou art the submarine fire that is held within the bosom of the great ocean; thou standest with
 65 superhuman power in thy hand.§ Thou art always, worshipped as the 'Consumer of oblations' at the great sacrifice by great rishis who are devoted to self-restraint; and when extolled thou drinkest the soma at the sacrifice, and eatest the oblations also, that are offered in fire with the ex-
 66 clamation vasha†, for thy well-being. Thou art longed for|| continually by bráhmans here for the sake of recompense; and thou art sung of in all the Vedáṅgas. For thy sake bráhmans, who are zealously devoted to sacrificing, study the
 67 Vedáṅgas at all times. Thou art Brahmá who is devoted to sacrificing, and also Vishṇu, goblin-ruling Siva, Indra lord of the gods, Aryaman, and water-dwelling Varuṇa. Both the

which seems unintelligible. The Bombay edition reads;—

Tavá-vyayam bhímam a-śesha-loka-

Savardhakam hantya athaváti-víryam.

and I have followed it except as regards the word *sa-var dhakam* which seems incorrect. By comparing the two versions it may be conjectured that the proper reading should be *sam-mardakam*, or *sam-indhakam* or some such word, and I have ventured to translate it by the general phrase, "who injures."

* Or "goodness," *sattva*. The Bombay edition reads *tattva*, "essential truth."

† For *-puṇḍarīkas tvam* the Bombay edition reads *-puṇḍarīka-stham*, which seems preferable.

‡ *Ahar-dívākhilam.*

§ Or, "in thy ray of light," *kare*. The Bombay edition has a wholly different reading here;—

Bhaván víbhuḥ pivati payámsi pávaka.

"Thou as lord drinkest the waters, O Fire!"

|| *Ghyase*; but the reading in the Bombay edition *íjyase*, "thou art sacrificed unto," is better.

- sun and moon and all the gods and Asuras gratifying *thee* with oblations obtain *from thee* much-prized rewards. Every thing, though corrupted with grave malady to the utmost *degree*, becomes pure when touched by thy flames. Of ablutions the most excellent by far is that which is *performed* with ashes; therefore munis wait upon thee pre-eminently at evening.* Be gracious, O Fire, who art named the Pure! Be gracious, O Air, who art unsullied *and* exceedingly brilliant! Be gracious unto me now, O purifying *Fire* who comest from lightning!† Be gracious, O Consumer of oblations! Protect thou me! With the auspicious form that is thine, O Fire, and with the seven flames that are thine—when praised *by us* protect us therewith, O god, even as a father *protects* the son whom he has begotten!

CANTO C.

The Fourteen Manv-antaras concluded.

Agni pleased with the hymn granted Sánti two boons; namely, the fire was re-kindled; and Bhúti obtained a son who will be the Manv Bhautya, and became gentle to all.—Agni also blessed the hymn—The gods, rishis and kings in the Bhautya manv-antara are named.—The merits obtained by hearing about the manv-antara are proclaimed.

Márkaṇḍeya spoke :

- 1 Being thus hymned by him the adorable Fire thereupon appeared before him there, encircled with a halo of flame
- 2 O muni. And the god who abounds in light, pleased † indeed

* The Bombay edition inserts a short verse here :—"After doing that people, who have easy self-control, by means of real faith gain heaven which is sung of by multitudes."

† For *vaidyutádya* the Bombay edition reads *vaidyutábha*, "who hast lightning-like splendour."

‡ For *príta-stotreṇa* read *prítāḥ stotreṇa* ?

with that hymn, O bráhmaṇ, spoke with a voice as deep as a thunder-cloud's to Sánti who fell prostrate *before him*.

Agni spoke :

- 3 Well pleased am I with thee, O bráhmaṇ, for the praise which thou hast offered in faith. I grant thee a boon ; choose what thou desirest.

Sánti spoke :

- 4 O adorable god, I have accomplished my object inasmuch as I see thee in bodily shape ; nevertheless deign to hear me
5 who bow to thee in faith. My guru has gone from the hermitage to his brother's sacrifice, O god, and when he shall return to the hermitage may he see the sacrificial altar*
6 with thee for its master. The sacrificial altar that has been forsaken by thee through my transgression, O Fire, may the
7 bráhmaṇ see that now presided over by thee as before ! And if thou shewest me grace in any other way, O god, then let
8 my guru who is sonless obtain a distinguished son. And as my guru will display friendliness to his son, so may his mind
9 become gentle towards to all beings. And whoever shall praise thee † with *this* hymn, whereby thou art pleased with me, O changeless god, mayest thou whom I have propitiated bestow a boon on him !

Márkaṇḍeya spoke :

- 10 On hearing this his speech, Agni, being highly conciliated with the hymn and with his devotion to his guru, spoke to that best of bráhmaṇs.

Agni spoke :

- 11 Inasmuch as thou hast asked, O bráhmaṇ, for two boons on thy guru's behalf and not for thyself, therefore I am
12 exceedingly pleased with thee, O great muni. All this shall

* For *dhishṭyam* read *dhishṇyam* as in the Bombay edition, here and in the next verse and verse 21. In the next verse *dhishṇya* is treated as a neuter noun, but the dictionary gives *dhishṇya*, masc. only, this meaning.

† For *paśyatām* read *yaś c'ū tvām* with the Bombay edition.

- happen to thy guru which thou hast prayed for—he shall be
 13 friendly to all beings and shall have a son. The son shall
 be the lord of a *manv-antara*, by name *Bhantya*, great in
 strength, great in valour, great in knowledge, O thou who
 praisest thy guru.*
- 14 And whoever with composed mind shall praise me with
 this hymn, all his desire shall come to pass and he shall
 15 have merit. At sacrifices, on festival days, at places of
 pilgrimage, at sacrifices, at oblations to the gods, and at
 ceremonies let a *man* read this sublime *hymn*, which yields
 16 nourishment to me, to attain unto righteousness. This
 sublime *hymn*, which yields pleasure to me, when heard once,
 O *bráhma*n, shall without doubt destroy sin committed by
 17 day and night. This *hymn* when heard shall at once quell
 the faults and other *defects* that attend improper oblations
 and times, and the faults which are committed by unworthy
 18 men also who have made such *mistakes*. This hymn of praise
 to me, when heard by mortals at full-moon, at new-moon and
 on other sacred festivals, shall destroy sin.

Márkaṇḍeya spoke :

- 19 Having spoken thus, adorable Agni became invisible forth-
 with, while he indeed looked on, O muni, just as the flame
 20 upon a lamp expires. And when Agni had departed, *Sánti*,
 with mind fully satisfied and with the hair of his body stand-
 ing erect with gladness, entered the guru's hermitage.
 21 There he saw the fire blazing brightly on the guru's sacrificial
 altar as before; thereat he felt an intense joy.
- 22 At this moment the *guru* also of that high-souled *disciple*
 returned from his younger brother's sacrifice to his own
 23 hermitage; and before him the disciple paid respectful
 salutation to his feet. And the *guru*, after accepting the sala-
 24 and worship offered, said to him then—"My son, I feel
 exceeding loving-kindness to thee and to other creatures also
 I know not what this is; if thou knowest, my son, tell this
 25 quickly unto me." Thereupon the *bráhma*n *Sánti* declared

* *Guru-stava*. This is better than reading it *gurus tava*.

all that, *namely*, the extinction of the fire and the other
 26 incidents, to his teacher truly, O great muni. On hearing it
 the guru with eyes moist through affection embraced him,
 and gave the disciple the Vedas and Aṅgas and Upāṅgas,
 O great muni.

27 A son was born to Bhúti, the Manu named Bhautya. Hear
 from me of the gods, rishis and kings in his manv-antara,
 28 namely, those who shall belong to *that* future *Manu*, while
 I declare them at length; and who shall be the lord of the
 29 gods in the time of that *Manu* famous for his deeds. Both
 the C'ákshushas and the Kanishṭhas, the Pavitras and the
 Bhrájjiras, and the Dhárāvṛikas—these *shall* be the five
 30 classes of gods according to tradition. Śuśi shall be the
 Indra of those gods then, great in strength, great in valour,
 31 endowed with all an Indra's qualities. And Agnīdhra, and
 Agni-báhu, Śuśi and Mukta, Mádhava, Śukra and Ajita—
 these seven *shall* be the rishis then according to tradition.
 32 Gurn, Gabhíra, and Bradhna, Bharata and Anugraha, and
 33 Śrímánin* and Pratíra, Viṣṇu and Saṅktandana,† Tejas-
 vin and Subala—these *shall* be the Manu Bhautya's sons. I
 have declared this fourteenth manv-antara to thee.

34 After hearing of the manv-antaras thus in order, O best of
 munis, a man obtains merit, and a diminished succession.‡
 35 By listening to the first manv-antara a man obtains
 righteousness. By listening to Sváročísha's *period* he
 36 gains all his desires. He obtains wealth from *listening to*
 Auttami's *story*, and acquires knowledge in *hearing the story*
 of Tánasa; and when Raivata is heard about, he finds
 37 intelligence and a handsome wife. Perfect health accrues
 to men when C'ákshusha is heard of, and strength when
 Vaivasvata is heard of, and virtuous sons and grandsons
 38 when the Sun's son Sárvarṇika is heard of. A man obtains
 greatness of soul when Brahma-Sávarṇa is heard of, a bright
 intellect when Dharma-Sávarṇika is heard of, victory when

* Śrímánin in the Bombay edition is better.

† San-krandana in the Bombay edition.

‡ Of future births?

- 39 Rudra-Sávarṇika is heard of. A man becomes the chief of his kindred *and* is endowed with good qualities, when Dakṣha-Sávarṇika is heard of; he makes his enemies' power small •
- 40 after hearing of Raucya, O best of men. He acquires the favour of the gods when the Bhautya manv-antara is heard of, and *also* obtains the sacred fire and sons endowed with
- 41 good qualities. And whoever listens to all the manv-antarās in regular order, O best of munis, hearken to his supreme
- 42 reward also. After hearing of the gods, ṛishis, Indras, Manus their sons the kings, and their genealogies therein, he is
- 43 delivered from all his sins. And the other gods, ṛishis Indras and kings who rule over those manv-antarās are pleased *with him*, and when pleased they bestow a bright
- 44 intellect. Having obtained then a bright intellect and having performed a splendid deed, he attains a splendid course as long
- 45 as the fourteen Indras *continue*.† May all the seasons be salubrious; may all the planets be benign! Assuredly they are so, when he has listened to the ordinance of the manv-antarās in their order.

CANTO CI.

The Announcement of the Genealogies.

Márkaṇḍeya alludes to the famous races of kings and begins an account of the creation.—Brahmá created Dakṣha, and Dakṣha's daughter Aditi bore to Kaśyapa a son Mátaṇḍa, who was the Sun incarnate.—Márkaṇḍeya tells of the Mundane Egg and Brahmá's birth from it,—and expounds the word "Om."

Kraushtuki‡ spoke :

- 1 Adorable Sir, thou hast duly expounded the ordinance of the manv-antarās, and I have ascertained it from thee

* *Ni-śatayati*; not in dictionary.

† For *c'atur-dashāḥ* read *c'atur-dasha* with the Bombay edition.

‡ The discourse goes back to Canto lxxx, and Kraushtuki, who has disappeared during the *Deví-máhátmya* and the concluding account of the *Manv-antarās*, re-appears here with the genealogical portion of the *Paráṇa*.

gradually *and* at length. As I wish to hear of the complete genealogy of the kings of the earth, beginning from Brahmá and the other *progenitors*, O best of dvijas, do thou declare it to me duly, adorable Sir.

Márkaṇḍeya spoke :

- 3 Listen, my son, to the origin of all the kings and their exploits, taking for the commencement the Prajá-pati who is
4 the source of *this present* world, for this *his* progeny is adorned with kings, who celebrated many sacrifices, who were victorious in battle, who were wise in righteousness,
5 who were numbered by hundreds. And by hearing of the exploits of these high-souled kings and their manifestations*
6 a man is delivered from all sins. The race, in which arose Manu and Ikshváku, An-aranya,† Bhagírattha and other kings in hundreds, who *all* protected their territories well,
7 were wise in righteousness, performed sacrifices, were heroic and understood thoroughly the sublimest *matters*—when one hears about that race, a man is delivered from a multitude
8 of sins. Hear then about this race wherofrom thousands of *subordinate* lines of kings were separated off like *subsidiary* stems from a banyan tree.
9 The Prajá-pati Brahmá, being desirous of yore of creating various peoples, created Daksha from his right thumb,‡ O
10 best of dvijas ; and the adorable lord Brahmá who causes the birth of the worlds, *and* who is the supreme maker of the worlds, created a wife for him from his left thumb.
11 Resplendent Aditi was born as a daughter to that Daksha,
12 and of her Kaśyapa begot divine Mártaṇḍa,§ who has the nature of Brahmá,|| who bestows boons on all the worlds,

* *Utpattayas c'a*; the Bombay edition reads the same. This is the nominative and is inadmissible; read instead *utpattís c'aiva*?

† This is the reading of the Bombay edition and is right. The Calcutta edition reads *Rañavanya*; this name is given in the dictionary, but I have not met with it elsewhere.

‡ *Angushthád dakshinád daksham*; a play on the word. § *I.e.*, the Sun.

|| The Bombay edition also reads *Brahmá sva-rúpam*; but read *Brahma-rarúpam* instead?

- and who constitutes the beginning, the middle and the end in the operations of the creation, continuance and termination
 13 of the world; from whom proceeded this universe and in whom everything subsists, O divja; and whose nature this world
 14 with its gods, Asuras and men possesses; who constitutes everything, who is the soul of all, the Supreme Soul, eternal. The Sun took birth in Aditi, after she had first propitiated him.

Kraushṭuki spoke :

- 15 Adorable Sir, I desire to hear what is the Sun's nature and what is the cause why he, the earliest god, became Kaśyapa's
 16 son; and how he was propitiated by divine Aditi and Kaśyapa; and what he, the divine Sun, said when propitiated by her
 17 and what truly was his majestic power when he became incarnate, O best of munis. I wish to hear it in its fulness duly related, Sir, by thee.

Mārkaṇḍeya spoke :

- 18 Clear sublime Knowledge, Light, Luminosity eternal and free, Perfect Isolation,* Understanding, Visible Manifestation,† Freedom of will, and Comprehension,‡ and Intelligence, and Perception, Memory and Discernment—these are
 19 the forms of that luminous Form here. Harken also illustrious sir, while I tell thee at length what thou hast
 20 asked, how the Sun became manifest.
 21 In this world, destitute of light, obscure, which was enveloped with darkness all around, a single huge egg came
 22 into existence, an imperishable most potent cause.§ It sprang open; within it stood the adorable fore-father, lotus-born Brahmá himself, who is the creator of the worlds, the lord
 23 Out of his mouth issued the great word "Om," O great muni and then the Bhúr, after that the Bhuvas,|| and imm

* *Kaivalyam*.

† *Sam-vid*.

‡ These and the following words appear to mean both the utterances themselves and also the worlds that go by the same names, the Bhúḥ.

† *Avir-bhúḥ*; a word not in the dictionary.

§ See Manu I. 5, &c.

24 diately thereafter the Svar.* These three mystic words
therefore *express* the essential property of the Sun. Now
from this essential property *indicated* by "Om" comes the
25 subtle sublime form of the Sun. Next there *issued* the gross
Mahar-loka, then the grosser Jana-loka, then the Tapo-loka,
then the Satya-loka;—these are the seven-fold substantial
26 forms. His permanent forms exist and do not exist, inasmuch
as they assuredly come into existence in innate disposition
and in feeling.†

The word "Om" which I have uttered, O bráhman, which
has a beginning and an end, *which is* sublime, subtle, form-
less, most sublime, permanent—that is the Supreme Spirit,
yea his body.

CANTO CII.

The Majesty of the Sun.

árkaṇḍeya says that from Brahmá's mouths issued the four Vedas
and explains their peculiar qualities and transcendent merits—
The gods and the Vedas are but manifestations of the Sun.

Márkaṇḍeya spoke:

Now when that egg split open, out of the anterior mouth
of Brahmá whose origin is inscrutable, O muni, came forth
first the Ríć hymns, at once resplendent as the flowers of
the China rose,‡ glorious in form, but disconnected,§ and
divided into separate portions, and therefore bearing the

and the Bhuvar-loka; and the meaning seems to be that, as he uttered each
mystic word, the corresponding world came into existence.

* The Svar-loka.

† Svabháva-bhāvayor bhávam yato gac'c'hanti samśayam. The Bombay
edition reads the same, but it seems obscure. I have ventured to read
ac'chayanty a-samśayam instead.

‡ Jará; *Hibiscus rosa Sinensis*. The flowers are very large and of a
brilliant crimson-scarlet colour, very conspicuous.

§ Not in the order in which they are now arranged. For tejo-rúpánta-
māhātāḥ the Bombay edition reads tejo-rúpá hy a-samśatāḥ, which I have
adopted.

- 3 form of passion.* Out of his right mouth issued the Yajus hymns, unimpeded, coloured like the colour of gold, and
 4 disconnected. Out of the posterior mouth of the lord Brahmá, who is the highest of all, were revealed the Sâmar hymns, and the C'handas hymns. And the entire Atharvan† then, resplendent as a mass of black pigment or a cluster of bees,—that which has a nature as terrible as possible,‡ which contains the magical rites and the rites for removing
 6 calamities,—became manifest out of the Creator's left mouth it is composed chiefly of pleasure, goodness and darkness,§ and has the essential properties of gentleness and harshness
 7 The Rîc hymns have the quality of passion; and goodness is the quality|| of the Yajus hymns, O muni; the Sâmar hymns have the quality of darkness; darkness and goodness
 8 exist in the Atharvan hymns. These emanations, blazing indeed with unrivalled glory, obtained each a separate station almost at first.¶
- 9 That then was the original glory which is declared** by uttering the word "Om." The glory which comes from the essential nature thereof—that, having encompassed it completely, remains fixed. As is the glory which consists of the Yajus, such is that of the Sâmans, O great muni; they have
 11 grown into one in resorting to a supremo glory. Rites for the removal of calamities, and rites for promoting growth and magical rites also—these three things gained union†† with the three Vedas, the Rîc and the two others, O brâhman.

* *Rajo-rûpa-vahás.*

† *Atharvâṇam*, neut. nomin. The meaning given in the dictionary is "the work, i.e., ritual of the Atharva-Veda," but here it must mean the Atharva-Veda itself. This Veda receives marked praise here.

‡ *Yâvad-ghora-svarûpam tad.*

§ *Sukha-sattva-tamaḥ-prâyaṃ*; *sukha* is peculiar in this connexion.

|| For *guṇá* read *guṇo*? It is remarkable that a higher quality is given to the Yajur-Veda here than to the Rîg-Veda.

¶ *Pûrvam iva.*

** *Abhi-śabdāyate*; *abhi-śabd* as a verb is not in the dictionary.

†† *Layam agamat.* The reference seems to be to the Atharva-Veda; see verse 5 where these rites are said to be part of that Veda. This passage then

- 12 This universe became most stainless then through the sudden
destruction of darkness, and was to be developed horizontally,
13 upwards and downwards, O bráhmaṇa ṛishi. That excellent
glory of the C'handas became then an orb, and grew into
14 oneness with the supreme glory, O bráhmaṇa. Since it
obtained the name of Āditya at the very beginning, it became
also the essentially unchanging cause of this universe, O
illustrious Sir.
- 5 The triple *Veda*, which is named the Ṛc, Yajus and Sáman,
gives warmth in the morning and at mid-day and in the
6 afternoon also. The Ṛc hymns give warmth in the forenoon,
and the Yajus hymns truly at mid-day, and the Sáman
hymns give warmth truly in the afternoon, O best of munis.
- 7 Rites for the removal of calamities are deposited* in the
Ṛc hymns in the forenoon, rites for promoting internal
growth in the Yajus hymns at mid-day, and magical rites
18 lastly in the Sáman at evening. Magical rites moreover
should be performed at mid-day and in the afternoon equally,
but the particular *ceremonies* for the Pitṛis should be per-
formed with the Sáman in the afternoon.
- 19 In the creation of the world is manifested Brahmá, who is
composed of the Ṛc hymns; in its permanence† Vishṇu
who is composed of the Yajus hymns; and Śiva, who is
composed of the Sáman, at the dissolution; therefore its
20 sound is impure.‡ Thus the adorable Sun, whose self is
the Veda, who abides in the Veda and whose self is Vedic
21 knowledge, is called the Supreme Soul.§ And he, the
eternal, who is the cause of creation,|| permanence and
dissolution, on taking recourse to passion, goodness and the

refers to the changes by which that work gained rank as a Veda. But these words may also mean "became blended with the three Vedas;" see verse 17 below.

* *Vinyastam*.

† For *sthitau* read *sthitau* as in the Bombay edition.

‡ Manu says the sound of the Sáma-Veda is in a measure impure because it is sacred to the Pitṛis (IV. 124).

§ *Parah puruṣaḥ*.

|| For *svarga* read *sarga* as in the Bombay edition.

other qualities, acquires the names of Brahmá, Vishnu and the other gods.

- 22 Now ever to be praised by the gods is he whose body is the Veda,
 Yet who has no body, who was in the beginning, who is embodied in all mortals ;
 Who is the Light that is the refuge of the universe, who has righteousness that passes knowledge,
 Who is to be attained unto in the Vedánta, supreme beyond things that are sublime !

CANTO CIII.

Hymn to the Sun.

Brahmá, finding the Sun's glory too great for creation, offered a hymn to the Sun.—The Sun contracted his glory, and Brahmá accomplished the creation.

Márkaṇḍeya spoke :

- 1 Now when the egg was being heated by his glory above and beneath, the lotus-born Forefather, being desirous of
 2 creating, pondered—"My creation although accomplished will assuredly pass to destruction through the intense glory* of the Sun, who is the cause of creation, dissolution and per-
 3 manence, great of soul. Breathing beings will all be bereft of breath, the waters will dry up through his glory, and
 4 without water there will be no creation of this universe." Pondering thus the adorable Brahmá, Forefather of the world, becoming intent thereon, composed a hymn to the adorable Sun.

Brahmá spoke :

- 5 I pay reverence to thee of whom everything consists Here, and who consistest of everything ;
 Whose body is the universe, who art the sublime Light Whereon religious devotees meditate ;

* *Abhi-tejasaḥ* ; a word not in the dictionary.

- 6 Who art composed of the *Riç* hymns, who art the repository of the *Yajus* hymns,
 And who art the origin of the *Sáman* hymns ; whose power passes thought ;
 Who consist of the three *Vedas* ;* who art half a short syllable as touching grossness,†
 Whose nature is sublime, who art worthy of the fullness of good qualities.‡
- 7 To thee,§ the cause of all, who art to be known as supremely worthy of praise,||
 The supreme Light *that was* at the beginning, not in the form of fire ;¶
 And *who art* gross by reason that thy spirit is in the gods —to thee I pay reverence,
 The shining one, who wast in the beginning, the sublimest beyond the sublime !
- 8 Thine is the primeval power, in that urged on thereby I achieve *this* creation, which is in the forms of water, earth, wind and fire,
 Which has those *elements*, the gods and other *beings* for its objects, and which is complete with the word "Om" and other *sounds*—
 Not at my own wish ; and *that I effect* its continuance and dissolution in the self-same manner.

* For *trayt-mayt* read *trayt-mayo* as in the Bombay edition.

† *Shúlataydrdha-mátrá* ; this seems obscure.

‡ *Guṇa-pāra-yogyah*. This may be taken in several ways ; "who art adapted to the fullest measure of a suppliant's good qualities," or "who art worthy of religious devotion by reason of the fullness of thy good qualities," or "who art worthy of religious devotion with the fullness of a suppliant's good qualities."

§ For *tam* read *tvám* as in the Bombay edition.

|| The Bombay edition reads, but not so well, *paramāṁ c'a vedyam*, "and who art to be known as the sublimest one."

¶ The Bombay edition reads instead, *dāyam param jyotir a-vedya-rūpam*, "the supreme Light that was in the beginning, whose form passes knowledge."

- 9 Thou verily art fire. By reason of thy drying up of the
water thou achievest*
The creation of the earth and the primeval completion of
the worlds.
Thou indeed, O lord, pervadest the very form of the sky.
Thou in five ways protectest all this world.
- 10 They who know the Supreme Soul sacrifice with sacrifices
to thee,
Who hast the nature of Vishṇu, who consistest of all
sacrifices, O Sun !
And self-subdued *ascetics*, who curb their souls and
thoughts, meditate
On *thee*, the lord of all, the supremest, while they desire
final emancipation from existence for themselves.
- 11 Reverence to thee, whose form is divine ;
To thee, whose form is sacrifice, be reverence ;
Yea to thee who in thy very nature art the Supreme Spirit,
Who art meditated upon by religious devotees !
- 12 Contract thy glory, since the abundance of thy glory
Tends to obstruct creation, O lord, and I am ready to begin
creation !

Mārkaṇḍeya spoke :

- 13 Being praised thus by the Creator Brahmá, the Sun
contracted his supreme glory and retained but very little.
- 14 And the lotus-born god accomplished the creation of the
world. Thus in those intervals of the former kalpas
- 15 illustrious Brahmá created indeed, as before, the gods,
Asuras and other *beings*, and mortals, cattle and other
animals, trees and shrubs and the hells, O great muni.

CANTO CIV.

Praise of the Sun.

Brahmá finished the creation—He had a son Maric'i, who had a son

* For *karomi*, "I achieve," the Bombay edition reads *karoshi*, which
I have adopted as preferable.

Kāśyapa—Kāśyapa married Daksha's thirteen daughters, and begot by them the gods, demons, mankind, animals, birds, &c.—The gods were subdued by the demons, and Aditi offered a hymn to the Sun, imploring his help.

Mārkaṇḍeya spoke:

- 1 Having created this world, Brahmā then separated off the castes, the brāhman's four periods of life, the seas, the
- 2 mountains, and the islands even as before. The adorable lotus-born *god* fixed the forms and abodes of the gods, Daityas, Nāgas and other *beings*, as before, according to the Vedas* indeed.
- 3 Brahmā had a son, who was famed as Maṭiśi; his son was
- 4 Kāśyapa, namely Kāśyapa by name.† Daksha's thirteen daughters were his wives, O brāhman; and they had many children *who were* the gods, Daityas, Nāgas and the rest.
- 5 Aditi gave birth to the gods who rule over the three worlds, Diti to the Daityas, and Danu to the fierce Dānavas whose
- 6 prowess is wide-reaching. And Vinatā bore Garuḍa and Aruṇa; Khasā the Yakshas and Rākshasas indeed; and
- 7 Kadru bore the Nāgas; Muni bore the Gandharvas; from Krodhā were born the Kulyas; and from Rishṭā the bevises of Apsarasas; and Irā bore Airāvata and other elephants, O
- 8 dvija; and Tāmra bore daughters of whom Œyenī was the chief, O dvija, from *all of whom* were born the hawks,
- 9 vultures, parrots and other birds; from Ilā were born the trees; from Pradhā the various kinds of aquatic animals.‡
- 10 This is the progeny which was begotten of Aditi by Kāśyapa.§
- 11 And by her sons and daughters' sons, by her sons' sons and

* For *derebhya*s the Bombay edition reads *Vedebhya*s, which is preferable.

† *Kāśyapo nāma nūmataḥ*; the Bombay edition agrees, but this can hardly be right. Kāśyapa would be name of Kāśyapa's descendants.

‡ For *Pradhāyāspatasām gaṇāḥ* read *Pradhāyā yādāsām gaṇāḥ* as in the Bombay edition.

§ Kāśyapa's wives and children are given differently in other authorities, Mahā-Bhārata, Adi-p., xvi, lxv. and lxvi; Kūrma Purāṇa xviii; Agni Upaniṣad xix.

daughters' grandsons* and other *descendants* this world was overspread, yea by the offspring of those *males* and those *females*, O muni.

- 11 The chief of those sons of Kaśyapa are the hosts of gods. Now these hosts are characterized by goodness, by passion
 12 and by ignorance, O muni. Brahmá, the chief of those learned in sacred lore, the highest of *all*, the Prajá-pati, made the gods participators in the sacrifices, and rulers over the
 13 three worlds. The hostile Daityas and Dánavas and Rákshasas combining harassed them, and a very terrible war occurred
 14 between them. Now the deities were vanquished for a thousand divine years, and the powerful Daityas and Dánavas
 15 were victorious, O bráhmaṇ. Then Aditi, seeing her sons cast out and robbed of the three worlds by the Daityas and
 16 Dánavas, O best of munis, and deprived of their shares of sacrifices, was exceedingly afflicted with grief, and made the
 17 utmost efforts to propitiate the Sun. Concentrating her mind *thereon*, restricting her food, observing the utmost self-repression, she hymned the Sun, the ball of light that dwells in the sky.

Aditi spoke :

- 18 Reverence to thee who hast a sublime subtle golden body, O splendour of those who have splendour, O lord, O repository of splendours, O eternal one ! And the ardent form which thou hast who drawest up the waters for the benefit of the worlds, O lord of the *heavenly* cattle, to that I bow
 20 reverently ! The most ardent form which thou hast, who bearest the nectar that composes the moon to take it back during the space of eight months, to that I bow reverently !
 21 The well-fattened† form which *thou hast*, who verily dischargest all that same nectar to *produce* rain, to that thy cloud-*form* be reverence, O Sun ! And that light-giving form of thine, which tends to mature the whole kingdom of plants that are produced through the pouring forth of

* *Dauhitrika*, a word not in the dictionary.

† *A-pyáyaka* ; a word not in the dictionary.

- 23 water, to that* I bow reverently! And that form of thine
 which, when there is excessive cold by reason of the pouring
 forth of snow and other *causes*, tends to nourish the crops
 of that *winter* season—to the passing over of that thy *form*
 24 be reverence! And that form of thine, which is not very
 ardent and which is not very cold, *and* is mild in the season
 of spring, to that be reverence, O divine Sun, *yea* reverence!
 25 And *thy* other *form*, which fattens both all the gods and the
 pitris, to that which causes the ripening of the crops be
 26 reverence! That one form of thine which, being composed
 of nectar for the vivification of plants, is quaffed by the
 gods and pitris, to that, which is the soul of the moon, be
 27 reverence! That form of thine which, consisting of the
 universe, is combined with Agni and Soma these two forms
 of the Sun,† to that, the soul of which is the good quali-
 28 ties,‡ be reverence! That form of thine which, named the
 three-fold *Veda* by reason of the unity of the *Riç*, *Yajus* and
Sáma Vedas, gives heat to this universe, to that be reverence,
 29 O luminous one! That thy form moreover, which transcends
 that *former one*, which is enunciated by uttering the word
 “Om,” *and* which is subtle, endless *and* stainless, reverence
 be to that, the soul of which is Truth!

Márkaṇḍeya spoke:

- 30 In this manner the goddess, self-restrained, abstaining
 from food, offered praise day and night, desirous of propitiat-
 ing the Sun, O muni.
 31 A long time thereafter the adorable Sun rendered himself
 visible to her, Daksha's daughter, in the sky, O best of
 32 dvijas. She beheld a huge mass of glory, dwelling in the
 sky and stationed on the earth, full of light, most difficult
 33 to be gazed at because of its halo of flame. Seeing him then,
 the goddess became bold to the utmost and spoke—

* For *taṁ* read *tan*?

† The Bombay edition reads *ápyáya-dáha-rápbháyám*, “two forms of
 atness and conflagration.”

‡ *Gayátmāne* in the Bombay edition is better than *gayátmāne*.

- "Be gracious to me ! I *can* not gaze on thee, O lord of the
 34 heavenly cattle. Since I while fasting have beheld thee, at
 first standing in the sky *and* most difficult to be gazed upon,
 35 *and* afterwards as brilliant and burning, even so I behold
 thee here on earth a globe of glory. Be gracious; may I see
 thy form, O maker of day ! O thou lord, who hast compas-
 sion on thy believers, I believe; protect my sons !
- 36 Thou, the Creator, createst this universe;
 Exerting thyself thou protectest it to make it permanent;
 In thee everything passes to its dissolution at the end.
 Thou art it.
 Besides thee verily there is no other way of *existence* in all
 the world !
- 37 Thou art Brahmá *and* Hari ! thou bearest the name Aja !^{*}
 Thou art Indra,
 The lord of wealth *Kuvera*, the lord of the pitris *Yama*,
 the lord of the waters† *Varuṇa*, the wind *Vayu* !
 Thou art the Moon, Agni, the lord of the sky, the sup-
 porter of the earth,‡ the Ocean !
 What praise must be given to thee who art the splendour of
 all souls and forms ?
- 38 O lord of sacrifice, bráhmans devoted to their own
 ceremonies, day by day,
 Praising thee with manifold words, offer sacrifice to thee.
 Meditating on thee with firmly restrained minds
And absorbed in religious devotion mortals§ attain unto
 the sublimest condition.
- 39 Thou warmest, thou maturest the universe; thou protectest
 it, thou turnest it to ashes.

* Either "the unborn one," or "the driver, mover, instigator."

† *Ambu-patiḥ* violates the metre; read *ap-patiḥ* as in the Bombay edition.

‡ *Gagana-patiḥ mahí-dhara*; this is the reading of the Bombay edition.
 The Calcutta reading *gagana-mahí-dhara* makes the verse two syllables
 short.

§ *Martyáḥ*, the reading of the Bombay edition. The Calcutta edition
 reads instead *yoga-mártyá*, "by means of the body which belongs to religious
 devotion;" but this violates the metre.

Thou makest it manifest, thou makest it sound forth* with thy rays which are pregnant with water.

Thou createst it again also in unerring manifestations.

Thou art revered by mortal *beings* that move, but art unapproachable by workers of iniquity.†

CANTO CV.

The Birth of Mártaṇḍa.

The Sun revealed himself to Aditi and became her son as Mártaṇḍa—

This name is explained—Mártaṇḍa destroyed the demons and restored the gods to their sovereign positions.

Márkaṇḍeya spoke :

- 1 Thereupon from out of that his own glory the Sun revealed‡ himself; the lord, the Sun, appeared then, like unto
- 2 glowing copper. And the luminous one spoke, O muni, unto the goddess, who fell prostrate when she beheld him—
- 3 “Choose from me the coveted boon that thou desirest.” And she, lying prostrate with her head *on the ground and* pressing the earth with her knees, answered the Sun who present in his very person offered her a boon :—
- 4 “O god! be gracious; the three worlds have been snatched§
- 5 from my sons, and the shares in sacrifices *also*, by both the Daityas and the Dánavas who excel them in strength. Do thou, O lord of the heavenly cattle, bestow on me favour for

* *Hrádayasi* in both editions. The meaning is no doubt “to shout for joy;” see the Bible, Psalm lxx. 9-13.

† The Bombay edition reads the second half of this verse very differently—“Thou the lotus-born *god* createst it; thou who art named the unwavering one protectest it, and thou destroyest it at the end of the age. Thou alone art awful in form!”

‡ For *ádīr bhūto* read *ávir-bhūto*, as in the Bombay edition.

§ For *kṛitām* read *hṛitām*.

that purpose; with a portion of *thyself* enter thou into brother-hood with them and destroy their enemies. In order that my sons may again partake of the shares of the sacrifices, O lord, and may become rulers of the three worlds, O Sun, do thou then most graciously show compassion* on my sons, O Sun, who removest the afflictions of suppliants; thou art called the Author of permanence."

Márkaṇḍeya spoke:

8 Thereupon the adorable lord, the Sun, the robber of the waters, spoke unto prostrate Aditi, O bráhmaṇ, while his countenance was benign with favour†—"Taking birth in thy womb with all my thousand portions, I *will* speedily destroy the foes of thy sons, O Aditi, in security."‡

10 Having spoken thus the adorable Sun vanished from her sight; and she ceased from her austerities, having gained all her desire. Thereupon the Sun's ray called Sāsumna§ from out of his thousand rays|| became incarnate in the womb of the mother of the gods, O bráhmaṇ. And she, with her mind composed, performed the arduous éandráyana penance¶ and other austerities. Being pure she conceived him, knowing that the embryo was a heavenly one, O bráhmaṇ. Then spoke Kaśyapa to her with words somewhat confused through anger,—“Why dost thou destroy the egg in thy womb by continual fasting?” And she said to him,—“Seest thou this egg within my womb, O wrathful man? It has not been destroyed; it shall be for the death of our adversaries.”

* For *anukampā* read *anukampdm*.

† For *prasādaṁ sumukho* read *prasāda-sumukho*.

‡ For *nir-vṛitāḥ* read *nir-vṛitāḥ*.

§ This is the reading of both the editions, but it is not in the dictionary. *Su-shumṇa* is the name of one of the Sun's seven principal rays, that which is supposed to supply heat to the moon. The reading here should therefore presumably be *Su-shumṇa* or *Saushumṇa*.

|| For *raśmi-sahasraṁ* read *raśmi-sahasrāt* as in the Bombay edition.

¶ See *Manu* vi. 20.

Márkaṇḍeya spoke :

15 Having spoken so she, who is the path of the gods,*
in anger at her husband's words, gave birth to the child then
16 which blazed brilliantly with glory. Kaśyapa, on seeing the
child which shone like the rising sun, fell prostrate and
17 praised it respectfully with ancient Ṛ́c hymns. Being
so praised, he revealed himself from out the foetal egg, having
a lustre like unto the petal of a lotus-flower, pervading the
18 regions of the sky with his glory. Moreover a voice deep
as a thunder-cloud's, addressing† Kaśyapa, best of munis,
from the air, spoke, issuing from no corporeal being—
19 "Whereas thou, O muni, hast spoken of this egg as des-
troyed‡ to thee, therefore, O muni, this thy son shall be
20 called Mártaṇḍa. And he as lord shall exercise the Sun's
sway on the earth; and he shall slay the Asuras, the foes
who have carried off the shares of the sacrifices."

21 The gods hearing this speech from heaven assembled
together, and experienced unparalleled joy; and the Dánavas
were bereft of their vigour. Thereupon Indra challenged
the Daityas to battle; and the Dánavas filled with joy
encountered the gods. Terrible was the battle of the gods
with the Asuras, wherein all the regions between the worlds
were rendered brilliant with the light from the arms and
weapons. In that battle the adorable Mártaṇḍa looked at
those great Asuras, and being burnt up by his splendour they
were reduced to ashes. Thereupon all the dwellers in
heaven experienced unparalleled joy, and praised Mártaṇḍa
the source of splendour and also Aditi; moreover they re-
gained their own spheres of dominion and their shares of the
sacrifices as before; and the adorable Mártaṇḍa also exer-
cised his own dominion. Like unto a rounded ball of fire
with rays shooting out both downward and upward like a
globular flower-head of the kadamba, the Sun assumed a
body that did not flash over-poweringly.

* This is the Bombay reading, *suráranīḥ*. The Calcutta reading *urávanīḥ* seems incorrect.

† For *ābhāṣya* read *ābhāṣhya*?

‡ *Máritam aṇḍam*.

CANTO CVI.

The paring down of the Sun's body.

The Sun married Viśva-karman's daughter Sañjñá and had three children by her, Manu Vaivasvata, Yama and Yamuná—Sañjñá could not endure the Sun's glory and leaving her shadow C'háyá departed—C'háyá-Sañjñá took her place and had three children by the Sun—She cursed Yama for unfilial conduct, but the Sun minimised the curse and perceived the deception.—The Sun visited Viśva-karman and the latter placing the Sun on his wheel pared down his glory—The world was thrown into chaos as the Sun was whirled around—The gods and celestial beings hymned the Sun.

Márkaṇḍeya spoke :

- 1 Now the Prajá-pati Viśva-karman, after falling prostrate and propitiating him, gave his daughter named Sañjñá to
- 2 the Sun, Vivasvat.* Manu Vaivasvata was begotten by Vivasvat of her then, and his nature has been already indeed
- 3 declared particularly.† He, Vivasvat, lord of the heavenly cattle, begot three children of her, two most illustrious sons
- 4 and a daughter Yamuná, O muni. Manu Vaivasvata was the eldest, the god who presides over śráddhas, the Prajá-pati;
- 5 then were born Yama and Yamí as twins. With the exceeding splendour that Márttaṇḍa Vivasvat possessed, he scorched the three worlds and the moveable and immoveable things
- 6 therein very grievously. But Sañjñá saw Vivasvat's globe-like form and, being impatient of his great splendour, gazed at her own shadow C'háyá and spoke :—

Sañjñá spoke :

- 7 Fare thee well ! I will go to my father's very own abode. Yet thou must stay here without change at my command, O

* See Canto lxxvii. The same story is repeated here.

† See Canto lxxviii, verse 27, and Canto lxxix.

- 8 fair one ; and thou must show honour to these two boys for
me and to *this* daughter who is of noble rank ; and thou must
not declare this at all to the god.

C'háyá the Shadow spoke :

- 9 " Unto *enduring* the seizing of my hair, unto undergoing
curses, O goddess, I will never declare thy intention ; go where
thou wishest."
10 Being addressed thus by C'háyá, Sañjñá went to her
father's dwelling ; and there she, the beautiful of eyes,
11 abode some time in her father's house. Her father told her
again and again to go to her husband. Then turning herself
into a mare she departed to the Northern Kurus, O bráhmaṇ.
12 There, *like* a chaste wife, she practised austerities, fasting,
O great muni.

- When Sañjñá had gone to her father, C'háyá, assiduous to
13 Sañjñá's command, and assuming her form, waited on the
Sun ; and the adorable Sun begat of her, *he* thinking *it was*
14 of Sañjñá, two sons in addition and a daughter. The first-
born of the two sons was equal to the eldest son Manu,
15 hence he was *called* Sávarṇi, O best of dvijas. And the
other, who was the second son, became the planet Saturn.
16 And the daughter who was Tapatí, her king Samvaraṇa
chose in marriage.*

- Now as queen Sañjñá used to behave to those her own sons,
17 C'háyá did not behave to those eldest born sons with such
affection. Manu suffered that *conduct* in her, and Yama did
18 not suffer it in her. Now being sorely distressed when his
father's wife used to beseech him frequently, he Yama, by
reason of both anger and childishness and indeed by the
19 force of predestination, threatened C'háyá-Sañjñá with his
foot, O muni, and thereupon the Shadow-Sañjñá,† full of
resentment, cursed Yama severely.

* See Mahá-Bhárata, Ādi-p. xciv. 3738, xcv. 3791 ; and cxxi-cxxiii where
it is described how Sambarapa while hunting met her, fell in love with her
and gained her at length after propitiating the Sun. Her son was Kuru, the
progenitor of the Kauravas.

† This must be C'háyá-Sañjñá ; but both editions read Sañjñá.

C'háyá spoke :

- 20 "Since thou threatenest thy father's wife, a venerable
lady, with thy foot, thy very foot shall therefore assuredly
 drop down."
 21 Now Yama was deeply afflicted in mind at that curse, and
 he, righteous of soul, along with Manu made it all known
 to his father.

Yama spoke :

- 22 O lord, our mother behaves not with equal affection towards
 us *all*; leaving us aside who are the elder, she wishes to foster
 23 the two younger. I lifted my foot against her, but did not let
 it fall on her body; whether *it was* through childishness or
 24 through foolishness, do thou, Sir, deign to pardon it. I have
 been cursed, dear father, by my mother in *her* anger. Since
I am her son, verily therefore I revere her, my mother, (O best
 25 of ascetics). Even towards unworthy sons a mother is not
 wanting in good feelings, O father; how shall a *mother* say
 26 this out—"May thy foot drop down, O son!" Think, O
 adorable* lord of the *heavenly* cattle, of *some way* so that
 through thy favour this my foot may not drop down now by
 reason of my mother's curse.

The Sun spoke :

- 27 Without doubt, my son, this curse must take effect here
 since anger entered into thee, who art wise in righteousness
 28 *and* who speakest truth. For all curses indeed a remedy
 assuredly exists; yet nowhere is there that which can turn
 29 curse away from those who are cursed by a mother. Thi
 thy mother's word then cannot be made false; I will *however*
 devise something as a favour for thee, because of my love fo
 30 *thee* my son. Insects taking *some* flesh from *thy* foot shall g
 forth to the earth;† her word is *thus* made true, and thou
 shalt be saved.

* For *bhagaván* read *bhagavan* as in the Bombay edition.

† See Canto lxxviii, verse 28.

Márkaṇḍeya spoke :

- 31 Now the Sun said to C'háyá,—“ Why among thy sons,
 who are quite equal, dost thou show more affection to one ?
 32 Assuredly thou art not Sañjñá the mother of these ; thou art
 some one *else* come in her stead ; for how could a mother curse
 one son even among worthless children ? ”

Márkaṇḍeya spoke :

- 33 And she avoiding that *question* gave no answer to the Sun.
 And he concentrating his soul fell into abstract thought* and
 34 perceived the truth. C'háyá-Sañjñá saw the lord of heaven
 was ready to curse her, and trembling with fear declared to
 35 him what had happened, O bráhmaṇ. Now the Sun, enraged at
 hearing that, went then to his father-in-law. And he paid
 honour fittingly to the Maker of day, and being strictly
 religious he pacified him who wished to burn him up in his
 wrath.

Viśva-karman spoke :

- 36 Permeated with surpassing glory is this thy form which
 is so hardly endurable ; hence Sañjñá, unable to endure it,
 37 practises austerities in the forest in sooth. Thou shalt now
 see her, Sir, thy own wife, beautiful in her behaviour, prac-
 tising most arduous austerities in the forest on account of
 38 thy *too glorious* form. I remember Brahmá's word : if it
 please thee, my lord, I *will* restrain thy beloved form, O lord
 of heaven.

Márkaṇḍeya spoke :

- 39 Inasmuch as the Sun's form was formerly spherical, so the
 40 adorable Sun said to Tvas..ṭri, “ Be it so ! ” And Viśva-
 karman, being permitted by the Sun in Śáka-dvīpa, mounted
 the Sun on his wheel and set to work to pare down his glory.
 41 While the Sun, which was the centre of all the worlds, was
 whirling round, the earth with its oceans, mountains and
 42 forests mounted up to the sky, and the whole heavens with
 the moon, planets and stars went downward, and were tossed

* For *muktas* read *yuktas* as in the Bombay edition.

- 43 together *and* confused, O illustrious bráhmaṇ. And all
creatures also were scattered about with the waters out of
 the ocean;* lofty hills were shattered to pieces, their sum-
 44 mits and roots were torn asunder. The supports of the pole
 all the asterisms,† O best of munis, with their bands and
 45 foundations splitting, went downwards in thousands. Hurled
 away by the wind caused by the swift whirling, great
 clouds wandering about with terrible thunder crumbled to
 46 pieces all around. The earth, the air and the nether regions
 rolled about by the Sun's whirling, uttered their voices
 47 there was exceeding chaos then, O best of munis. While all
 the worlds were whirling round, O bráhmaṇ, the divine
 ṛishis and the gods with Brahmá sang praises to the Sun:—
 48 "Thou art the most ancient god among the gods; this is
 known from thy nature. At the periods of creation, conti-
 nuance and dissolution thou existest with a triple division.
 49 Hail to thee, O lord of the world, thou producer of warmth,
 rain and snow! Have pleasure in the peace of the worlds,
 O god of gods, O Maker of the day!"
- 50 And Indra approaching the god, as he was being pared
 down, praised him,—“Be victorious, O god who pervadest
 51 the world! Be victorious, O lord of all the worlds!” And
 the seven ṛishis next, with Vasishṭha and Atri at their head,
 praised *the Sun* with various hymns, exclaiming “Hail!
 52 hail!” And the Bálikhilyas then, filled with joy, praised the
 Sun with the noblest and most ancient Ṛiś hymns enunciated
 53 in the Veda, as he was being pared down—“Thou, O master,
 art final emancipation from existence to those who strive
 after emancipation; thou art worthy to be contemplated as
 the supreme *one* by those who engage in contemplation!
 Thou art the way for all created beings, even for those who
 54 are occupied with ritual.‡ May there be a blessing for the

* This is the reading of the Bombay edition which is preferable,
abdhitaḥ, instead of *arc'ishatḥ*.

† For *dhishṭyáni* read *dhishnyáni*.

‡ *Karma-kāṇḍe*; the department of the Veda which relates to ceremonial
 acts and sacrificial rites.

people, O lord of the gods! May there be a blessing for us, O lord of the worlds! May there ever be a blessing for us in what is two-footed! And may there be a blessing for us in what is four-footed!"

55 Then the bands of Vidyádhara and the Yakshas, Rákshasas
and Nágas joining their hands reverently all fell prostrate
56 with their heads before the Sun, and uttered words such as
these, giving joy to his mind and ears,—“May thy glory become
endurable to created beings, O thou who causest created
57 beings to exist!” Next Háhá and Huhu, Nárada and Tumburu,
who were skilful in music, and who were accomplished in the
58 three musical scales based on the shadja, madhyama and
gándhára notes,* began to sing in joy-giving accents to the
Sun both with modulations† and various divisions of time,‡
59 with combinations.§ And Viśvác’í and Ghṛitáćí, Urvaśí and
Tilottamá, Menaká and Saha-janyá and Rambhá,|| the choicest
60 among the Apsarases, danced whilst the Sun, the lord of the
worlds, was being pared down, the while they displayed¶
many dramatic actions replete with amorous and coquettish
61 gestures and dalliance. Then were caused to give forth their
music there flutes and lutes, and other musical pipes, drums
62 and kettle-drums, tabours, large drums and double drums, the
drums of the gods and conchs in hundreds and thousands.
And every place was rendered loudly resonant by the
63 Gandharvas who were singing, and the beavies of Apsarases
who were dancing, and with the sounds of trumpets and
musical instruments.

Then all the gods, joining their hands reverently, and
64 bowing their bodies in faith, prostrated themselves before
the Thousand-rayed god as he was being pared down. In

* See page 130, note †.

† *Múrc’haná*; see page 131, note *.

‡ *Tála*; see page 131, notes † and ||. But the Bombay edition reads *tánaís*, “with protracted tones.”

§ *Sa-prayogaiḥ*; or *samprayogaiḥ* as in the Bombay edition.

|| For *Rambháś’c’a* read *Rambhá c’a*.

¶ Both editions read *kurvanto*, but read *kurvatyo* instead?

that resounding noise, where all the gods were gathered together, Viśva-karman then gradually diminished his glory.

- 65 After hearing thus of the paring down of the body of the Sun, who is the cause of the cold, rainy and hot seasons, and who is praised by Viṣṇu on the lotus seat of Śiva, one goes* to the Sun's world at the close of life.

CANTO CVII.

Hymn to the Sun.

Viśva-karman praises the Sun, while he is reducing the Sun's splendour.

Mārkaṇḍeya spoke :

- 1 While the Sun was being pared down, the Prajā-pati Viśva-karman then uttered this hymn, wherewith his hair stood erect with joy,† to the Sun.
- 2 "To the Sun, who is compassionate for the welfare of those who fall prostrate before him, who is great of soul, who has seven equally swift horses, who has great glory, who awakens the beds of lotuses, who splits asunder‡ the covering of the
- 3 veil of darkness, be reverence ! To him who works merit through the superabundance of fire, who gives many objects of desire, who reclines amid beams of radiant fire, who brings
- 4 welfare to all the world, be reverence ! To the Sun, who is without birth§, the cause of the three worlds, the soul of created beings, the lord of the heavenly cattle, the bull, highest among those who are greatly compassionate, the home
- 5 whence the eye originated,|| be reverence ! To the Sun, who

* For *vajati* read *vrajati*.

† *Udbhūta-pulaka-stotram* ; both editions read the same, but *udbhūta-pulakaḥ stotram* would seem preferable.

‡ *Ava-pāṣīne* ; a word not in the dictionary.

§ *Ajāya* ; or "who is the driver, the instigator."

|| *O'akshuḥ-prabhavdlayāya* ; or "the pre-eminent abode of the eye."

is maintained by knowledge, *who is the inmost soul,* the foundation of the world, desirer of the world's welfare, the self-existent, the eye of all the worlds, highest among the*
 6 *gods, boundless in glory, be reverence! Thou, for a moment the crest jewel of the day-spring mountaint†, the honoured messenger‡ of the hosts of gods to the world, thou, whose body consists of a thousand wide-spreading rays of light,*
 7 *shinest on the world, driving away the darknesses. By reason of thy intoxication from drinking up like spirituous liquor the darkness of the world, thy body has acquired a deep red hue,§ O Sun, so that thou shinest exceedingly with*
 8 *masses of light that calls the three worlds into life. Mounting thy equally proportioned chariot that sways about gracefully and is widely pleasing||, with horses that are ever unwearied¶, O adorable god, thou coursest the broad world*
 9 *for our good.** O Sun, thou purifier of the three worlds, protect me, who am devoted to thy parrot-hued steeds, and who am most pure†† through the dust of thy feet, and who am*

* For *jñāna-bhūtāntarātmane* (the third syllable of which violates the metre, the *Vamśa-sthāvila*) the Bombay edition reads *jñāna-bhṛīte 'ntarātmane*, which I have adopted.

† For *udayāc'ala-mauli-māline* (the last word of which violates the metre, the *Sumukhī*) the Bombay edition reads *udayāc'ala-mauli-manīḥ*, which I have adopted.

‡ *Sura-gaṇa-mahita-hito*; both editions read the same, but the word *mahita* violates the metre; it should consist of a long and a short syllable. Perhaps the word should be *mānya*.

§ For *vilohita-vigrahāt* (which violates the metre in the last word) the Bombay edition reads *vilohita-vigrahātá*, which is correct.

|| *C'āru-vikampitam uru-ruc'iram*; both editions read the same, but it violates the metre, the *Sumukhī*. I would suggest as an amendment *Ruc'ira-vikampitam ūrdhva-c'aram*, "that sways about pleasingly, moving on high."

¶ For *akhila-hayair*, which violates the metre, read *akhinna-hayair* with the Bombay edition.

** *C'arasi jagad-dhītāya vitatam*; both editions read the same, but it violates the metre, the *Sumukhī*. The metre is satisfied by altering the words, *c'arasi hitāya jagad vitatam*.

†† Instead of *-pavitra-talum* I take the Bombay reading *-pavitra tamam*

prostrate before thee, O thou who art kind to folk that bow to thee! Thus to the Sun, who exists as the procreator of all the worlds, *who is the sole cause of the glory that calls the three worlds into life,** who exists as the lamp of all the worlds—to thee, O choicest of the thirty gods, I ever prostrate myself!"†

CANTO CVIII.

The Majesty of the Sun.

From the glory pared off from the Sun, Viśva-karman made the gods' weapons.—The Sun found his wife among the Northern Kurus and begat of her the Aśvins and Revanta.—The stations allotted to the Sun's offspring are declared.

Márkaṇḍeya spoke :

- 1 While he was thus hymning the Sun Viśva-karman kept intact in spherical shape the sixteenth part of the glory of
- 2 the lord of heaven; and when fifteen parts of his glory had been pared away, the Sun's body was exceedingly beautiful and charming then. And with the splendour that was
- 3 pared away from him was fashioned Vishṇu's discus; and
- 4 Śiva's trident, and Kuvera's palki, the rod of the lord of the dead, and the spear of the gods' general. And Viśva-
- 5 karman made the brilliant weapons of the other gods with the Sun's splendour for the quelling of their foes. He whose splendour had been thus pared down shone with no
- 6 excessive splendour. Mártaṇḍa retained a body resplendent in every limb.

* Instead of *Tri-bhuvana-pāvana-dhāma-bhūtam*, which violates the metre, the *Pushpitāgrā*, I have taken the Bombay reading *Tri-bhuvana-bhāvana-dhāma-hetum ekam*.

† The Calcutta reading *Devam prajāto 'smi Viśva-karmāṇam* violates the metre, and is incorrect because it is Viśva-karman who is speaking. I have followed the Bombay reading *Tridāsa-vara prajāto 'smi sarvādā tvām*. Instead of these last two words *Viśva-karmā* might well be read.

Concentrating his thoughts he beheld his wife in the form of a mare, unassailable by all created beings by reason of her austerities and self-repression. And going to the Northern Kurus, the Sun became a horse and approached her. And she, beholding him approaching, because of her fear of a strange male, went face to face with him, being intent on guarding her rear. And thereupon they joined their noses, when they both met there, and his glory *passed* from the Sun's two nostrils* into the mare. Two gods were begotten there, the two Ásvins, who are the two best physicians, namely Násatya and Dasra, the sons who issued forth from the mare's† mouth; these two are indeed the sons of Mártanda while he bore a horse's form. And at the termination of the flow of his semen was born Revanta, holding a sword and bow, clad in armour, riding on horseback, and carrying arrows and a quiver.

Then the Sun revealed his own unsullied form. She perceiving his form was mild felt a joy; and the Sun, the robber of the waters, led to his own home this his wife Sanjñá, changed *again* into her own form and full of love.

After that he who was her first-born son became Manu Vaivasvata.

And the second was "Yama"‡ because of the curse, and he was "The Righteous-eyed" because of *his father's* favour. Now *he was called* Yama as having been greatly afflicted in mind by that curse; and since righteousness delights him, he is known therefore as the "King of righteousness." "Worms taking flesh from thy foot shall fall to the earth"—*so saying* his father himself put§ an end to this curse. And because he is righteous-eyed, he is impartial to the good and the evil. Therefore the Dispeller of darkness appointed him to the southern region; his adorable father gave to him the

* *Náśikábhyaṁ*. *Násiká* here has its original meaning.

† The Calcutta edition reads *aśva-vaktrád* and the Bombay *aśvi-vaktrád*; read however *aśvá-vaktrád*?

‡ "Restraint, check."

§ For *c'akte* read *c'akre*.

19 duty of protecting the world, O bráhmaṇ, and the lordship over the pitṛis.

And the Sun, being well-satisfied, made Yamuná the river which flows from the recesses of *mount Kalinda*.

20 The two Ásvins were made the gods' physicians by their high-souled father.

And Revanta was appointed to the lordship over the
21 Guhyakas; and even thus spoke the adorable *god* then who is acknowledged by the world,—“Thou shalt indeed be
22 worthy of worship by the entire world, my child; and mortals, who shall call thee to mind amid the terrors of forests and other *lonely places*, of great conflagrations, of enemies and robbers, shall be delivered out of great calamity
23 Comfort, intelligence, happiness, kingship, perfect health, fame, exalted position—*these*, when worshipped and well-satisfied, thou shalt bestow on men.”

24 And C'háyá-Sañjñá's son Sávarṇa was of very great fame; he will be the eighth Manu, *by name* Sávarṇaka, in a future
25 time. At present, indeed, *this* lord performs terrible austerities on Meru's summit. His brother became the planet Saturn
26 according to the Sun's command.* Now the Sun's daughter, who was younger than they, O bráhmaṇ, became that best of rivers, the Yamuná, which cleanses the world.†

27 Now I will speak fully of Manu Vaivasvata, who was the illustrious eldest *son*, and to whom belongs this present
28 creation. He, who may either hear or read of this, the origin of the gods who are the offspring of Vivasvat, and
29 of the Sun's majesty, may obtain deliverance when he falls into calamity and may gain great fame. *This story of the* majesty of the primeval god, the high-souled Márttaṇḍa, when listened to, quells the sin that has been committed by day or night.

* See Canto cvi, verse 15. In Canto lxxviii, verse 33 he and his elder brother are not distinguished clearly.

† This is a mistake, see verse 19 above. She was Tapatí, see Canto lxxviii, verse 34, and Canto cvi, verse 16.

CANTO CIX.

Praise of the Sun.

Márkaṇḍeya tells the story of king Rájya-var dhana.—After the king had reigned many years, his queen sorrowed over finding a grey hair in his head—He comforted her and resolved to depart to the forest—His vassals and subjects tried to dissuade him and in vain—They performed many austerities in order to propitiate the Sun and went to Káma-rúpa and continued their worship—At length the Sun appeared to them in bodily shape.

Kraushtúki spoke :

- 1 Adorable Sir ! thou hast well declared the birth of the Sun's offspring, the majesty of the primeval god and his nature
- 2 at very full length. Nevertheless I desire, O best of munis, to hear more about the Sun's majesty comprehensively ; deign therefore with favour to tell me of it.

Márkaṇḍeya spoke :

- 3 Be it heard *then* ! I tell thee of the majesty of the primeval god, Vivasvat, what he did formerly when worshipped by mankind.
- 4 There was a famous king, Dama's son, named Rájya-var dhana ;* he, lord of the earth, kept the earth well protected.
- 5 Now the realm, being protected by that high-souled monarch in righteousness, increased day by day in people and wealth, O
- 6 bráhmaṇ. And joyous and thriving exceedingly were all the subordinate kings on the earth without exception, while he
- 7 *was king ; and so also were his people, both town and country*
- 8 folk. No portent *visited them*, nor sickness, nor the fear that comes from serpents, nor was there fear of drought there,
- 9 while Dama's son was king. And he offered up great sacrifices, and gave gifts to those who asked ; he enjoyed even the

* He is mentioned in the Vishnu Pur. IV. i. Dama was son of Narishyanta and grandson of the great Marutta. The story of these three kings is told in cantos cxxix to cxxxvi below, and the Puráṇa ends abruptly with Dama. Rájya-var dhana is called Ráshṭra-var dhana in the Váyu Puráṇa.

- pleasures of sense without hindrance to true righteousness.
- 9 While he ruled the kingdom thus *and* protected his people
duly, seven thousand years passed away as if a single day.
- 10 Now the daughter of Vidúratha, king of the South, was his
11 queen, Mánini by name *and* high-spirited* *indeed*. One day
she, the fine-browed noble *lady*, shed tears when his head had
not been dressed with ointment, in the sight of the king's
12 folk. When her tear-drops *fell* on the king's body, he saw
Mánini was of tearful countenance then and questioned her.
13 In sooth beholding her weeping and shedding tears silently,
14 Rájya-vardhana asked Mánini, "Why is this?" But she,
being prudent, when questioned by her husband, replied then,
15 "It is nothing." The king questioned her again.† And after
the king *had* questioned her often, she, the slender-waisted
lady, showed him a grey hair growing among his abundant
16 locks. "Look at this, O king; is this a cause of vexation to
me, most luckless that I am?" And the king laughed thereat.
17 With a smile quoth he to his wife—while listened all the
kings and citizens, *and* the kings who were assembled there—
18 "Away with grief, O wide-eyed *lady*! thou must not weep,
pretty one! Birth, growth, decline of life and other changes
19 *befall* all living beings. I have studied all the Vedas; I have
offered sacrifices by thousands; I have given *alms* to brh-
mans; and I have begotten sons, O *lady* of finest countenance;
20 I have enjoyed along with thee pleasures which are very
hardly attainable by mortals; and I have protected the earth
21 well; I have borne myself ably in battles; I have laughed
with my beloved friends; and I have sported in the heart
of the woods. What else is there which I have not done,
22 that thou art frightened at grey hairs, O *lady*? Let my hair
become grey; let wrinkles come to me, O beauteous one; let
my body pass into weakness; *for* I have been successful, O
23 Mánini! Because thou hast shown me a grey hair on my
head, O *lady*, here then I take medical treatment thereat
24 through resorting to the forest. First in childhood there *do*

* Mánini.

† For bhápaḥ read bháyaḥ.

childhood's action ; *similarly there is* action which *is natural* in youth ; and also such as is fitting in early manhood ; in old age there is resort to the forest. Since those who lived before me did so, lady, and also those who lived before them, I see no reason whatever then for thee to shed tears. Away with thy vexation ! Does not the sight of this grey hair cause me elevation ? Weep not ; it is futile."

Mārkaṇḍeya spoke :

Then the kings and citizens who were in his presence did him reverence, and the kings addressed Rājya-varḍhana with conciliatory words, O great rishi :—

"It is not for thee to weep with this thy wife, O king ; it is we who must weep here, or rather all living beings. Since thou, O master, speakest the word indicating that thou wilt dwell in the forest, life falls therefore from us who have been tenderly cherished by thee, O king. We will all go, O king, if thou goest to the forest. All the inhabitants of the earth will thereby suffer loss in all their ceremonies without doubt, when thou, O master, shalt take up thy abode in the forest ; and if that loss tends to injure righteousness, let that course be discarded. Seven thousand years this earth has been guarded by thee ; have regard, O king, to the great merit that has accrued therefrom ! The austerities, which thou, O great king, wilt perform while dwelling in the forest, are not worth* the sixteenth part of this thy guardianship over the earth !"

The king spoke :

"Seven thousand years I have protected this earth ; now this my time has come to dwell in the forest. I have begotten children. Now that I have seen my children and their descendants, Death truly will not allow me a very few days. Understand, O citizens, that this grey hair on my head has become a messenger from ignoble Death, who is very sharp in his actions. Being such, I will place my son in my kingdom, and abandon worldly pleasures, and will, as a dweller in the forest, perform austerities until Yama's troops arrive for me."

* For *nārhaṇṭi* read *nārhaṇṭi*.

Márkaṇḍeya spoke :

- 38 Being desirous of departing to the forest the king then en-
quired of the astrologers about the *best days* and moments for
39 anointing his son in the kingdom. And on hearing the king's
speech they became confused in mind ; they who were skilled
in the scriptures knew not the day nor moment nor the hour.*
40 And the astrologers spoke to the king *with voices* inarticulate
with tears ;—" Our various knowledge has perished after that
we have heard this thy speech, O king."
41 Then *people* came in a multitude both from other cities and
also from dependent countries, and next from that city.
42 Springing up, O muni, the most eminent bráhmans, their heads
quivering *with emotion*, addressed the king who desired to
43 depart to the forest ;—" Be gracious ! Protect us, O king,
as we have been protected a long time past. The whole world
will sink down, when thou, O king, hast betaken thyself to
44 the forest. Do thou then so act, O king, that the world sink
not. And while we, such *as we are*, live *our* very short time, O
hero, we desire not to see the regal throne deprived of thee, O
lord."

Márkaṇḍeya spoke :

- 45 Thus both they and other dvijas heading the citizens, and
kings, dependants and ministers appealed to *him*, and appealed
46 again and again ; *but* when he does not withdraw his deter-
mination to *take up his* abode in the forest, and returns them
47 the answer, " Death will not suffer it," both his ministers and
dependants, and the citizens, and the aged men and the dvijas,
assembled together and took counsel, " What must be done
48 here ? " While they took counsel, O bráhmaṇ, this reso-
lution developed there among those who were devotedly attached
49 to that most righteous king—" Giving ourselves over absolutely
to deep meditation, we *will* with composed minds propitiate
the Sun with austerities and beseech him for this king's life'
50 Being all resolved alike there on *that* object, some of them paid
adoration to the Sun with *their own* bodies, by presenting to

* ⁶ *Hord* (the Greek word) ; or " the rising of the zodiacal signs."

him the argha offering and presents and other oblations in due course; others gratified the Sun by maintaining silence, and others by repeating the *Riś*, *Yajus* and *Sáman* hymns; and other *dvijas* abstaining from food and lying down on river sand-banks, wearied with austerities, made propitiation of the Sun; and others, applying themselves to the oblation to Fire, day and night repeated hymns composed to the Sun; others casting their eyes on the Sun remained standing there. Even thus, applying themselves to those several rites, did they work in manifold ways with exceeding determination in order to propitiate the Sun.

Now while they were striving thus to propitiate the Sun, a Gandharva named *Su-dáman* came near and spoke thus—"If ye desire, O *dvijas*, to propitiate the Sun, let this then be done, whereby the Sun will become well-pleased. Therefore—there is a forest named *Guru-vísála*, frequented by the *Siddhas*, in very mountainous *Káma-rúpa*—go there verily in haste. There perform your propitiation of the Sun with minds completely composed; the *Siddhas*' friendly region is there; there ye shall obtain all your desires."

Márkaṇḍeya spoke :

On hearing this his speech, those *dvijas* went to that forest and beheld the sacred and beautiful shrine of the Sun there. Those *bráhmans* and *men* of other castes, diminishing their food, and being indefatigable, O *bráhmaṇ*, offered worship there enriched with incense, flowers and oblations; and with composed minds, celebrating his worship with flowers, unguents and other *gifts*, with incense, perfumes and other *fragrance* also, with prayers, sacrificial oblations, food, lamps and other *offerings*, those *dvijas* gratified the Sun, O *bráhmaṇ*.

The *bráhmans* spoke :

Let us approach the Sun as our refuge, the god who in splendour surpasses gods, *Dánavas* and *Yakshas*, the planets, and the heavenly bodies; the lord of gods, who dwelling also in the sky makes *everything* around brilliant, and penetrates the earth and the atmosphere with his rays; *even him who has*

- the names Aditya, Bhāskara, Bhānu, Savitṛi, Divākara, Pūṣan*
 65 *and Aryaman, Svar-bhānu ;* him who has flaming rays, who is*
the fire which shall destroy the universe at the end of the four
ages, difficult to be gazed at, who persists to the end of the
final dissolution ; the lord of yogins, and the never-ending one ;
 66 *who is red, yellow, white and black ; him who dwells in the*
oblation made to Fire by rishis, and among the gods of sacri-
fice ; imperishable, sublime, secret, who is the supreme gate to
 67 *final emancipation from existence ; and who traverses the sky*
with hymns in the form of horses which are yoked together at
his rising and setting ; who is always intent on circumambulating
 68 *Meru reverently. And we have sought unto the light-giver,*
who is not true and yet true, who is a sacred multiform place
of pilgrimage, who is the permanence of the universe, and is be-
 69 *yond thought ; him who is Brahmā, who is Śiva, who is Viṣṇu,*
who is Prajā-pati ; who is the wind,† the atmosphere and water,
 70 *the earth and its mountains and oceans ; who is the planets, the*
constellations, the moon and other heavenly bodies, trees bear-
ing blossom and fruit, other trees and herbs ; who sets in mo-
tion righteousness and unrighteousness, among created
beings, those which are manifest and those which are
 71 *not manifest. Brahmā's body, and Śiva's, and Viṣṇu's*
is the body, of thee, the Sun, whose special nature is three-fold
 72 *indeed. May the Sun be gracious ! May the Sun, of whom, as*
lord without beginning, all this world composes the body, and
who is the the life of the worlds—may he be gracious to us !
 73 *May the Sun, whose first‡ form is luminous and can hardly be*
gazed upon because of its circle of splendour, and whose second
 74 *form is the gentle lunar orb—may he be gracious to us ! And*
may the Sun, from those two forms of whom this universe has
been fashioned consisting of Agni and Soma—may he, the god,
be gracious to us !

* As a name of the Sun, not in the dictionary.

† Vāyu.

‡ For *eka-bhavarūpa* read *ekam-bhavarūpa*. The Bombay edition is *ekam aksharam* "whose first form is imperishable."

Márkaṇḍeya spoke :

5 While they are thus entirely worshipping him with praise
and faith, the adorable Sun became pleased after three months,
6 O bráhmaṇ. Thereupon issuing from his orb, with the same
splendour as his disk *possesses*, the Sun, who is hardly to be
7 gazed at, descended and displayed himself to them. Those
bráhmaṇ folk bowing in faith then prostrated themselves
before the Sun, who is without beginning, as he manifested
himself in bodily shape, while they quivered with thrills of
8 awe; *exclaiming* "Reverence, reverence be to thee, the thousand-
rayed one! Thou art the cause of everything—brilliant every
whit. Thou art to be invoked against harmful assault, being
the site of all sacrifices; and to be meditated upon by those
skilled in religious devotion. Be thou gracious!"

CANTO CX.

The Majesty of the Sun, concluded.

King Rájya-varḍhana's subjects besought of the Sun that the king
might reign ten thousand years more, and the Sun granted it—
But the king, distressed that the boon did not include all his
family and subjects, went and propitiated the Sun, and at length
gained his desire—This story is commented on and its merits are
extolled.

Márkaṇḍeya spoke :

1 Well-pleased then, the adorable Sun said to all the populace
—"Choose, O ye dvijas and other people, what ye have wished
to obtain from me!"
2 Thereupon those bráhmaṇs and other people gazing in fear
on the fiery-rayed Sun, as he stood before them, prostrated
themselves and said, O bráhmaṇ :—

The people spoke :

3 Prostrating themselves they said then to the lord of the
world who proffered them a boon—"O adorable Dispeller of
darkness, if thou art pleased with our faith, then let our king

live* ten thousand years, free from sickness, victorious over his enemies, rich in his treasury, *and* with firmly-enduring youth! May Rájya-var dhana live ten thousand years!"

Márkaṇḍeya spoke :

- 5 "So be it!" said the Sun to the populace, and became too dazzling for sight, O great muni. And they, having gained
6 the boon *and* joyous *thereat*, assembled about the king. And having gained the boon completely from the thousand-rayed god, O bráhmaṇ, they made known to the king how it had happened.
- 7 On hearing that, his queen Máninī rejoiced, O bráhmaṇ; and the king pondered a long while and said nothing to the people.
8 Thereupon she Máninī, whose mind was filled with joy, exclaimed to the king her husband—"How fortunate! Prosper,
9 O king, with long life!" Thus did Máninī courteously salute her husband in *her* delight, *but* the king said nothing, his mind
10 being numbed with thought, O bráhmaṇ. She addressed her husband again, as he was rapt in thought with countenance bent downwards,—“Why dost thou not give way to joy in
11 *this* supreme *moment* of exaltation, O king? Thou shalt live free from sickness, with firmly-enduring youth, ten thousand years from to-day. Why nevertheless dost thou not rejoice?
12 But declare thou the reason, why thou hast thy mind drawn away by thought, even when a supreme *moment* of exaltation has been reached, O king?”

The king spoke :

- 13 How *has* a *moment* of exaltation come, O lady, and why dost thou courteously salute me? When thousands of afflictions
14 are incurred, is courteous salutation wished for?† I shall live alone ten thousand years, *but* not thou; when calamity
15 befalls thee, shall I not have affliction? When I see sons, grandsons, and great-grandsons and other beloved relatives
16 dead, will *my* affliction indeed be small? And when *my* most faithful servants *are* *dead*, and when *my* circle of friends is

* *Jīvatdm* ; *átmane-pada* ; and again in this *verse*.

† For *sabhdjanayishyate* read *sabhdjanam ishhyate* as in the Bombay edition.

dead, there will then be boundless affliction for me continually, O lady. They who with emaciated *bodies*, constantly attached to * righteousness, have performed austerities for my sake, they shall die, and I who enjoy *the benefit* shall live—this is censurable! † This, such as it is, is a calamity that has befallen me, O lady of beautiful hips; it is not a moment of exaltation. How again is it thou dost not think in that thou dost courteously salute me now?

Māninī spoke :

O great king, as thou hast said, so indeed it is; herein there is no doubt. I and the citizens in our affection for thee did not perceive this mistake. Since it has gone so, consider what should be done in this matter, O lord of men. What the adorable Sun has said in his graciousness shall not be otherwise.

The king spoke :

It is a benefit that my citizens and servants have done to me out of affection; how shall I taste enjoyments, without discharging my obligation to them? I then in this position will go with subdued mind to the mountain from to-day‡ and will practise austerities, abstaining from food, resolved to propitiate the Sun. Since I shall live in firmly-enduring youth free from sickness ten thousand years through that god's favour therefore, if the adorable Sun grants us this favour, that all my people, my servants, and thou and my children, sons, grandsons and great-grandsons, and my friends shall also live, O lovely-faced one—then I shall continue in the kingdom and shall taste enjoyments with delight. If the Sun does not do this, then, O Māninī, I will practise austerities on the mountain there, abstaining from food until my life perish.

Mārkaṇḍeya spoke :

Being thus addressed by him, she said to the king then, "Be it so!" And she also went with him to that mountain. The king going with his queen to the sanctuary there engaged in

* *Ni-san-tata*, not in the dictionary.

† *Dhik-kara*, not in the dictionary.

‡ The Bombay edition inserts two lines here doubtfully,

worshipping the Sun, being assiduous in his service, O bráhmaṇ,
 29 and becoming emaciated through want of food ; and she, just
 as that king *did*, practised severe austerities likewise, endur-
 30 ing cold, wind and the sun's heat. While he was worshipping
 the Sun and practising great austerities, when a year and
 part of the next year had passed, the Maker of the day was
 31 pleased then and granted him, O dvija, a boon according to
 his desire for the sake of all his dependants, citizens and other
 subjects, and his sons, O excellent bráhmaṇ.

32 On gaining the boon, the king going to his city ruled his
 33 kingdom in joyousness, protecting his people righteously ; and
 he offered many sacrifices, gave away gifts day and night, and
 in company with Mániní indulged in enjoyments, being wise in
 34 righteousness. He rejoiced* with his sons, grandsons and other
 descendants, with his dependants and citizens† for ten thousand
 years ; he remained continuously youthful.

35 A Bhārgava named Pramati, after seeing that his exploit, sang
 this song while his heart was drawn out with astonishment,—
 36 “ Lo, the power of faith in the Sun, in that king Rājya-var-
 dhana has been born for the increase of life of his own people
 as well as of himself ! ”

37 Thus I have related to thee, O bráhmaṇ, what thou didst
 ask me, *namely*, the majesty of the lord‡ Aditya Vivasvat, the
 38 god who was in the beginning. The man who, after
 hearing the whole of that *story* of the Sun's sublime majesty
 with the bráhmans, reads it also during the space of seven
 39 nights, is delivered from his sins.§ And the intelligent
 man, who may hold this fast, becomes free from sickness,
 possessed of riches and opulent ; and is born *again* a man of
 40 great understanding in a great family of wise men.|| And

* For *samuditaḥ* read *sa muditaḥ*.

† *Pauttraiḥ* in the text ; but read probably *pauraiḥ*, which I have adopted

‡ *Vibho* ; but *vibhoḥ* seems preferable and I have adopted it. The Bom-
 bay edition reads *aditaḥ*, “ what thou didst ask me from the first.”

§ Or “ reads it also, is delivered from the sins which he has committed
 during seven nights ” as the Bombay edition reads.

|| The Bombay edition inserts here, though doubtfully—“ And he trav-

miserable are they who are smitten herein by the Sun, O best of munis.* The repetition of each of these *verses* during three twilights destroys sin. And in whatever sanctuary of the Sun all this *poem of his* majesty is recited, there the adorable *Sun* withdraws not his presence. Therefore thou, O bráhmaṇ, who desirest to gain great merit, must retain this *poem of the Sun's* sublime majesty in thy mind and must mutter it over. Verily he who makes a gift of a milch cow with gilded horns and most handsome body, and the man *who* self-possessed listens to this *poem* for three days—equal are the merit and reward of them both, O bráhmaṇ!†

CANTO CXI.

The guide to the genealogies.

Ann had seven sons, whose names are mentioned—and also a child, who was born as a daughter named Ilá, and afterwards became a man by name Su-dyumna—This child as Ilá had a son Purú-ravas, who reigned at Pratiśthána, and as Su-dyumna had three sons.

Márkaṇḍeya spoke :

- 1 Such power has the adorable Sun, who is without beginning and without end, concerning whose majesty thou, O Kraush-
 2 tuki, dost ask me in faith. He is the Supreme Soul among religious devotees who meditate deeply on the dissolution of their intellects; ‡ he is the Conscious Soul among those who

*io after hearing of this exploit sacrifices with great sacrifices replete with boons and fees, gains honour as his reward."

* The Bombay edition reads differently—"And the verses which were herein addressed [read *abhihitá* for *abhihatá*?] to the Sun, O best of munis, the repetition of each of these *verses* during three twilights destroys sin."

†For *dvijágyam* read *dvijágya*.

‡ This is the best meaning that I can get out of the text—*Paramátmá sa dvijágyam, yuñjātám śetasám layam*, which is the reading in the Calcutta, Bombay, Poona editions, though the last in its corrigenda alters it to *yogdám*,

apply the Sāṅkhya doctrine to the knowledge of spirit; and he is the Lord of sacrifice among those who are sacrificers: *

- 3 while Viṣṇu, Śiva and Brahmā each supports the Sun's supremacy.

- Manu was his son, a solver of doubts in all matters, the ruler
4 of a many-antara, whose is the seventh period, O brāhman.

- Ikshvāku, Nābhaga and Rishṭa—who were great in strength
5 and prowess—and Narishyanta, Nābhāga, Púshadhra and
Dhriṣṭa;† these were that Manu's sons, each the guardian of
6 a separate kingdom. All were celebrated in fame, all had the
utmost skill in arms and weapons.

- Seeking yet again for a son who should be more distinguished,
7 Manu, best of the skilful ones, offered a sacrifice to Mitra
and Varuṇa; in which sacrifice moreover when the offering was
perversely made through the improper conduct‡ of the priest,

and then *sa yogínám* must be read as one word *sa-yogínám*. But the text is no doubt corrupt; *yogínám* should be *yoginám*, and *yūñjātám* should perhaps be *yūñjánánám*, though both *Parasmai-pada* and *Ātmane-pada* have the meaning "to meditate deeply." Mahámahopádhyaḥa Hara Prasád Śástrī suggests also that *layaḥ* would be better than *layam* and would translate thus, "He is the Supreme Soul to those who are successful in meditation [i.e., the Vedāntists]; he is that in which the minds of those who are engaged in meditation, but who are not yet successful, are absorbed" [i.e., the *Saṅgana* Brahman of the Vedāntists].

* *Yajñeto yajvinám api*; but *yajranám* must be read for *yajvinám*, and Mahámahopádhyaḥa Hara Prasád Śástrī gives it the meaning "to those who consider sacrifices to be the means leading to beatitude" [i.e., the *Mínámsists*].

† Only seven sons are mentioned here. The number is generally given as ten. There is much diversity regarding the names of all of them except Ikshvāku, Narishyanta, and Dhriṣṭa. Other names omitted are Saryāti, Karúsha, Vena, and Prámśu. See Wilson's *Viṣṇu Purāṇa*, book IV, chapter i, notes. The second and third names Nābhaga and Rishṭa are sometimes given as a single name, Nābhágadishṭa in the *Veda* and Nābhánedishṭa in the *Aitareya Brāhmaṇa*; and the last-named book says—he was given to sacred study, his brothers deprived him of his share in the paternal property, and referred him to their father, and by his father's advice he helped the *Āgirasas* in their sacrificial session and obtained great wealth (V. ii. 14).

‡ For *śāpahrīte* read *śāpahute*, as in the Poona edition. The verb *apā-*

8 O great muni, a daughter was born to Manu named Ilá, slender of waist. On seeing that daughter born there, Manu
 9 offered praise to Mitra and Varuṇa then and spoke this word,
 —“ When I made the sacrifice *with the prayer*, ‘ Through
 10 your favour may I obtain a distinguished son,’ a daughter was
 born to me who am wise. If ye being gracious grant me a
 11 boon, then let this my daughter, through the favour of you
 both, become a son endowed with surpassing virtues! ” And
 when these two gods in sooth said, “ Be it so! ” that same
 12 daughter Ilá became forthwith a son famed by the name
 Su-dyumna.

And afterwards that wise son of Manu, while roving the
 13 forest a-hunting, was turned into a woman through the wrath
 of the god; * in which condition Soma's son Budha begat of
 14 her a son named Pururavas,† who was a mighty universal
 monarch. When that son was born, Su-dyumna again per-
 15 formed a great horse-sacrifice and regained a man's nature and
 became a king.

Su-dyumna during his manhood had three sons, Utkala,‡
 16 Vinaya§ and Gaya,|| who were most valiant, given to sacrific-
 ing, great in bodily strength. Now those three sons, who
 17 were born to him during his manhood, enjoyed this earth ¶
 while governing their minds in righteousness.

not in the dictionary. The Poona commentary explains *apahute apāḍarāt* by
upāḍita-havane vyatyayāt.

* The Hari-V. narrates only one change, namely, from womanhood (after
 she had given birth to Purúravas) to manhood (x. 615-37).

† Properly *Purúravas*, as in verse 17.

‡ From whom were descended the Utkalas, see note * on canto lvii, verse
 43, and also verse 53, pp. 327 and 341 *ante*; all the authorities agree about
 this.

§ He is also called Vinata, Vinatásva, and Haritásva by different authorities.
 He was king of the East according to the Matsya Pur., and king of the West
 according to the Hari-V. (x. 631-2) and Váyu Pur.

|| He gave his name to the city Gayá, as all the authorities agree; and he
 was king of the East as the Hari-V. says (x. 631-2).

¶ The Bhágavata Pur. says wrongly all three sons were rulers of the South,
Dakṣiṇápatha.

But Purúravas, who was born of that monarch *Su-dyumna* 18 during his womanhood, got no share of the earth, because he was Budha's son. Thereupon at Vasishṭha's word Pratishṭhána,* an excellent city, was given to him; he became king in that exceedingly charming city.

CANTO CXII.

The Story of Púshadhra.

Manu's son Púshadhru while hunting accidentally killed a bráhmaṇ's cow—The bráhmaṇ's son fell into a rage and cursed him—The bráhmaṇ reproved his son for his passionate conduct, but the curse could not be altered and Púshadhra became a śúdra.

Márkaṇḍeya spoke :

- 1 Manu's son who was named Púshadhra † went a-hunting to a forest. While walking about in that dense lonely forest he
- 2 lighted upon no deer at all, he was scorched by the sun's rays, and his body was seized with hunger, thirst and heat as he
- 3 walked hither and thither. Then he saw there a beautiful cow which yielded milk for sacrifice, belonging to a bráhmaṇ who maintained the sacrificial fire, half the body of which was
- 4 hidden among creepers. ‡ Thinking she was a gayál, he shot her with an arrow, and she fell to the earth, pierced to the heart
- 5 with the arrow. Thereupon the sacrificial priest's son Taporati,§ who was a religious student, on seeing his father's sacrificial cow stricken down ‖ cursed him; and sent forward his son

* Manu gave this city to Su-dyumna who was excluded from the paternal dominions because he had been a female, and Su-dyumna gave it to Purúravas. It was situated on the north bank of the Ganges at its junction with the Yamuná (Hari-V., xxvi. 1371 and 1411-2).

† This name is generally written *Prishadhra*, which is the correct form.

‡ This is the reading of the Poona edition, *latántar-deha-ṣhannárdhám*; the text of the Calcutta edition is erroneous. The Bombay edition reads less properly *latántar-deha-ṣhinárdhám*.

§ I have not found this name elsewhere.

named Vábhravya* who tended the cow. Then, O muni, his
 7 mental feelings were overcome by wrath and resentment, and he
 fell into a rage, while his eyes rolled and were blurred with drops
 of perspiration that trickled down. The king Púshadhra seeing
 8 that muni's son enraged said,—“Be graceful, wherefore dost
 thou give way to anger like a śúdra. No kshatriya, no
 vaiśya † in truth indulges so in wrath as thou dost like a
 śúdra, thou who art born in the noble family of a bráhmaṇa.”

Márkaṇḍeya spoke :

9 When that son of a pre-eminent bráhmaṇa‡ was upbraided
 thus by the king, he cursed the evil-souled king, saying : “Thou
 10 shalt become § a śúdra indeed ! Whatever sacred lore thou
 hast learnt from thy guru's mouth shall waste away, because
 thou hast hurt this my guru's sacrificial cow.”

11 When cursed thus the king became angry, yet he was tor-
 mented greatly by that curse. He took water up in his hand,
 12 intent on cursing the other in retaliation, O bráhmaṇa. That
 bráhmaṇa also gave way to wrath in order to destroy the king.
 His father approached him hastily and forbade him in sooth,
 saying—

13 “My son, enough, more than enough, of wrath which
 does not counteract hostility ! || Verily calmness is beneficial
 to the twice-born in things of this world and of the next
 14 world. Anger destroys austerities; and the angry man falls
 away from long life; the angry man's knowledge melts away,

* This is a patronymic from Vabhru or Babhru. Viśvámitra had a son Vabhru from whom was descended the family of the Vabhrus (Mahá-Bh., Anúśās.-p., iv. 249-259; Hari-V., xxvii. 1463-67; but see Aitar. Bráh. VII. iii. 18); and Saunaka had a pupil named Vabhru (Wilson's Vishṇu-P.—edit. F. Ball—III. vi.); but the name Vábhravya soon after Manu's time seems out of place.

† The Poona edition gives the right reading, na kshatriyo ná vá vaiśya; the Calcutta edition wrongly puts the accusatives.

‡ Maulināḥ; = íreshṭhasya according to the commentator. This meaning is not in the dictionary.

§ For bhavishyati read bhavishyasi.

|| For kopaṇḍyáti-mairinā read kopaṇḍprativairinā as in the Poona edition.

15 and the angry man fails of his object also. There is no righteousness in the man of angry disposition ; and the passionate man obtains not his object ; nor among those whose minds are possessed by wrath is the obtaining of their wishes enough for
 16 happiness. If the king has killed this cow with his full knowledge, it is right for one, who perceives what is for his own
 17 benefit, to extend pardon here. Or *if* he has slain this my cow in ignorance, how then is he worthy of a curse, since his
 18 mind was not evil ? Whatever man, while seeking his own good, harasses another—merciful men should shew pardon to
 19 that *man* in the knowledge that he is benighted.* If wise men inflict punishment for what is done by a man in ignorance, I esteem him more than the wise men ; better are the men
 20 who are ignorant. † Invoke thou no curse now on this king, my son ; by her own action indeed this cow has fallen in a painful death."

Márkaṇḍeya spoke :

21 Púshadhra also, prostrating himself with bowed neck before the muni's son, exclaimed aloud, " Be gracious !" and " She
 22 was slain by me in ignorance, for I thought she was a gayál ; a cow must not be killed ; through ignorance, O muni, I slew thy sacrificial cow. Be thou also gracious to me, O muni ! "

The pishi's son spoke :

23 Since my birth, O king, I have uttered nothing in vain, and my anger this day can never be altered, illustrious sir.
 24 Therefore I cannot make this curse otherwise, O king ; *but* the second curse which was prepared for thee is averted.
 25 The father then took the son who had spoken thus and went to his own hermitage. And Púshadhra in sooth became a súdra.

* Or, " to that man whose understanding is foolish."

† *Tam* appears to be the right reading ; but read *tad* instead of *tam* ? " then better than the wise are, in my opinion, the men who are ignorant."

CANTO CXIII.

Nábhága's exploits.

Karusha's descendants were the Kárushas—Dishta's son was Nábhága ; Nábhága wanted to marry a vaiśya maiden—Her father referred the matter to the king Dishta, and the king consulted the rishis—They declared the prince might marry her, provided he first married a kshatriya maiden—He spurned that and took her—The king tried to vanquish him by force, but was caused by a bráhmaṇ to desist, on the ground that the prince had degenerated into a vaiśya.

Márkaṇḍeya spoke :

- 1 Karusha's sons were the Kárushas,* *who were kshatriyas and warriors* Now they were seven hundred valiant men ; and from them descended others in thousands.
- 2 Now Dishta's† son was Nábhága ; ‡ he continued in the bloom of youthfulness. He saw a most surpassingly charming vaiśya maiden. As soon as he beheld her, the prince was stricken in mind with love ; he became absorbed in sighs and reproaches. He went to her father and asked for the vaiśya maiden in marriage ; and then to the prince, whose mental feelings were under the dominion of the god of love, spoke her father—to the king's son *spoke* he, joining his hands respectfully, being afraid of the prince's father, this speech as he bowed with deference, O bráhmaṇ—"Nobles of thy class are the enjoyers of the earth ; dependants are we, paying tax to

* See note † to canto lvii, verse 53, p. 341 ante.

† This Dishta must be the Rishṭa mentioned in canto cxii, verse 4. The name is given variously as Nedishṭha, Dishta, and Arishṭa. The *Harivamśa* says two of his sons though vaiśyas became bráhmaṇs (xi. 658) ; and the *Māgavata Pur.* says two of his sons, though kshatriyas obtained bráhmaṇood (IX. ii. 17).

‡ Nábhága and his descendants are named in *Vishṇu Pur.* IV. i. The rishis agree generally that he was degraded to be a vaiśya. His descendants and their exploits form the remainder of this *Purāṇa*. There were other kings afterwards of the same name.

you. Why dost thou earnestly desire connexion with us who are not thy equals ? ”

The prince spoke :

- 7 Equality of the human body is wrought by love, folly and
other feelings. So indeed the human body is endowed with
8 those very feelings at the appropriate time,* and thus in truth
those feelings also come into existence for its benefit. And
different feelings, different persons exist when folk exist of
9 separate castes. Moreover, other feelings also† that are in-
appropriate become proper according to season, and likewise
appropriate feelings become inappropriate ; for propriety de-
10 pends upon season. As the body is fattened by food and other
things that are longed for, so that same body when used‡ with
11 due regard to season is well regulated.§ Do thou accordingly
bestow this thy highly esteemed daughter on me ; otherwise
calamity will be beheld in my body.

The vaiśya spoke :

- 12 We are under another's authority, and thou art under an-
other's authority, namely the king's. When he thy father
permits thee, take thou her ; I will give her.

The prince spoke :

- 13 Those who treat gurus|| with respect should consult then
gurus¶ in all things that must be done ; but not in such things
as this, things which are not to be done, ** do the words of

* Or, " season."

† For *anyán api* read *anyāny api*, as in the Poona edition.

‡ *Bhuktam*. The Poona edition reads *bhūtam* ; and the meaning would be "that same body when so constituted with due regard to season is well regulated."

§ *Parīśishyate*. I take this as the passive of *pari-śīś* ; but *pari-śīś* is not in the dictionary.

|| Venerable persons, parents or spiritual preceptors.

¶ For *guravo* read *guravo* here and in the next verse.

** For the text *īdriśeshu a-kāryeshu* it seems *īdriśeshu kāryeshu* would be better—"but not in such businesses as this do the words of gurus have scope."

- 14 gurus have scope. What has Love's conversation to do with listening to gurus? This is incompatible. In other things men should consult their gurus.

The vaiśya spoke :

- 15 Such, *even* this, is Love's talk! I, I here, *will* ask the guru, thine, the suitor's. My talk is not based on the speech of love.

Mārkaṇḍeya spoke :

- 16 When addressed thus the prince became silent. And he, the vaiśya, related to that prince's father all that the prince
17 thought. Thereupon his father summoned, before him the chief dvijas, Rīḍīka* and the other brāhmins, and the prince; and he made known the matter as it had been announced to
18 him; and after making it known he, being so situated in the matter, said to the munis,—“The best of dvijas deign† to declare what ought to be done.”

The rishis spoke :

- 19 O prince, if thou hast love for this vaiśya's child, then let this ordinance of righteousness‡ verily be observed, but let it
20 be observed in the order enjoined bylaw. Marriage was enjoined for princes in the first place with the daughter of one who had been royally anointed. Be it so now first in thy case; and immediately afterwards this maiden also shall become thy wife.

* A famous rishi, son of Bhṛigu and father by Satya-vatī of Jamadagni; see Mahā-Bh., Śānti-p. xlix. 1716-21; Hari-V., xxvii. 1423-63, and xxxii. 761-76; and Viṣṇu Pur. IV. vii. He married Satya-vatī, daughter of Gādhi king of Kānya-kubja, by giving a present of a thousand horses for her (Mahā-Bh., Vana-p. cxv. 10144-153, and Udyoga-p. cxviii. 4005-7). Though Satya-vatī is connected with the R. Kauśīkī (the R. Kosi, see canto lvii, verse 8, note **) in the passages cited above from the Hari V. and Viṣṇu Pur., yet Rīḍīka is generally connected with the west coast around the Gulf of Cambay (see Mahā-Bh., Vana-p. cxviii. 10221-27 and the two other passages not cited above), and Dyuti-mat king of Śālva (see canto lviii, verse 6, note §) gave his kingdom to Rīḍīka (Mahā-Bh., Śānti-p. ccxxxiv. 8607, and Anuśās-p. cxxxvii. 6267).

† For *arhanti* read *arhantu*? “Let the best of dvijas deign, &c.”

‡ I.e., marriage.

- 21 In this way no wickedness will attach* to thee when thou enjoyest her thus; otherwise it does accrue: thy high rank comes from marriage with exalted maidens.†

Márkaṇḍeya spoke :

- 22 When admonished thus, he flung aside altogether that speech of those high-souled *munis*; and going outside he
 23 seized her, and raising his sword aloft exclaimed,—“I have carried off the vaiśya’s daughter by the Rákshasa form of marriage; let him who has power here rescue her!”
 24 Then the vaiśya seeing his daughter seized, O bráhmaṇ, hastened to that prince’s father for help, exclaiming “Save
 25 her!” His father enraged thereat gave command to his great army—“Let him be slain; let wicked Nábhága who violates
 26 righteousness be slain!” Thereon that army fought indeed with the king’s son; it was laid low then in great numbers by
 27 him, who was skilled in weapons, with his weapon. The king, on hearing that the army was slain by the prince, went forth
 28 himself indeed to fight, surrounded by his army. In the battle then which took place between the king and his son, the father excelled the prince in weapons and arms.
 29 Thereupon a wandering Muni suddenly approached from out the air and spoke back to the king;—
 30 “Cease from combat. O illustrious sir, thy high-souled son is in the right here; moreover fighting between thee and a
 31 vaiśya‡ is not according to righteousness, O king. A bráhmaṇ who marries wives among all the castes, provided that he marries first a bráhmaṇ woman, incurs no injury in his
 32 bráhmaṇ-hood. Likewise a kshatriya who marries first a kshatriya’s daughter, incurs no harm if he marries wives from lower castes; and therefore, O king, these other wives§ fall not

* *Bhavitá* in the Poona edition is better than *bhavatí*.

† The Calcutta edition reads *utkrishṭábdlikám haran*; the Poona reading is *utkrishṭábdla sarvadá*, and the Bombay reading *utkrishṭábdlaká-naydt*. From these readings it would seem the correct reading should be *utkrishṭábdliká-naydt*, and I have adopted this.

‡ Explained in verses 35 and 36 below.

§ I.e., daughters of vaiśyas and súdras, as the commentator explains.

33 from their own righteousness. Thus a vaiśya, *who marries first*
 a vaiśya woman and afterwards a girl born from a śúdra
 family, is not excluded from the vaiśya family. The law is
 34 thus declared in order. Brāhmaṇas, kshatriyas, vaiśyas, who
 do not *first* marry women of the same caste,* fall by marrying
 35 women of other castes, O king. Whatever excluded woman
 a man marries after neglecting union in his own caste, of that
 36 woman's caste let him indeed† become a participator. This
 thy son, who is such, has fallen to vaiśya-hood; he is of
 wretched understanding. He has no right to combat with
 37 thee a kshatriya. We do not acknowledge this to be a reason
 for combat, O royal scion; and since this shall be so, desist
 thou from the business of battle!"

CANTO CXIV.

Nábhága's exploits.

Nábhága married the vaiśya maiden and became a vaiśya—He had a son Bhanandana, who with the help of the rishi Nípa conquered the earth and offered the sovereignty to his father Nábhága—Nábhága declined it as he was a vaiśya, and his wife Su-prabhá then explained to him, that she was not really of vaiśya descent, but the daughter of king Su-deva who became a vaiśya under the rishi Pramati's curse, because he would not rescue Pramati's wife from his own friend Nala.

Márkaṇḍeya spoke :

1 The king thereupon desisted from battle with his son; and
 2 he indeed, that king's son, married that vaiśya maiden. He
 became a vaiśya thereby. Starting up he spoke to the king,—
 "O king, let it be declared to me what I must do."

* For *sa-varṇa*. read *eva-varṇa*. ? but the meaning would be the same.

† For no '*pi tad-vastu-bhág*' read so '*pi tad-varṇa-bhág*' as in the Poona edition.

The king spoke :

- 3 Let Bābhavya* and the other ascetics, who are engaged in the superintendence of righteousness, declare what is the occupation for this *man* for the end of righteousness—do thou act accordingly.

Mārkaṇḍeya spoke :

- 4 Then those munis seated in the council announced that for him the tending of cattle and cultivation and trade *should be*
 5 the highest righteousness. And the king's son complied with what was declared by those expounders of righteousness to be righteousness for him who had fallen from his own *sphere of* righteousness.
 6 A son was born to him afterwards, who was famed by the name Bhanandana.† Being sent by his mother *who said*, "Be
 7 a keeper of cattle, my son," he went forth ; and when enjoined thus by his mother, he prostrated himself before his mother and went to the royal rishi Nīpa‡ who had resorted to mount
 8 Himavat ; and approaching him Bhanandana held his feet according to rule, and prostrating himself before this royal rishi spoke :
 9 " Adorable sir, verily I have been commanded by my mother *thus*, ' Be thou a keeper of cattle'§ ; and *yet* I must protect
 10 the earth ; how *can there be* assent to her ? Verily I must protect the earth,|| when it may be appropriated¶ *by men*.
 11 This my earth is assailed by powerful heirs. Shew me how I may gain the earth through thy favour, O lord ; I will carry out thy command ; I am prostrate before thee. "

* See note * page 591.

† Or *Bhalandana* according to the Viṣṇu Pur. IV. i.

‡ This was apparently Nīpa of the Paurava race, who was king of Kāmpilya. He had a hundred sons who were all styled Nīpas. His dynasty lasted till Ugrāyudha killed all the Nīpas just before the Pāṇḍavas' time ; see Hari-V., xx. 1040, 1060-73, 1082-86 ; Matsya Pur. xlix. 52-59.

§ *Go-pāla*.

|| *Gauḥ pālaniyā*. There a double pun here with *go*, "cattle" and "the earth," and the verb *pāl*, "to tend" and to protect."

¶ There is also a play on the words *svī-karṇa*, "assent," in verse 9 and *svī-kṛta*, "appropriated," here.

Márkaṇḍeya spoke :

- 12 The royal ṛishi Nīpa then gave to high-souled Bhananda
 13 a complete set of weapons, O bráhmaṇ. After acquiring skill
 in the weapons he went to his paternal uncle's sons, Vasuráta
 and the other sons, O dvija; he was so commanded by that
 14 high-souled *ṛishi*. He demanded half of the kingdom as be-
 fitted his father and paternal grandfather; and they said,—“A
 15 vaiśya's son thou art; how shalt thou enjoy the earth?” A
 battle then occurred between Bhananda who was skilled in
 weapons and those his kinsmen Vasuráta and the rest, who were
 16 angry and showered weapons *on him*; but vanquishing them
 all when their troops had been shattered with his weapons,
 he, wise in righteousness, took the earth away from them by
 17 righteous combat. After vanquishing his foes, he next pre-
 sented all the earth and the sovereignty to his father; and his
 father did not accept it, and in front of his wife made an-
 swer to the son then.

Nábhága spoke :

- 18 O Bhananda, this kingdom is thine; let it which was ruled
 by thy ancestors be ruled by thee.

The king spoke :*

- 19 I did not rule the kingdom; I was not devoid of the capacity
 for it † formerly; but preferring a vaiśya's condition I obeyed
 20 my father's command to that effect. Because I showed want
 of affection for my father in that I wedded a vaiśya maiden, I
 did not become a king, who enjoys the sacred worlds until the
 21 subversion of the world has arrived. ‡ If disregarding his
 command again I rule over the earth, there is verily no final
 emancipation from existence for me thereafter even during
 22 hundreds of kalpas. Nor indeed is it fit that I, who have my

* This heading is superfluous; it is still Nábhága who speaks.

† *Násámarthya-yutaḥ*. The commentator explains it by *ati-sámarthya-yuto* pi, “I did not rule the kingdom, although I possessed exceptional capacity formerly.”

‡ For *yávad-áhúta-samplavaḥ* the Bombay and Poona editions read *yávad-áhúta-samplavam*. An *avyayí-bháva* compound is preferable.

own pride, should enjoy the kingdom which thou hast won by thy arm, when I have no desire for it, like any weakling •
 23 Rule thou the kingdom thyself the while, or relinquish it to thy heirs. For me it is good to keep my father's command and not to rule the earth.

Márkaṇḍeya spoke :

24 Laughing thereat his wife, the lady Su-prabhá by name, made answer to her husband, " O king, take the mighty king-
 25 dom. Thou art no vaiśya, nor indeed was I born of a vaiśya family, O king ; thou art a kshatriya and I also was born of a
 26 family of kshatriyas. Formerly there was a famous king Su-deva † by name, and his friend was king Dhúmráśva's son
 27 Nala, ‡ Accompanied by his friend he went to the wood Ámra-vana, § he to sport with his wives in the month of spring, ¶
 28 king. Accompanied by those wives and attended by that friend
 29 he enjoyed many *kinds of* drinks and food then. Afterwards he saw the extremely fascinating and royally born wife of
 30 Āyavana's son Pramati || on the bank of a tank. His friend Nala, who was intoxicated and not in his right mind, laid hold of her, the while she cried out " Save me, Save me ! " even as
 31 the king looked on. Her husband Pramati, on hearing her
 32 cry, at once came up hastily exclaiming " What is it ? " Then

* For *durbalasyeha* read *durbalasyeva*, as in the Poona edition.

† The most famous king of this name appears to have been Su-deva of the Kásis who had a great contest with the Vítahavyas, and was father of Divodása (Mahá-Bh., Anuśás.-p. xxx. 1950-54); but this story pays no regard to chronology.

‡ There were many kings of this name, but none of them (as far as I have found) son of Dhúmráśva. One of the kings of Vaiśálí was Dhúmráśva (Vishnu Pur. IV. i.)

§ I have not found any wood of this name in western India where this story is laid ; but Ámra-vana may mean simply " a grove of mangoes."

|| Āyavana was a famous rishi, son of Bhṛigu. He married Sukanyá daughter of Manu's son Saryáti, and by her had a son Pramati. Pramati married Ghrítádí; see Mahá-Bh., Adi-p. v. 870 and 871, and viii. 939, 940 and Vana-p. cxxii; also Sata-patha Bráh. IV. 5; Aitar.-Bráh. VIII. iv. 21) Āyavana's region was in the west near the mouth of the R. Narmadá, see Mahá-Bh., Vana-p. lxxxix. 8354, 8364 and 8365; cii. 8737-40 and cxxi. 10312.

he saw king Su-deva standing there, and his wife in the grasp of Nala, who was very much out of his senses. Pramati spoke to the king then,—

“Make this man quiet! And thou art the ruler; thou, Sir, art the king; and this Nala is a bad man, O king.”

Márkaṇḍeya spoke :

On hearing that distressed rishi's appeal, Su-deva deterred by reason of Nala's high position replied,—“I am a vaiśya; seek someone else, a kshatriya, in order to rescue her.” Then Pramati enraged, burning forth as it were with splendour, made answer to the king who said “I am a vaiśya.”

Pramati spoke :

Be it so! thou, Sir, art a vaiśya.* A kshatriya is so named because he guards one from injury.† Kshatriyas hold the weapon in order that there may be no cry of distress. Thou being such art no kshatriya; verily thou shalt be a vaiśya of base family.

CANTO CXV.

su-prabhā continues her story to Nābhāga—That Pramati reduced Nala to ashes, and, on Su-deva's imploring pardon, mitigated the curse on Su-deva, with the promise that he should regain his kshatriya-hood—Also that she had been the daughter of the royal rishi Su-ratha, and had been cursed by Agastya to be born a vaiśya woman temporarily.

Márkaṇḍeya spoke :

After imprecating the curse on him then, Pramati, the descendant of Bhṛigu, enraged and burning up, as it were, the three worlds by reason of his wrath, spoke to Nala, O dvija;—
“Inasmuch as thou, Sir, intoxicated with lust, forcibly seizest my wife here in my hermitage, become thou therefor ashes

* For *vaiśya* read *vaiśyah* as in the Poona edition.

† *Kshatriyah kshata-rakṣaṇāt*. For a different derivation, see canto cxxii.

- 3 forthwith." And then immediately as he uttered that speech,
 4 Nala, consumed by the fire that sprang from the *rishi's* body,
 5 became forthwith a heap of ashes.
- 6 On seeing that *rishi's* power then Su-deva sobered thereat,
 7 bending himself in reverence, said thus—"Grant pardon!
 8 grant pardon! Let that which I have spoken,* adorable sir,
 9 a thing disordered by reason of intoxication through drinking
 10 spirituous liquor, be pardoned; be thou gracious; let this
 11 curse be turned aside!" Being thus propitiated by him, Pra-
 12 mati, the descendant of Bhṛigu, whose anger had passed off
 13 when Nala was burnt up, replied with mind devoid of strong
 14 feeling;—"The word which I have uttered shall not be otherwise;
 15 nevertheless being gracious I will do thee a supreme favour.
 16 Thou, sir, shalt be a vaiśya by race - of this there *can* be no
 17 doubt; *thou*, a kshatriya, shalt be a vaiśya soon in the *very*
 18 *next* birth. When a kshatriya's son shall seize thy daughter
 19 by force, thou being seized by one of thy own race shalt then
 20 become † a kshatriya *again*, O vaiśya." Thus that Su-deva
 21 as a vaiśya became my father, O king.
- 22 Hear also, illustrious sir, all the *story* ‡ who I am. There
 23 was of yore a royal *rishi* named Su-ratha on *mount* Gandha-
 24 mādana, who practised austerities, restricted his food, aban-
 25 doned *worldly* associations, and abode in the forest. On his
 26 seeing then a mainá § fallen from a hawk's beak to the
 27 ground, compassion sprang up within that high-souled *rishi*,
 28 and he swooned therewith; then when the swoon passed off, I
 29 was produced from his body, and seeing me he took me with
 30 a loving mind. "Because she has been born from me, while I
 31 was overcome with compassion, she shall therefore be *known* by
 32 the name Kripá-vatí" ||—so said he, *my* lord. Thereafter
 33 growing up in his hermitage, I *used* to wander day and night

* For *yad uktavāms tvam*, read *yad uktavāms tvām* as in the Poona edition,
 and the commentator says *aham* must be understood. .

† For *bhaviṣhyati* read *bhaviṣhyasi*.

‡ For *tvat-sarvāṃ* read *tat sarvāṃ*.

§ *Sáriká*, a bird.

|| ⁶ Full of compassion."

through the woods also with my girl-companions of the same
 16 age. Then the muni Agastya's brother, who was known as
 Agastya,* while seeking for forest-products in the forest,
 17 was angered by my girl-companions and cursed me; and I said
 —“No offence have I committed against thee, O best of dvijas;
 why because of an offence by other girls hast thou cursed me?”

The rishi spoke:

18 “By reason of contact with the bad even that which is not
 bad becomes bad, just as a jar containing the five substances
 obtained from cows † becomes spoilt if a drop of spirituous
 19 liquor falls into it. Since thou hast fallen prostrate and propi-
 tiated me by declaring ‘I am not bad,’ hear therefore what ‡
 20 favour I will do to thee, O maiden. When, being born in a
 vaiśya family, thou shalt admonish thy husband § to under-
 take kingly rule, thou shalt then fully recover the remembrance
 1 of this existence; and thou shalt resume thy kshatriya caste
 along with thy husband and shalt obtain heavenly pleasures.
 Go now, let fear depart from thee!”
 2 Thus was I cursed formerly by that great rishi, O king of
 kings; and my father was thus cursed by Pramati formerly.
 3 So thou art not a vaiśya, O king; nor was my father a vaiśya;
 nor indeed am I; || how dost thou, who art not degraded,
 become degraded in marrying me who am not degraded?”

* Or Agastya.

† Milk, cheese, butter, urine and dung.

‡ For *śrīṇuyāt* read *śrīṇu yat*, as in the Poona edition.

§ *Team putram*, “thou shalt admonish thy son, &c.,” is the reading in the Calcutta and Poona editions, but the latter in its Corrigenda alters it to *sva-putram*, and I have followed this.

|| *Na tvam hi* is the reading in the editions, but is incorrect. I venture to amend it to *na tv-aham*, and have translated it accordingly. Another emendation is to read *sa* for *na*, and then the meaning of these and the following words would be—“How indeed dost thou, who art such and who art unde-
 degraded in marrying me who am undegraded?”

CANTO CXVI.

The Exploits of Bhanandana and Vatsa-pri.

Nábháya declined the kingdom and Bhanandana became king—He had a son Vatsa-pri—A Daitya king Kujrimbha, who had a magic club called Sunanda, opened a great hole near king Vidúratha's city and carried the princess Mudáratí down to Pátála—Her brothers failed to rescue her and were made captive—Vatsa-pri killed the Daitya, after she destroyed the club's magic power, and rescued her and her brothers—She was named Sunandá after the club, and Vatsa-pri married her.

Márkaṇḍeya spoke :

- 1 On hearing this herspeech and his son's, the king, wise in
- 2 righteousness, addressed his wife and son again,—“ Inasmuch
- as I relinquished the kingdom at my father's command, I will
- not take it again ; why dost thou, O wife, draw out my soul
- 3 with vain words ? Standing fast in my duties as vaiśya I will
- pay thee taxes, my son. Enjoy thou the whole kingdom, or
- relinquish it if thou wishest.”
- 4 Being addressed thus by his father, prince Bhanandana *
- then governed the kingdom in righteousness and in like wise
- 5 married a wife. Unrepulsed was his discus in the earth, O
- bráhmaṇ, and his mind was not set upon unrighteousness. All
- 6 kings were in subjection to him. He performed a sacrifice ac-
- cording to precept ; he rules the earth well. He in sooth was
- the only lord ; his commands pervaded the earth.
- 7 A son was born to him, namely Vatsa-pri by name, who, a
- high-souled king, surpassed his father with the multitude of
- 8 his good qualities. And his wife was Saunandá, daughter of
- Vidúratha, who was devoted to her husband, an illustrious
- woman. He gained her by his valour in slaying the Daitya
- king Kujrimbha,† the enemy of Indra. .

* Or *Bhalandana* according to Vishṇu Pur. IV. i. where his descendants are given.

† The Calcutta text reads *Kujumbha* here and in verse 9, incorrectly: see verse 16.

Kraushṭuki spoke :

- 9 Adorable sir, how did he gain her through the destruction of
Kujrimbha ? Tell me this story with benignant mind.

Mārkaṇḍeya spoke :

- 10 There was a king named Vidúratha * whose fame was cele-
brated in the earth. Two sons were born to him, Su-nīti and
11 Su-mati. Now Vidúratha went to the forest once upon a time
to hunt. He beheld a very great pit, as it were the earth's
12 mouth thrust up. On seeing it he pondered, "What is this
dreadful thing ? I trow *it is* a hole *down* to Pátála : it has
13 not belonged to the earth a long while." While thinking thus,
he saw in a lonely wood there an ascetic brahman named Su-
14 vrata approaching, and the king being astonished asked him,
—"What is this ? *It is* very deep *and* displays the earth's
belly which is situated within."

The ṛishi spoke :

- 15 "Knowest thou it not, O king ? for thou art deemed by me
to have spies as thine eyes. † A king ought to know everything
16 that passes on the face of the earth. A very valiant fierce
Dánava dwells in Rasútala ; because he makes the earth to
17 yawn, ‡ he is therefore called Ku-jrimbha. Whatever has been
produced, whether produced on the earth or in heaven, is
wrought by him, O king ; how is it then that thou dost not
18 know him, Sir ? That wicked-souled *demon* carried off the
club named Su-nanda, which Tvashṭri fashioned of yore ; there-
19 with he slays his enemies in battle. Hidden within Pátála *that*
Asura cleaves this earth with it, and makes doors *of exit* for
20 all the Asuras ; with that weapon, the club Su-nanda, the
earth has been pierced in this *spot*. How shalt thou, Sir, enjoy

* The story shows that this king's capital was near the river Nirvindhyá which was apparently in the Málwa region (see verses 27 and 33). There were several kings of this name, but I have found none who had two sons of the names mentioned.

† For *vāg-arthas*, which the Calcutta and Bombay editions have, read *śárāk-śhās* as in the Poona edition.

‡ *Jrimbhayati*.

21 this earth unless thou conquerest him ? That fierce, mighty
 adversary of the gods, armed with the club, destroys sacrifices
 22 and fattens up the Daityas. If thou slayest this foe, whose
 sphere is in Pátála, thou *shalt* thereby become lord of all the
 23 earth, the supreme monarch. That mighty demon's club is
 called Saunanda by men-folk ; and the wise moreover speak of
 24 it* as partly strong and partly weak ; yet when touched by a
 woman it loses its power on that day,† O king ; on the following
 25 day it issues forth with its power *regained*. That demon of
 evil ways does not know then the majestic power of the club,
 nor the defect which comes at the touch of a woman's fingers,
that is, the collapse of its power.

26 " Thus I have declared to thee, O king, the might of that
 evil-souled Dánava and of his club. As I have spoken, so do
 27 thou comport thyself. This hole which he has made in the
 earth is near thy city, O king ; why art thou foolishly ‡ un-
 concerned *about it*, Sir ? "

28 Now when that *rishi* had spoken thus and departed, the
 king went to his city and took counsel with his ministers who
 29 were skilled in counsel within his city. He made known to
 the ministers all that *story* as he had heard it, both the majestic
 30 power of the club and also the waning of its power. Now his
 daughter Mudá-vatí, who was by his side, heard that counsel
 which the king was taking with his ministers.

31 But some days afterwards, the Daitya Kujrimbha carried off
 that maiden, who was possessed of energy, from a grove, while
 32 she was accompanied by her maiden-friends. On hearing
 that, the king's eyes were distraught with anger, and he said
 to his two sons, " Hasten quickly ye two who are well acquaint-
 33 ed with the forests : there is a hole on the bank of the Nir-vin-
 dhá ; § go ye *down* thereby to Rasátala and slay him who with
 most evil mind has carried Mudá-vatí off."

* For *tam* read *taḍ* as in the Poona edition.

† On the day on which it is touched, *sparda-dine* (comment.)

‡ For *yathā* read *vṛithā* as in the Poona edition.

§ Or *Nirvindhya*, as in the Poona edition, which is the preferable form ;
 see canto lvii, verse 24, note ‡.

Márkaṇḍeya spoke :

34 Thereupon those two sons of his, following on the steps of that
demon, reached that hole and in excessive wrath fought with
35 Kujrimbha with *the aid* of their own army. Then occurred a
very terrible combat between them with maces, swords, spears,
36 javelins, and axes and arrows without intermission. After it
that Daitya, who possessed the might of illusive power, bound
those two princes in battle after slaying all their soldiers.

37 On hearing of that, the king spoke thus to all his soldiers,
“ I have fallen into utter misery, now that my sons are in
38 bonds, (O best of munis) ; whoever shall slay that Daitya
and shall set my daughter there free, I will bestow even her,
1 the large-eyed maiden, on him.” Even thus the desperate
king made a proclamation in his city then in order to obtain
the deliverance of his sons and daughter from bondage, O
muni.

2 Bhanandana's son Vatsa-prí then heard of that *promise* in
sooth, which was proclaimed abroad—he, possessed of strength,
1 skilled in weapons, endowed with heroism. And arriving *there*
he saluted this noblest of kings, and bowing with deference
2 spoke to him who was *his own* father's peerless friend ;—“ Com-
mand me in sooth speedily ; I *will* deliver thy two sons and
also thy daughter, after slaying that Daitya through thy very
glory.”

Márkaṇḍeya spoke :

3 Embracing him joyfully, *who was* his dear friend's son, the
king said :

4 “ Go thou to full success,* my dear son. My dear son shall
stand in *my* place, if he performs the precept thus. Do this
quickly, my dear son, if thy mind is resolute.”

Márkaṇḍeya spoke :

5 Then armed with scymitar and bow, having a leathern bow-
guard and finger-protector bound *on him*, the heroic *prince*
6 went in haste to Pátála by that hole. The prince made
his bow-string twang with an exceedingly vehement sound

* For *samsiddhai* read *samsiddhyai*, as corrected in the Poona edition.

then, wherewith the whole of Pátála was filled throughout.
 47 Hearing the sound of the bow-string, the Dánava king, Ku-
 jrimbha came forward then in excessive wrath, attended by his
 48 army. Then occurred a battle between him and the king's
 son, one with his army against the *other* with his army, mighty
 49 against mighty. When the Dánava had fought with him for
 three days, he was filled with rage in his soul and rushed
 50 to *get* his club. Worshipped with perfumes, garlands and in-
 cense, it stands in the private apartments, O illustrious sir; *for*
 51 *it had been* fashioned by the Prajá-pati.* Mudá-vatí, who
 knew well the *secret of the club's* majestic power, bowing her
 52 neck very low, touched the noble club then. Until the great
 demon grasps the club again, till then the beautiful maiden
 touched it many times under pretence of paying reverence
 53 to it. Going *back* then the king of the demons fought
 with the club. Vainly fell the blows of the club on those
 54 enemies. But inasmuch as the supreme weapon, the club
 Saunanda, had lost its power, O muni, the Daitya fought
 with his weapons and arms against his foe in the battle.
 55 With his arms and weapons the demon was not the
 prince's equal, and that, his might with the club, had been
 56 dissipated by the maiden.† Conquering then the Dánava's
 weapons and arms, the king's son forthwith forced him from
 his chariot; and then *the demon* grasping his shield and scy-
 57 mitar rushed at him again. The prince felled that enemy of
 the lord of the thirty *gods*, as he rushed forwards violently in-
 cited and displaying his rage,—*felled him* to the earth with his
 weapon of fire which gleamed like the Fire that burns up the
 58 world *finally*. That foe of the thirty *gods* was wounded griev-
 ously in the heart by the fiery weapon and quitted his body.
 And forthwith there was high festival among the huge snakes
 within the confines of Rasátala.
 59 Then fell a shower of flowers upon the king's son; the
 Gandharva lords sang forth, the gods' instruments of music
 60 sounded out. And the prince, after slaying that *demon*, set free

* See verse 18.

† For *buddhyá* read *tanryá* as in the Poona edition.

the king's two sons and the slender-shaped maiden Mudá-vatí. And the king of the serpents, Ananta who is named Śeśha, took that club, when that Kujrimbha was slain ; and he, Śeśha lord of all the serpents, was satisfied with her ; he rich in austerities had meditated with glee upon the course of Mudá-vatí's mind. Because the most beautiful maiden had repeatedly touched the club Sunanda, knowing the power of the touch of a woman's palm * *on it*, therefore the serpent king in his joy gave Mudá-vatí then the name Su-nandá, derived from the quality of *the club* Saunanda, O dvija.

And the prince brought her in company with her two brothers to their father's presence quickly, and bowing down spoke to him thus—" *Here are brought thy two sons, dear father, and here is brought Mudá-vatí according to thy command ; what else I must do, declare thou that.* "

Márkaṇḍeya spoke :

Thereat the king's heart was filled with gladness, and he exclaimed aloud, " Well done ! well done ! " and " Splendid ! my dear son, my dear son ! I am honoured by the thirty gods, my dear son, for three reasons—in that I have both gained thee for my son-in-law, and that the foe has been stricken down, and that my children have come unharmed to me here again ; therefore take her hand now on *this* auspicious day—I have said it ; make my word true—that thou, O prince, be joined in joy with my daughter Mudá-vatí, a maiden of lovely form."

The prince spoke :

1 I must obey thy command, dear father ; what thou sayest I will do. Thou verily knowest, dear father, *that* in this matter we are in truth unchanged.

Márkaṇḍeya spoke :

2 Then the great king performed the series of marriage rites for them both, for his daughter Mudá-vatí and Bhanandana's

* Read *yoshit* as part of the compound *yoshit-karatāla-sparśa* &c., and not separately as in the Calcutta edition.

- 73 son. Thereafter Vatsa-pri in his early manhood sported with
her in charming regions and in palaces and on hill-tops.
- 74 As time passed on, his father Bhanandana grew old and
75 departed to the forest; Vatsa-pri himself became king. He
offered up sacrifices continually, while protecting his people
with righteousness. Now the people, being protected by the
high-souled monarch as if they were his children, prospered
76 and in his realm there was no confusion among the castes
and no one felt any fear of robbers, rogues or villains, nor any
fear of calamities, while he ruled as king.

CANTO CXVII.*

Khanitra's exploits.

*Vatsa-pri was succeeded by his son Prámśu, and Prámśu by his son
Prajāti.—Prajāti had five sons, of whom Khanitra succeeded
him—Khanitra's special prayer is given—He made his four bro-
thers subordinate kings—The minister of one of them subdued
the other brothers and tried to gain the supreme power for his
master through magic performed by the family priests of all four
brothers—The magic produced a female deity which destroyed the
four priests and the minister.*

Márkaṇḍeya spoke :

- 1 To him, Vatsa-pri, were born of Su-nandá twelve sons
- 2 Prámśu, Praśíra and Súra, Su-śakra, Vikrama, Krama, Bali
Baláka, and Čaṇḍa and Pračāṇḍa, Su-vikrama and Sva-rúpa—
all princes of great parts, most victorious in battle.
- 3 The eldest of them, Prámśu, who was great in valour, was
king; these others were subordinate to his authority like de-
- 4 pendants. At his sacrifice the earth† justified her name by
reason of the many multitudes of things, which she gave away

* The Calcutta edition makes a mistake in the numbering. It omits cxvi and calls this Canto cxviii, and continues the mistaken numbering to the end.

† *Vasun-dhará*, "container of wealth."

to the twice-born and which she parted with to the inferior
 5 castes. While he duly protected his people as if his own be-
 gotten children, the sacrifices then, which he performed with
 6 the accumulation of wealth that lay in his treasury, were hun-
 dreds of thousands; their number is not reckoned by ten
 thousand or such a *figure*, nor by ten millions, nor by a thousand
 billion or such a *figure*, O muni.

7 Pra-jāti* was his son; at whose sacrifice Indra, gaining
 unparalleled gratification along with the gods who partake of
 8 shares of sacrifices, the chiefest of the mighty,† smote nine
 nineties‡ of valiant Dánavas and Bala and Jambha noblest of
 9 Asuras, and smote other very valiant foes of the gods.

Pra-jāti had five sons, of whom Khanitra was chief, O muni.
 10 Of them Khanitra became king; he was celebrated for his
 personal feats of prowess. He was a pacific, truth-speaking
 11 hero; he delighted in *doing* good to all living creatures; he
 took delight in his own *sphere* of righteousness constantly; he
 waited upon the aged, he was well versed in the Vedas, he
 was eloquent, endowed with modesty, yet skilled in weapons
 12 and no boaster. He was the beloved of all people continually;
 he uttered this *prayer* day and night;—

‘Let all created things rejoice, let them be affectionate
 13 even in solitary *places*! May there be welfare for all created
 things, and may they be free from affliction! May created
 things experience no bodily sickness nor any mental diseases!
 14 May all created things cherish friendliness to every living
 being! May there be bliss for all the twice-born; may they have
 15 mutual lovingkindness! May all castes have full prosperity,
 and may *all* deeds attain perfect accomplishment! May the
 worlds be *propitious* to all created things! May your mind
 16 always be propitious! Desire ye at all times what is good for your
 son even as for yourselves! Similarly be ye benevolent in mind

* He is called Prajāni in the Vishnu Pur. (IV. i.) and Pramati in the
 Bhāgavata Pur. He seems to be the same as Prasandhi in the genealogy in
 Mahā-Bh., Aśvām.-p. iii. 65.

† That is, Indra.

‡ Daśādhikāśṭaśatīm, comment.

17 to all created things! This is unbounded good for you. More-
 over who sins against whom, that he causes any harm to any
 18 one besotted in mind? To him assuredly * comes that result,
that which accrues to the doer *thereof*. So thinking, ho! let the
 19 people be informed of their duties† to all,‡ lest *ye* wise people
 shall undergo secular sin.§ May there ever be bliss on the
 20 earth for him, who loves me now; and may even he, who hates
 me, see good things in this world!’

21 Such was that king’s son Khanitra in disposition; he was
 endowed with every good quality; he possessed good fortune,
 his eyes were like a lotus-leaf. He appointed those his *four*
 22 brothers to separate kingdoms out of affection, and he himself
 enjoyed this earth bounded by the seas; *thus* he placed Sauri over
 23 the east *region*, Mudávasu|| over the south, Sunaya over the
 western region, and Mahá-ratha over the northern. They and
 24 that king had separate families of *bráhmans* as purohitas, and
 also munis, who descended in a regular lineage of ministers.
 Sauri’s *purohita* was a *bráhma*n ¶ Su-hotra by name who sprang
 25 from the family of Atri; Udávasu’s was Kusávartha, who was
 born of the lineage of Gautama; a Kásyapa by name Pra-mati
 26 was Sunaya’s purohita; Vásisht̥ha was purohita to king Mahá-
 ratha. Those four kings indeed enjoyed their own kingdoms.
 27 and Khanitra was their over-lord, being over-lord of all the
 earth. King Khanitra was always kindly to those *his* four
 28 brothers and to all his people as to his own sons.

One day Sauri was addressed by his minister Viśva-vedin—
 29 “O king, we have somewhat to say unto thee in private. He
 who possesses all this earth, to whom *all* kings are in subjec-
 30 tion, is the king, and *so will be* his son and his grandsons and
 thereafter his descendants. These others, his brothers, are

* For *nyúnām* read *núnām* as in the Poona edition.

† The Poona edition reads *hita-buddhayaḥ*, and the meaning would then be
 “be friendly-minded.”

‡ Or, ‘in all things.’

§ *Laukikam pápam*.

|| Or better *Udávasu*, as in the Poona edition and in verse 25.

¶ Family priest. For *dvijāḥ* read *dvijaḥ* as in the Poona edition.

1 kings of very small * territories; and his son is smaller than
 he;† and his grandsons *will be* of smaller make. Degenerat-
 2 ing in time from individual to individual, his descendants *will*
 become dependant on agriculture for their living, O king. *Thy*
 brother, bestowing affection and power on his brothers, *yet* makes
 3 no division of the patrimony.‡ What affection *will he have*,
 O king, for the two more distant, *his* brothers' sons§ ? His
 mind *will be* more distant with regard to their two sons, O
 4 king. By what thing that is to be done will his son be endowed
 with affection ? Or *if* a king is satisfied by anything whatsoever,
 5 yet to what end then do kings entertain ministers ?|| The
 whole kingdom is enjoyed by me while I remain thy minister.
 6 Dost thou retain that to no purpose,¶ if it gives** satisfaction ?
 Sovereignty accomplishes what should be done ; an instru-
 7 ment is desired by one who operates. And the acquirement
 of sovereignty†† is what thou must accomplish ; thou art the
 worker, we are the instrument. Do thou, being such, rule
 the kingdom that belonged to thy father and grandfather by
 means of us, the instruments. We shall not bestow benefits
 on thee in another world.

The king spoke :

38 Inasmuch as the eldest *brother* is king (O monarch), *and*
 we are his younger brothers, he therefore enjoys the earth
 39 and we *enjoy* small *portions* of the earth. Now we are five

* For *kalpa-vishayádhipāḥ* read *svalpa-vishayádhipāḥ* as in the Poona edition.

† *Tat-putraś ḥalpakas tasmāt*, referring to each of the brothers; but a plural reading would be preferable, "their sons are smaller than they."

‡ *Uddhāram*. The Poona edition reads *bhrātuh sneha-balārpīṇaḥ*, and the meaning would then be, "Thy brother makes no division of the patrimony for a brother who bestows affection and power : " though *arpa* and *arpiṇ* are not in the dictionary.

§ For *snehakaḥ* the Poona edition reads better *snehaḥ kaḥ*.

|| For *mantra-parigrahaḥ* the Poona edition reads better *mantri-parigrahaḥ*.

¶ For *sukhādādhārayase* read *mudhā dhārayase* as in the Poona edition.

** For *kurute* the Poona edition reads *kurushe*.

†† For *rājya-lubdhāḥ* read *rājya-lambhāḥ* as in the Poona edition.

brothers, and *there is but one earth*, O high-minded *sir*, hence how can there be entire sovereignty over it separately *for us* ?

Viśva-vedin spoke :

- 40 Be this so here !* If *there is but one earth*, O king, do thou thyself take possession of it ; do thou *Sir*, as eldest *brother*,
 41 rule the earth. Be thou the absolute ruler, exercising entire sovereignty, unto all. And the ministers *whom they have entered* strive for them† as I *strive* for thee.

The king spoke :

- 42 Since the eldest, the king, esteems us affectionately like sons, how shall I display against him a selfishness that relates to the world ?

Viśva-vedin spoke :

- 43 When seated in the kingdom, thou mayest do worship as the eldest with new kingly honours. What is this position of youngest and eldest ? Sovereignty is for men who want it

Mārkaṇḍeya spoke :

- 44 And on the king's assenting, "So be it," O best of men, Viśva-vedin the minister brought his brothers into subjection
 45 to him then, and brought their purohitas into subjection to himself in ceremonies performed for the removal of obstacles and other rites. Next he employed them in spells directed against
 46 Khanitra, and severed his faithful adherents by conciliation, gifts and other means ; and he exerted the utmost efforts in
 47 repelling punishment from his own folk. And while the four purohitas were performing an exceedingly arduous magical incantation day by day, there was produced a four-fold female
 48 deity‡ which was very formidable, had a large mouth, was exceedingly terrible to behold, held a large pike raised aloft, was
 49 lofty and was exceedingly pitiless. It came to the place then where king Khanitra was, and it was cast out by that un-
 50 blemished king's store of merit. The four-fold female deity

* For *bhavāms tatra* read *bhavatu atra* as in the Bombay edition.

† *Teshām* ; the commentator explains thus, *bhrātṛiṇām kārya-vishayaḥ*.

‡ *Kṛityā-śatushṛīyā*.

fell on those evil-souled purohitas of *his brother kings*, and on
 51 Viśva-vedin indeed. Then were burnt up by that female
 deity, who assailed them, those purohitas and Viśva-vedin the
 minister who gave evil counsel to Sauri.

CANTO CXVIII.*

Khanitra's exploits concluded.

*Khanitra, on hearing of the destruction of the family priests, lamented
 and took the blame on himself—He resigned the kingdom to his
 son Kshupa, departed to the forest, and died there in sanctity.*

1 Thereupon there was great dismay in all the world, in-
 asmuch as those *purohitas* dwelling in separate cities perished
 2 at the same time. *Khanitra* heard then that his brothers' puro-
 hitas had reached their death, and that his brother's minister
 3 Viśva-vedin also had been burnt up. *Khanitra* the great king
 was extremely surprised, *wondering* "What is this?" O best
 4 of munis; and knew not the cause. Then the king asked
Vasishṭha who had come to his palace, what the reason was
why those, the minister and purohitas of his brothers, had
 5 perished. When questioned by him the great muni related
 then how it had happened, what Sauri's minister had said
 6 and what Sauri had replied to him, and what he, that evil
 minister, had performed as a means of producing dissension
 among the brothers and what the purohitas had done; for what
 reason they, the purohitas who were absolutely compassionate
 even to an enemy, had perished, while injuring that sinless
 king. On hearing that, the king reproached himself exceed-
 ingly then, exclaiming, "Alas! I am sore stricken!" in *Vasish-*
ṭha's presence, O *dvija*.

The king spoke:

7 "Fie on me, who am of unholy composition, of scanty good-

* Canto cix in the Calcutta edition.

fortune, destitute of splendour! Sin which is utterly condemned by all the worlds has been committed *by me* through the fault of fate. That is the reason why those four bráhmans have perished: what other man besides me will there be more sinful on the earth? If I were not a man here on the earth, they, my brothers' purohitas, would not have perished then. Fiè on the kingdom! fie too on my birth in the family of great kings—I who have become the cause of the destruction of the bráhmans! They, my brothers' sacrificing priests, met their end while working at their masters' object; no wicked *men* were they; I am wicked in causing their destruction. What am I to do? Where am I to go? No one verily is a sinner on the earth but I who have become the cause of the bráhmans' destruction."

Thus grieving in heart, king Khanitra being desirous of departing to the forest anointed his son *to the throne*. After anointing his son who was named Kshupa to the kingdom, the king departed to the forest, along with his three wives, to perform austerities. Going there he, best of kings, being well-versed in the ordinances concerning vána-prasthas, performed austerities three hundred and fifty years. Now, when his body had become emaciated through austerities, the noble king, having restrained all the organs of sense, quitted his life while dwelling in the forest, O chief of bráhmans. He went then to the sacred worlds which yield every desire *and* are undecaying, which are to be gained by kings by means of horse-sacrifices and other sacrifices. And those his three wives quitted their life at the very same time with him, *and* gained the same world* along with him indeed, their most high souled lord.

This is *the story* of Khanitra's exploits; when heard, it destroys stains; and *it destroys the stains* of those who read it illustrious sir. Hear next about Kshupa.

* For *vápuḥ samdlokyam* read *avápuḥ sálokyam* as in the Poona edition.

CANTO CXIX.*

Vivimsa's exploits.

hupa emulated a more ancient king of the same name and enriched the bráhmans—He was succeeded by his son Vira ; and Vira by his son Vivimsa whose was a prosperous reign.

Márkaṇḍeya spoke :

Now Khanitra's son Kshupa on receiving the kingdom protected his people, while delighting them in righteousness, even as his father *had done*. That king was by disposition liberal of gifts, and a sacrificer of sacrifices ; he was just alike both to foe and friend in the path of the administration of justice and so forth.

One day the king, while at his own residence, O muni, was addressed by his bards,—“ As was king Kshupa of yore, so art thou, sir. ”† Of yore there was a king Kshupa,‡ Brahmá's son ; as had been the exploits of this *king*, such that one indeed endeavoured to *achieve*.

The king spoke :

I wish to hear of the exploits of the most high-souled Kshupa. If such can be accomplished by me, I will perform them.

The bards spoke :

That king made cattle-keeping bráhmans § multitudes of yore, O king ; and with the *tribute of the sixth portion* that high-souled *king* performed a sacrifice on the earth.

* Canto *cxix* in the Calcutta edition.

† For *tathábhavat* read *tathá bhaván* as in the Poona edition.

‡ It must apparently be this Kshupa to whom reference is made in the há-Bh. (Śánti-p. cixvi. 6164-65 and 6192-93) where it is said that after the rd was fashioned Manu gave it to Kshupa for the protection of the people, † Ikshváku got it from Kshupa.

§ *Go-bráhmaṇán*. The compound occurs again in verses 10 and 12. It does seem to mean “cattle and bráhmans,” for this meaning hardly suits the b used, and the compound occurs twice in the singular in verse 12 In that the Poona edition varies in reading *go-bráhmaṇáh*, plural, but both editions re in reading *go-bráhmaṇáya*, singular.

The king spoke :

- 7 Who like me will follow those high-souled kings ? Never-
 theless, may he be strenuous after the exploits of *those king*;
 8 of exalted exploits ! Hear then the promise which I now
 9 make—I will imitate the great king Kshupa's exploits.
 will perform sacrifices three and three on the present and
 future* gathering of the harvests on the earth which has for
 10 streams—this promise I have made. And the tribute which
 cattle-keeping bráhmans gave to *that* king of yore, the ver-
 same I will restore to the bráhmans and the cattle

Márkaṇḍeya spoke :

- 11 Having thus pledged his word, Kshupa performed it accord-
 ingly. He, best of sacrificers, offered three sacrifices on the
 12 appearance of the crops. And the very tribute which a cattle-
 keeping bráhmaṇ gave to kings before, of that same quantity
 gave he other wealth to the cattle-keeping bráhmaṇ.
 13 He had a son, Víra,† of *his wife* Pramathá, a blameless
 prince, by whose majesty and valour kings were brought into
 14 subjection. And his dear wife was a Vidarbha princess named
 Nandini ; he, the lord, begat a son Vivimśa‡ of her.
 15 While Vivimśa was ruling the earth, as a king of great vi-
 16 gour, the earth became densely populated with men. Pa-
 janya rained in *due* season, and the earth abounded with
 17 harvests, and the harvests were most fruitful, and the fruits
 were full of juice, and the juices gave nourishment, yet the
 nourishment caused no outrageous behaviour ; nor did the
 stores of riches become causes of debauchery among men.
 18 His enemies were cowed by his energy, O great muni. The
 people, who were *all* a band of friends, *desire* good health ; the
 19 citizens desire mirth. After performing very many sacrifices

* *Sasyápaté gatágate* ; = *śasya-práptau játáyám ajátáyám vá* (comment.)

† This king is called Vimśa in the Vishṇu Pur. (IV. i) Between Kshupa
 and Vimśa a king Ikshváku is inserted in the genealogy given in Mahá-B
 Áśvame. p. iii. 65-68.

‡ The Vishṇu Pur. calls him Vivimśa or Vivimśati (IV. i).

after protecting the earth well, he met his death in battle and departed hence to the world of Indra.*

CANTO CXX.†

Khaṇīnetra's exploits.

Trishṇa was succeeded by his son Khaṇīnetra, who was a great sacrificer—Being son-less he went hunting to kill a deer for a sacrifice, and two deer came, one having no offspring and the other many—Each pressed his claim to be killed, but the king refused to kill either.

Mārkaṇḍeya spoke :

- 1 His son was Khaṇīnetra, great in strength and prowess, at whose sacrifices sang the Gandharvas, filled with astonishment,
- 2 thus—"Like unto Khaṇīnetra there will be no other sacrificer on earth." After completing ten thousand sacrifices, he gave
- 3 the earth with its seas away. And *he it was* who, after giving away all the earth to high-souled brāhmanas, acquired wealth
- 4 through austerities fully performed, and lavished *that also*‡; and after obtaining unparalleled increase of riches from that
- 5 most noble giver, brāhmanas accepted no donation from any other king, O brāhman:—*he it was* who sacrificed sixty-seven
- 6 thousand and sixty-seven hundred and sixty-seven sacrifices with abundance of largesse.
- 7 That monarch being son-less engaged in a hunt with the desire of *obtaining* flesh for a sacrifice to the pitṛis in order to
- 8 obtain a son, O great muni. He rode on his horse, away from his troops, absolutely alone, in a great forest, having his
- leathern bow-guard and finger-protector bound on him, and
- 9 carrying arrows, sword and bow. A deer issuing out of a dense

* For *śatru-lokam* read *śakra-lokam*, as in the Poona edition.

† Canto cxxi in the Calcutta edition.

‡ The Poona edition reads *āsādyāmoḥayāt sādḥikena* for *dsādyā moḥayet sādḥutena*, "acquired wealth through austerities and lavished that together with more besides" (*kośa-stha-dravyeṣa saha*). •

forest from another side said to the horse that carried him—
 “Accomplish thy object by killing me.”

The king spoke :

- 9 Other deer on seeing me flee in great terror ; how *is it* that
 thou wishest to yield thyself as a gift to death ?

The deer spoke :

- 10 I have no son, O great king ; vain is the purpose of my
 existence ; while wandering about I do not perceive the *use* of
 maintaining my life here.

Márkaṇḍeya spoke :

- 11 Now another deer approached the king and said in the
 presence of that *first* deer—“Enough of this, O king ; slay me,
 12 perform thy rite with my flesh. As thou mayest *thus*
 succeed in thy object, so *will* that also *be* beneficial to me
 13 Thou, O great king, desirest to sacrifice to thy pitris in order
 to *obtain* a son ; how wilt thou gain thy earnest wish by means
 14 of the flesh of this *other* son-less deer ? As is the rite that is to
 be performed, such *is* the thing one should offer. Knowledge
 of the odours of sweetly-odorous things is not ascertained by
 means of ill-odorous things.

The king spoke :

- 15 This *other deer* has declared to me that the reason of his
 indifference to worldly desires is his son-lessness : tell thou me
 what is the reason of thy indifference to worldly desires in
 thy abandonment of life.

The deer spoke :

- 16 Many are my sons, O king ; many are my daughters also
 in the miseries of my anxieties for whom I dwell as amid the
 17 flames of a raging conflagration. O king, this most weak
 deer-tribe is to be mastered by every one, and I have excessive
 self-interest in those my children—therefore I am distressed
 18 I am in fear of men, lions, tigers, wolves, and other *ravenous*
beasts, but not of a feeble *animal*, nor of all good creatures, *no*
 19 even of a dog or jackal, my lord. Being such, I desire more

earnestly for the sake of my kindred, that all this earth may be free for once from the fear of men, lions, and other *beasts*.
 20 Some *animals*, cows, goats, sheep, horses and such like, feed on grass; for their thriving I wish those *beasts* sent to destruction. After those *beasts* then have departed and my offspring remain separate, anxious thoughts occur by hundreds
 21 to me whose mind is enveloped by self-interest, such as—'Has a son of mine while browsing in the forest encountered a crafty trap, or a thunderbolt, or a noose? or has he fallen into the power of a man, or lion or other *dangerous creature*?
 22 What condition has this one reached? what condition have those sons of mine reached, who while actually grazing
 23 have now gone to the very great forest?' On seeing that those my sons have reached my presence,* O king, I, panting somewhat, wish for night however as security
 24 At dawn I desire day earnestly as security, and when the sun has set I desire again the night *earnestly*: when
 25 will there be safety at every time? This I have declared to thee, O king, is the cause of my anxiety. Be gracious to me therefore—let this *thy* arrow be discharged at me!
 26 That is the cause why pierced by hundreds of sufferings I thus forsake even my life; hearken thou as I speak, O king!
 27 Named 'The Sun-less' are the worlds, to which those who kill themselves go; but cattle that are suitable for sacrifice attain
 28 thus to exalted stations,† O lord. Agni was a domestic animal‡ formerly; the lord of the waters was a domestic animal; and so was the Sun, who gained exalted stations and reached his
 29 culmination in sacrifice.§ Shew me this pity then, and conduct me to an exalted position; and thou shalt obtain the earnestly desired wish of thy soul by gaining a son.

* This is the reading of the Bombay edition *práptán mamábhyásam*; instead of the Calcutta reading *prápta-samábhyásam*, which seems incorrect; *samábhyása* is not in the dictionary.

† *Uttama-lokán* (comment.)

‡ *Paśu*.

§ Or "and the Sun gained exalted stations and reached his culmination in sacrifice."

The first deer spoke :

- 31 O supreme king, this deer must not be killed ; he is happy
as a kind doer, who has many sons ; I must be killed who have
no progeny.

The second deer spoke :

- 32 Happy in truth art thou, sir *deer*, being such a one for whom
suffering exists in a single body ! He who has many bodies has
33 manifold sufferings. But formerly when I was single, the suf-
fering that arises from the body *consisted* then in my regard
for myself ; that become doubled when there was a wife
34 When children were born, then as many as they were, so many
35 sites in my body did my sufferings find in sooth. Hast not
thou, sir, been successful, for whom existence has not tended
to excessive suffering ? My offspring are for suffering in this
36 world, and *will be* of opposite qualities in the next world. Since
I do that for the preservation and nourishment of my children,
and am anxious about that, my birth *will* therefore certainly be
in hell.*

The king spoke :

- 37 I know not, O deer, whether he who has offspring is happy
in this *world*, or he who has no son ; and this undertaking of
38 mine in order to obtain a son makes my mind vacillate. Off-
spring verily tend then to cause suffering both in this *world*
and in the other *world* ; nevertheless, debts come upon those
39 who have no son—so have I heard. I being such will strive
to obtain a son, without the slaughter of breathing beings, O
deer, even with very arduous austerities, as did a king of yore

CANTO CXXI.†

Karandhama's exploits.

Khaninétra propitiated Indra and obtained the gift of a son, Bu-

* The Poona edition reads instead *śintayāmi śa sambhūtiṃ tena me narako
dhravam*, "and am anxious about my offspring (*sambhūti* = *santati*, comment)
therefore hell is certainly destined for me."

† Canto cxxii in the Calcutta edition.

lása—King *Balása* was besieged by his rebellious vassal kings and was delivered by an army which issued from his hands that shook with distress—Hence he was named *Karandhama*.

Márkaṇḍeya spoke :

- 1 Thereupon the king went to the sin-destroying river *Gomati*,* and, practising self-restraint, gratified the god *Purandara* there. And assiduously practising severe austerities, subduing his voice, body and mind, and controlling himself,
- 2 the king gratified *Indra* in order to obtain a son. The adorable *Indra*, lord of the gods, was gratified with his praise,
- 3 austerities and faith, and said to him, O great *muni*, — “By reason of these austerities, faith and praise uttered by thee, I am well satisfied with thee, O king ; choose a boon, sir !”

The king spoke :

- 5 May I who am son-less obtain a son, *who shall be* chief among all who bear arms, and always unrepulsed in his sovereignty,† a doer of righteousness, a knower of righteousness, and skilful.

Márkaṇḍeya spoke :

- 6 And when *Indra* said to him, “Be it so !” the king gained his desire. The king returned to his own city to protect his
- 7 people. As he was performing sacrifice there, as he was duly protecting his people, a son was born to him then through
- 8 *Indra*’s favour, O *bráhmaṇ*. The king, his father, gave him the name *Balása*,‡ and caused the son to acquire skill in every
- 9 kind of weapon. When his father died, O *bráhmaṇ*, he stood

* See p. 291, note ††.

† For *śābhyáhataisvārya* read *śābhyáhataisvārya* as in the Poona edition.

‡ He was also called *Suvar̥cas* (*Mahā-Bh.*, *Āśvame.*-p. iii. 72-79) and *śalukāśva* or *Subalása*; but his most famous name was *Karandhama* which is fully explained in verse 21, and in the above-mentioned passage of the *Mahā-Bhārata*. A king *Vibhūti* or *Ati vibhūti* is sometimes inserted between *Khaninetra* and this king. This famous *Karandhama* must be distinguished from another king of the same name, who was fourth in descent from *Yayāti*’s son *Turvasu* (*Hari-V.*, xxxii. 1829-31; and *Matsya Pur.* viii. 1, 2.)

as king in the supreme sovereignty.* Balásva brought all
 10 kings on the earth into subjection; and the king after first
 taking away their choicest property, † made all the kings pay
 him tribute; and he protected his people.
 11 Now all those kings as claimants were furious against him; and
 at all times they neither rose up *before him* nor paid him tribute.
 12 They stood up ‡ then in their own countries; disregarding con-
 tentment as the chief *good*, those kings seized that king's terri-
 13 tory. That king held fast his own kingdom by force, § O muni,
 and made his stand in his own city. Many kings besieged him
 14 Kings, very great in valour, possessing military apparatus and
 riches, assembled then and besieged that king in that city
 15 Now the king was enraged at that siege of his city, *but*, having
 very little treasure and a small army, fell into the utmost
 16 distress. Beholding no succour *though* possessing an army.
 O best of dvijas, he put his hands before his face and sighed
 17 in mental suffering. Then compacted together || by the breath
 from his mouth, *which issued* through the interstice between
 his hands, there went forth ¶ in hundreds warriors accom-
 18 panied by chariots, elephants and horses. Thereby in a
 moment all that city of that king was pervaded by a host of
 forces, choice by reason of their extreme strength, O muni.
 19 Surrounded then by that exceeding great host of forces, the
 king sallied forth from that city and conquered those *foes*.
 20 And after vanquishing them the king, having great good for-
 tune, brought them into subjection and made them pay tri-
 21 bute again as before, illustrious *sir*. Because from his agi-

* The Mahá-Bh. says Khanínetra was deposed by his subjects (K'svam.-p. iii. 70-72.)

† *Sāra-grahaṇa-pūrvakam*; *sāra* = *śreshṭha-vastu* (comment.)

‡ *Vyutthitāḥ*. The root *vy-ut-thā* is given only in the caus. form in the dictionary.

§ For *prithivīśe balān* the Poona edition reads *prithivīśo 'balān*; *prithivīśo balān* appears therefore to be the correct reading.

|| *Samāhatāḥ* appears to be the reading, but hardly yields a suitable meaning; *samāhitāḥ*, "put into order," "arrayed" would be preferable.

¶ For *hasta-viravān* read *hasta-vivarān*, and for *ni-jagmuḥ* read *nir-jagmuḥ* as in the Poona edition.

tated hands was produced an army which burnt up his
 22 foes, Baláśva is thence called Karandhama.* He was right-
 cous of soul and great of soul; he was benevolent to all living
 creatures. King Karandhama was celebrated in the three
 23 worlds. And Power, which is denounced by Righteousness
 itself approaching the king, who had undergone intense suffer-
 ing, granted him the destruction of his enemies.†

CANTO CXXII.‡

Avikshita's exploits.

Karandhama had a son Avikshita, who was so called because benign
 planets looked upon his birth—Avikshita was a great prince; he
 was chosen by many princesses and he also carried off others at their
 svayam-varas—He carried off Vaisálini princess of Vidiśá, and
 other kings arrayed themselves against him.

Márkaṇḍeya spoke :

- 1 Vírya-śandra's§ beautiful-browed daughter was named Vírā ;
 she was noble in her vows. She chose the great king Karan-
- 2 dhama for her husband at her svayam-vara. That valiant king
 of kings begat of her a son named Avikshita,|| who attained
- 3 fame on the face of the earth. When that son was born,

* The derivation given here is from *karayor dhutayor*, but this is insuffi-
 cient; the root *dhmá* would support this fanciful explanation better than *dhú*
 or *dhú*.

†The verse seems involved. The Poona edition has been followed. It
 reads *sampráptam paramám ūrtim* for *sampráptasya parám ūrtim*, and *nripam*
 for *nripaḥ*; and the commentator says *balam* is the subject and *ari-vindānam*
 the object.

‡ Canto cxxiii in the Calcutta edition.

§ I have not found this king elsewhere.

|| He is called Avikshita and Avikshi in various passages in the following
 cantos (see canto cxxx, verse 22); see also Mahá-Bh., Áśvam.-p. iii. 80-85,
 and Vishnu Pur. IV. i. In the former of these passages he is also called
 Karandhama, is highly extolled as a great king, and is said to have reigned at
 the beginning of the Tretá Age with Abgiras as his priest.

the king asked *the astrologers* who could read fate—"I trust my son *is born* under an excellent constellation, at an excellent
4 conjuncture? And I trust that benignant planets have looked upon my son's birth; I trust it did not pass into the path of view of evil planets?"

5 When addressed thus by him, the astrologers spake then to the king—"When the moment, the constellation and the con-
6 juncture have been excellent, thy son has been born *to be great* in valour, great in his parts, great in strength. O great king, thy
7 son shall be a great king. The *planet Jupiter*, preceptor of the gods, has looked on him, and Venus which is the seventh; and the Moon the fourth *planet* has looked upon this thy son;
8 and Soma's son *Mercury* also, which is stationed at the edge.
9 has guarded him. The Sun has not looked on him; nor *has Mars* or Saturn *looked on* thy son, O great king. Happy is this thy son! he will be endowed with all good fortune and prosperity."

Márkaṇḍeya spoke :

10 On hearing this the astrologers' speech, the king was filled with gladness in his mind, *and* going then to his own abode he said—

11 "The preceptor of the gods has looked on him, *and so has* Soma's son Mercury. The Sun has not looked on him, nor
12 has the Sun's son* nor Mars. This word 'Has looked upon'† that ye, sirs, have uttered often,—celebrated by reason of it his name shall be Avīkshita."

Márkaṇḍeya spoke :

13 His son Avīkshita learnt the whole of the Vedas and Vedāṅ-
gas. He acquired too from Kaṇva's son perfect *skill in* every
14 weapon. The prince surpassed both the Physicians of the gods in figure, Vācas-pati in intellect, the Moon in loveliness,
15 the Sun in splendour, the Ocean in steadfastness, and the Earth in endurance, full of valour *as he was*. In heroism no one was the equal of that high-souled prince.

* *Arka-sūnu*.

† *Avīkshata* from the root *ava + ksh*.

16 At her svayam-vara Hema-dharma's daughter Vará chose him
for her husband; so also did Sudeva's daughter Gaurí, Balin's
17 daughter Su-bhadrá, Vira's daughter Lilávatí, Vira-bhadra's
daughter Anibhá,* Bhíma's daughter Mánaya-vatí, Dambha's
18 daughter Kumud-vatí. And those maidens who, awaiting the
precise moment at their svayam-varas, did not approve him,†
19 even them the hero prince took by force. Driving off all the
kings and the fathers and families of those princesses and trust-
ing in his own valour, the mighty prince was indeed proud of
his strength.

20 Now one day he seized Vaisáliní of the beautiful teeth,
daughter of the Vaidísat king Visála, as she was waiting for
21 the proper moment at her svayam-vara; after vanquishing
all the kings he seized her by force, because in her own free
fancy she chose him not, O bráhmaṇ-ṛishi, just as, proud of
22 his strength, he had seized other princesses. Then all those
kings, being repeatedly driven off by that haughty prince
and being sorely dejected, spoke to one another, all throng-
23 ing together,—

"Fie on the birth of you kings, who being endowed with
strength submit to this defrauding deed § at the hands of
24 a single man, and who are many, of the same caste! A
kshatriya is he who delivers from injury|| a man, who is being
killed by ferocious men; that is the name of such a one; for
25 in vain verily do others bear that name! Of you, sirs, who,
though born of kshatriya lineage, cannot save even your own
selves from injury at the hands of this scoundrel, what is
26 your resolution like? Let the praise, which is poured forth
to you ¶ by bards and minstrels and heralds, be true—let it

* Or Nibhá.

† For *śaivaṃ nābhinandanti* read *śaivaṃ nābhyānandantu* as in the Poona
edition.

‡ The adjective of Vidiśá, a town, see p. 343, note †.

§ For *lalanám* read *vañśanám* as in the Bombay edition.

Kshatriyo yaḥ kshata-táḍḍam karoti. This fanciful derivation is also in
aghu-Vaṃsu ii. 53. For a different derivation, see ante, canto cxiv, 36.

¶ For *śa* read *vaś* with the Bombay edition.

not be in vain—O heroes, by reason of the destruction of your
 27 foes! Let not this *story* vainly spread itself about by messen-
 gers belonging to other regions,* O kings! Ye all rely on your
 manhood, *ye are* sprung from exalted families. Who fears
 28 not death? Who is immortal without battling? With these
 thoughts *ye* whose profession is arms must not abandon your
 manhood."

29 On hearing this the kings were filled with openly displayed
 wrath; all spoke *at once* to one another and rose up with
 30 their weapons. Some mounted chariots, some elephants and
others horses; others overpowered with wrath advanced on
 foot against him.

CANTO CXXIII.†

Avikshita's exploits.

*The kings had a great battle with Avikshita and conquered and
 captured him.—The svayam-vara was re-opened, but the princes
 would not choose any husband, and the wedding was postponed.*

Mārkaṇḍeya spoke :

1 Thus were prepared for battle those kings and princes, who
 had been beaten off repeatedly and yet were not destroyed† at
 2 that time. Then began a terrible battle between him and them
 between the *prince* single-handed and many kings and noble
 3 princes, O muni. In great ferocity they fought, assailing him
 with their swords, spears, clubs, arrows, and hands; and he
 4 fought with them all. The prince mighty and skilled in wea-
 pons pierced them with hundreds of fierce arrows; and they

* The Calcutta edition reads *śaratām sá vrithaivaisha bhūpás śarair dig-antaraiḥ*; the Bombay edition *śaratām sá tathavaishá bhūpás śarair dig-antare*; and the Poona edition *śaratām má vrithaivaisha bhūpa-śabdo dig-antare*. The first is incorrect; the second is sound whether it reads *dig-antare* or *dig-antaraiḥ*, and the third is also good. Comparing these, the best reading appears to be *śaratām má vrithaivaishá bhūpás śarair dig-antaraiḥ*, and I have taken this.

† Canto cxxiv in the Calcutta edition.

‡ For *a-vikshitaḥ* read *a-vi-kshitaḥ* as in the Bombay edition.

5 pierced him with sharp arrows. He cut off the arm of one,
and the neck of another; and pierced another in the heart,
6 and smote another in the breast. He cut off the trunk of an
elephant and the head of a horse, and wounded the horses of
the chariot of these foes,* and the driver of the chariot of
7 another. And he split in two with his own arrows his enemies'
arrows which were falling on him, and in his agility cracked
8 the scymitar of another and the bow of another. One prince
perished when his armour was torn away by the prince, and
another who was on foot being wounded by Avikshita quitted
the battle.

9 When that entire band of kings was thus thrown into con-
fusion, seven hundred warriors stood forth resolute unto death,
10 who were nobly born, in the flower of their age, heroic, valiant,
and modest, after all the army was defeated and was in a panic of
11 flight. Now the king's son coming to close quarters with those
kings fought in righteously-conducted determined combat.†
12 Deeply angered by this and that foe, he, great in his strength,

* For *tathānyeshām* read *rathasyaishām*, which the Bombay edition seems to mean by *rathasyeshām*.

† *Dharma-yuddha*, "battle according to the (kshatriyas') code of Right." It appears to mean a battle according to the fair rules of war, fought out to the end till one or other combatant is completely vanquished or slain. Thus Bhishma said to Karna—"If this most terrible enmity cannot be relinquished, I give permission, O Karna; fight thou with the desire to gain heaven. Without passion, with impetuosity subdued, do the deed of a king in sooth, to the utmost of thy power, with thy full effort, conducting thyself according to the conduct of good men . . . Thou shalt gain from Dhanañjaya the worlds which are won by the righteousness of kshatriyas (*kshatra-dharma*). Fight without arrogance, relying on thy strength and valour, for there is nought better for a kshatriya than righteously conducted battle" (*dharmya yuddha*: M.-Bh., Bhishma-p. cxxiv. 5851-4). Again, Soma-datta said to Sātyaki,—“How is it that thou, O Sāttvata, hast forsaken the righteousness of kshatriyas, which was seen of old by the high-souled gods, and delightest in the righteousness of Dasyus? At one who has turned to flee, at one in distress, at one who has laid down his arms, at one who begs for quarter—how indeed did a wise man, who delights in the righteousness of kshatriyas, ever strike at such a one in battle?” *Dr̥ṣṇa* p. clvi. 6730-1). The matter is summed up by Karna thus—“This, we

- set himself to cleave asunder their harness and armour* also ;
 13 and enraged thereat, O great muni, those princes forsaking
 the code of Right† all together fought with him, who continued
 to fight according to the code of Right, while their faces were
 14 wet with drops of perspiration. One pierced him with multi-
 tudes of arrows, another split his bow, another splitting his
 15 bahner with arrows, laid it low on the ground. Moreover,
 others smote his horses, and others broke his chariot, and others
 besides smote‡ his back with blows of their clubs and with
 16 arrows. When his bow was split, the king's son enraged then
 grasped his sword and shield, but that also another struck down.§
 17 When his sword and shield were broken, he best of club-wield-
 ers grasped his club ; and another, like a dexterous man, split
 18 it with a sharp curved-headed arrow. The kings, turning
 their faces away from righteously conducted combat, surround-
 ed him and pierced him, some with a thousand arrows, some
 19 with a hundred. He fell exhausted on the earth, one torment-
 ed by many ; and those illustrious princes then bound him.
 20 Having captured that king's son by unrighteousness they
 21 all in company with king Viśála entered the Vaidīśa city, glad
 and merry, taking the king's son bound. And the maiden,
 who was holding her svayam-vara, was placed by that king in
 22 front of them ; and was asked by her father again and again,
 and likewise by the family priest,—“ Take by the hand as thy
 23 bridegroom *him* who among *these* kings pleases thee.” When
 the high-spirited maiden chose not any of *them* as her bridegroom.
 O muni, the king enquired of the astrologer then concerning
 24 her marriage,—“ Tell me the most distinguished day for the
 wedding ; such a battle as this which has occurred to-day im-
 poses an obstacle.”

have heard, is a kshatriya's chiefest righteousness (*dharma*), that he lie, slain
 in battle, highly honoured by the good.” (Karna-p. xl. 1858-9).

* *Viśchinna-yantra-kavaśán* in the Calcutta and Bombay editions ; but
 the Poona edition reads *viśchinna-patra-kavaśán* “ their vehicles and armour.”

† *Dharmam utsrijya*.

‡ For *atádayat* read *atádayan* with the Bombay edition.

§ For *anyena pádayat* read *anyo nu apádayat* as in the Bombay edition. •

Márkaṇḍeya spoke :

- 5 When asked thus by the king, the astrologer reflected there-
on and perceiving the real truth spoke with troubled mind*
6 to the king,—“ There will be, O king, other days here, charac-
terized by excellent conjunctures, auspicious, and after no long
7 delay. Thou shalt perform the wedding† when they have
arrived, O bestower of honour. Enough of this day, wherein a
great obstacle has presented itself, O noble Sir ! ”

CANTO CXXIV.‡

Arishkita's exploits.

Arishkita's mother Virá roused up his father and allied kings to rescue Arishkita, and they defeated Viśála and his confederates—Arishkita was set free, but refused to marry the princess as she had seen him overpowered, although she praised him and his father entreated him—She roved to marry no one else, and departed to the forest and wore herself away with austerities—The gods in compassion sent a messenger to her and promised that she should have a son who should be a universal monarch—She then regained her health.

Márkaṇḍeya spoke :

- 1 Karandhama heard then that his son had been captured ; and
2 his wife Virá and other kings also heard it. On hearing that
his son had been captured unrighteously, the king pondered
a long time in company with the neighbouring§ kings, O
3 great muni. Some of the kings said, — “ All those kings should
be slain, who banding themselves all together captured him
4 single-handed unrighteously in fight.” “ Let the army be
made ready ; why sit the others still ? Let wicked Viśála be

* For *dur-mand* read *dur-mandā*.

† The Calcutta text is *karishyati vivdhārtham*, and the Bombay text *karishyati vivdhā tram* ; the proper reading should then be *karishyati vivdhām*.

‡ Canto cxxv in the Calcutta edition.

§ For *samastaiḥ* read *samantaiḥ* with the Bombay edition.

5 slain!" said others who were assembled there. And others
 said,—“ Righteousness was first discarded in this *affair* by
 Avikshit,* who acting unjustly forcibly seized *the princess* who
 6 did not desire him. In all svayam-varas then he has reduced
 all the princes to ruin at once; when *they* combined, he was
 subdued.”

7 On hearing this their speech Virá, mother of a hero, daugh-
 8 ter of a race of heroes, *and* wife of a hero, rejoiced *and* spoke
 in view of her husband and of the other kings,— “ A noble
 9 deed, O kings, has my son who feasts on noble deeds done, in
 that vanquishing all the kings he seized the maiden by force.
 While fighting for that *object* single-handed he was captured†
 10 unrighteously. Even that I reckon entails no deterioration
 on my son in battle. For this in truth is manliness, that a
 11 man under the influence of passion‡ recks not so of good poli-
 cy, just as a lion when attacking *recks not*. Many maidens§
 12 presented for *their* svayam-vara have been seized by my son
 in full sight of exceedingly proud kings. What comparison
 is there between birth in a kshatriya family and entreaty
 13 which is used by the feeble? By force verily a kshatriya takes
things to himself in the presence of the mighty. On the other
 hand do not weaklings, being bound with iron chains, pass
 14 into subjection? Do kings imbued with righteousness, who do
 daring deeds, pass *thereinto*? Away then with weak-minded-
 15 ness! Praiseworthy in sooth is his captivity! *Let there be*
 the down-rush of your weapons among bodies and heads!
 After ye have actually taken from the kings *their* territory,
 16 sons and other wealth, then the objects aimed at by your
 valour, *even their wives*,|| have become *matters* of import-

* For *mahíkshitaḥ* the Bombay edition reads *ahavikshitá*; the correct read-
 ing seems to be *avikshitá* and this I have adopted.

† For *yuddha* read *baddha* with the Bombay edition.

‡ *Amarsha-vaśán* in the Bombay edition is better than *adharmā-vaśán*.

§ Both editions read *kanyaká*; but the plural *kanyakákā* is required by the
 adject. *bahuyo*.

|| For *bhāryāddārya-nimittāni* read *bhāryā vírya-nimittāni* as in the Bombe-
 y edition.

ance.* Hasten then quickly to battle; mount ye the chariots; make ready the elephants and horses without delay, and also the charioteers.† What think ye of battling with many kings? Deeds have occurred, indeed, enough to satisfy a warrior in a small battle. Who finds not strength when amongst petty kings and other *petty men* that inspire no fear? For in sooth, O muni, the man who, after prevailing so as to slay my son's foes‡ which have all pervaded the world, is self-controlled, he shines forth§ a hero, just as the sun after prevailing over the darkneses."

Márkaṇḍeya spoke :

0 Thus was king Karandhama aroused to boldness by this his wife. He set his army in array to slay his son's foes, O muni. 1 Then occurred a conflict between him whose son had been captured and all those kings and Viśála, O great muni. Three 2 days lasted the battle then between king Karandhama and the kings who followed Viśála's lead. When all that confederacy 3 of kings was almost defeated,|| Viśála with arghya offering in hand approached Karandhama then. And that king highly 4 honoured Karandhama with kindly feeling. On his son being set free,¶ he abode there that night in happiness. And when

* Or, "the objects of *your* wives and spiritual guides then attained to importance." The Bombay edition reads differently in verse 15 and the first half of verse 16; — "For you also, who, by accomplishing the slaughter of our foes and by taking away in sooth the territory, sons and other wealth the kings, stood foremost, a wife became then of exceeding importance being the *sum of the* objects of your valour." But neither text seems satisfactory, and the future appears to be intended rather than the past.

† For *sa-sárathim* read *sa-sárathi* as in the Poona edition (corrigenda).

‡ The Bombay edition reads differently, thus, — "Who finds not strength then amongst petty kings and other *petty men*, that inspire no fear in one who really displayed his prowess against foes? For in sooth the man who, after prevailing over all those *men* which have pervaded the world, was self-controlled, shone forth, &c."

§ *Vyaroḍata + iti*. The past tense does not seem happy, and the *iti* is wrong. *roḍate ca* is the reading of the Poona edition (corrigenda), and is preferable.

¶ For *parájaya-práyam* read *parájita-práyam* as in the Poona edition (corrigenda).

* For *viyukte* read *vimukte* as in the Poona edition (corrigenda).

Viśāla taking the maiden came near, Avikshit spoke before his father touching the marriage, O brāhman rishi :—

- 26 “ O king, I will not take this *maiden*, nor any other woman,
in whose very sight I have been vanquished by adversaries in
27 fight. Bestow her on some one else, and let her choose some one
else, who is unscathed in fame and valour *and* has not been
28 subjected to indignity by adversaries. Since I have been van-
quished by adversaries just as this weak girl *might be*, what
manhood have I here ? there is no difference between her and
29 me. Self-reliance is the quality of men ; a girl is always
dependant on others. Of what kind is the manhood of that
30 man who is even dependant on others ? How shall I, *who am*
such, show her *again* the face *which she has* often seen, I who
have been worsted to the ground in her presence by adverse
kings ? ”

- 31 When he had thus spoken, the king spoke to the maiden,—
“ Thou hast heard, dear child, the speech of this high-souled
32 *prince* as he has been speaking. Choose another as thy hus-
band in whom thy mind delights, O beauteous one. We bestow
perfume * on whomsoever thou dost honour.† Adopt one of
these two very courses, O sweet-faced one ! ”

The maiden spoke :

- 33 Vanquished he has been by many *together*, yet they dealt not
absolutely honourably in the fight which brought loss to his
34 fame and valour, O king. Since he set himself *single-handed*
to battle with many, like a lion with elephants, he has mani-
35 fested thereby the highest heroism. *It is* not only that he
stood *fast* in the battle, but also that they were all defeated.
36 He displayed prowess also abundantly by his efforts.‡ All the
kings have by unrighteousness conquered him, who is endued
with heroism and prowess *and* who observed righteous combat

* *Vāsam* ; or “ a dwelling,” or “ clothing.”

† For *ādrītāḥ* read *ādrītiḥ* with the Bombay edition ; *ādrīti* is not in the dictionary. The Poona edition reads *yasmims te hy ādrītam manas* with the same sense.

For *yat tena* read *yatnena*, as in the Bombay edition.

37 what fame *is there* herein? And it is certainly not for mere
beauty *that* I have become desirous of him, O father! His
38 heroism, prowess and fortitude captivate my mind. What
need then of much speaking? Do thou make entreaty to this
most excellent king on my behalf; no other shall be my hus-
band.

Viśāla spoke :

39 O prince! my daughter has pronounced this splendid declara-
tion, and *there lives* not on the earth a royal youth, who is thus
40 indeed thy peer. Thy heroism cannot be gainsaid, and thy
prowess is surpassing; purify my family, O warrior, by marry-
ing my daughter!

The prince spoke :

41 I will not take her nor any other woman, O king, for in my
inmost self my intellect is womanish, O lord of men.

Mārkaṇḍeya spoke :

42 Then spoke Karandhama,—“O son, take thou this beauteous-
browed daughter of Viśāla; she is deeply enamoured of thee.”

The prince spoke :

3 No infringement of thy command have I ever committed
before, O lord; command me in such wise, dear father, as I may
obey thy command.

Mārkaṇḍeya spoke :

4 Since the prince was so exceedingly determined in his sen-
timents, Viśāla also troubled in mind spoke to his daughter.*
5 —“Turn back thy mind, my daughter, even from this object :
choose some other as thy husband; there are many princes *here*.”

The maiden spoke :

46 A boon I choose, dear father! If this *prince* wants me not, no
other than a *course* of religious austerities shall be my husband
in this life!

Mārkaṇḍeya spoke :

47 Then king Karandhama stayed there three days joyously

*For *satām* read *sutām*.

48 with Visála and returned to his own city. Avikshita also, after being soothed by his own father and the other kings and by precepts of ancient times, returned to his city.

49 That maiden also went to the forest, being set free by her relatives, and practised austerities, abstaining from food and
50 adhering to utter passionlessness. Now when abstaining from food she had dwelt *there* three months, she reached the deepest distress, being emaciated, in the lowest *condition* and prostrated.* The maiden was weakened in energy, extremely thin in
51 body, even ready to die. The princess then made up her mind to quit the body. Thereupon the gods, perceiving that she had made up her mind to abandon herself, assembled and despatched the gods' messenger to her. Approaching the maiden he said :—

“ I am a messenger, O princess, sent to thee by the thirty
54 gods ; hearken to what must be done ! Thou, O lady, must not forsake thy body which is exceedingly difficult to be obtained. Thou, O fortunate one, shalt become the mother of a universal
55 monarch ; and along with thy son, who shall have slain his foes and whose command shall be unresisted, thou, O illustrious
56 lady, shalt long enjoy the earth and its seven continents. He must kill the enemy Taru-jit in the presence of the gods, and Aya and cruel S'añku, and then establish the people in righteousness. All the four castes must be fully safeguarded according to their respective *rules* of righteousness ; he must slay the robbers, the mlecéhas and others who work wickedness
57 He must sacrifice with manifold sacrifices replete with gifts and largesse, and with horse-sacrifices and other *sacrifices* six thousand in number, O noble lady.”

Márkaṇḍeya spoke :

59 Seeing that messenger of the gods, stationed in the air, adorned with heavenly garlands and unguents, the weakened
60 princess then said this,—“ Truly thou hast come from Svarga a messenger of the gods without doubt ; nevertheless how

* *Kṛiśádhuma-nisantatá ; ni-san-tata om ni-san-tan*, not in the dictionary

- 61 shall I have such a son without a husband? 'No one but
Avikshita shall be my husband in this life,'—this I vowed
62 in my father's presence. And me he wants not, *though* he
was admonished by my father and *his* sire Karandhama, and
though he was entreated by me also in seemly wise."

The gods' messenger spoke :

- 3 What need of this further speaking, O illustrious *lady* ! A
son shall be born to thee. Abandon not thyself unright-
4 eously ! Remain in this very forest and nourish up thy emaci-
ated body. Through the power of austerities all this shall be
well for thee.

Márkaṇḍeya spoke :

- 5 After speaking thus, the messenger of the gods went *away*
as he had come. And the beautiful-browed *lady* nourished
up her body day by day.

CANTO CXXV.*

Avikshita's exploits.

*Avikshita's mother induced him to engage in the 'What-want-ye?'
penance, in which he declared he would bestow on any one who
asked whatever he wanted—His father Karandhama, being en-
treated by his ministers, pressed Avikshita to forgo his religious
continence and beget a son—Avikshita though very loth was
obliged to promise compliance.*

Márkaṇḍeya spoke :

- 1 Now Avikshita's mother Virā, mother of a hero, called her
son Avikshita on a sacred day and said :—
2 "My son, permitted by thy high-souled father, I will engage
in a fast ; *it is* this difficult *penance*, the 'What-want-ye?'†

* Canto cxxvi, in the Calcutta edition.

† *Kim-iśchakāḥ*, "Whatever one wants I will give." A *penance* in which
one binds one's self to satisfy the wish of any applicant (comment.) •

- 3 And it depends* on thy father, and must be achieved by thee and by me also. When thou hast consented, *my* son,
 4 I *will* then give my endeavours thereto. I will give thee half the riches from *thy* father's great treasury ; thy riches
 5 depend on thy father, and I have his permission. To be achieved through affliction is *the part of the penance* that depends upon me ; it will indeed be a noble thing. If, on the other hand, any *part of it* may be achievable by thee
 6 through strength and prowess, that will indeed be unachievable by thee otherwise, or will be achievable with difficulty. If then thou givest me a promise, *my* son, I also will pledge thee here the very same thing. Tell me what thou thinkest."

Avikshita spoke :

- 7 Riches depend on my father ; I indeed have no ownership therein.† I will perform what can be accomplished by my
 8 body, as thou hast said, *even* the ' What-want-ye? ' penance. O mother—cease then from anxiety and distress‡—if it has been approved for me by the king, *my* father, the master of the riches.

Mārkaṇḍeya spoke :

- 9 Then the queen applied herself wholly to that penance. She performed the worship of the king of kings§ as directed.
 10 with self subdued, and *the worship* of all the Nidhis|| and of the band of Nidhi-guardians and of Lakshmī, with profound faith, with voice, body and mind restrained.
 11 Now this king Karandhama dwelt in his house in a sequestered *part*. As he sat there, his ministers, learned in the books of Good Policy, addressed him.

The ministers spoke :

- 12 O king, this thy time of life has reached its decline, while

* *Āyattas*.

† For *mām asi tvam* read *mat-svāmitvam* as in the Bombay edition.

‡ Or "cease then, mother, from anxiety and distress with regard to the 'What-want-ye' penance." (comment.)

§ Kuvera (comment.)

|| See canto lxviii.

thou art ruling the earth. Thy only son Avikshit has for-
 13 sworn possession of his wives ; and he has no son. When
 he shall reach thy condition,* O king, thy territory will
 14 assuredly pass to thy enemies then. There will be ruin to
 thy family, and ruin to the cakes and water offered to the
 pitris ; thou wilt have this great dread of enemies† with
 15 loss of sacrifices. Contrive therefore, O king, so that thy
 son shall again steadfastly apply his mind so as to benefit
 the pitris !

Márkaṇḍeya spoke :

16 At this moment the king heard the sound of Virá's family
 priest speaking to some petitioner ;—
 17 “ ‘ Who wishes for what, that is hard to be achieved ?
 Who must achieve what ? ’—this ‘ What-want-ye ? ’ penance
 Karandhama's queen is intent upon ! ”
 18 Now prince Avikshit also heard the priest's speech and
 replied to all the petitioners who were assembled at the
 19 king's gate ;—“ Let him speak out, for whom I must ac-
 complish *anything* with my body ; my illustrious mother
 20 is intent upon the ‘ What-want-ye ? ’ penance. Let all peti-
 tioners hear me. I have promised then ; what want ye ?
 here I give it, while the ‘ What-want-ye ? ’ penance is being
 performed ! ”

Márkaṇḍeya spoke :

21 Thereupon the king, on hearing this speech that fell from
 his son's mouth, springing up said to his son,—“ I have a
 petition ; grant it me ! ”

Avikshit spoke :

2 Tell me, dear father, what I must give to your highness ;
 I must do it for thee, whether *it be* difficult, or readily accom-
 plishable, or truly hard to be accomplished !

* I.e., the decline of life ; *nishthám* = *antam* (comment.)

† *Te 'ri-bhayam* ; this is the Bombay reading. The Calcutta edition reads
te viravam, which is incorrect ; *virava* is masc., and a Vedic word. The
 Poona edition reads *te vivarcm*, “ thou wilt have this great breach with loss
 of sacrifices.”

The king spoke :

- 23 If thou art true to thy word, and thou grantest the 'What-want-ye?' *boon*, show me then the face of a grandson lying upon my lap !

Avikshit spoke :

- 24 I am thy only son, and religious continence is my *lot*, O king ; no son have I, how *can* I show *thee* a grandson's face ?

The king spoke :

- 25 Thy religious continence tends to sin, if thou holdest to this Therefore deliver thou thy own self and show me a grandson !

Avikshit spoke :

- 26 Any other *thing* that may be arduous,* O great king, command me that. Intercourse with women has been eschewed by me, with passionlessness—let it be so *still* !

The king spoke :

- 27 *Thou* in sooth hast seen victory over enemies who were fighting *against thee* with numbers ; yet, there if thou hast recourse to passionlessness, then *thou art* unwise. Yet *what need* have we of more talking ? Abandon thy religious continence. At thy mother's desire show thou me a grandson face !

Mārkaṇḍeya spoke :

- 29 When the king, *though* accosted by the son in many *word*
30 makes no other request, the son then spoke again ;—"E granting thee the 'What-want-ye?' *boon*, I am in a strait dear father. I will therefore without shame wed a wife again. He, who in a woman's sight has been vanquished and has fallen to the face of the earth, shall further be the woman's husband—this is exceedingly hard, dear father
31 Nevertheless what am I to do here, who have passed under the power of Truth's fetters ? I will do as thou hast said do thou enjoy thy prevailing *in this matter* !"

*For *visham asmān* read *vishamān syān* as in the Bombay edition.

CANTO CXXVI.*

Atikshita's exploits.

Atikshit while hunting found a Daitya had seized a maiden who called herself his (Avikshit's) wife—He killed the Daitya—The gods appeared and offered him a boon—He asked for a son, and they said he should have a son, who would be a universal monarch, by her—She then explained to him she was king Visála's daughter, and told him her history.

Márkaṇḍeya spoke :

- 1 The prince went hunting in the forest one day, piercing deer and wild boars and tigers and other beasts and elephants.
- 2 Suddenly he heard the cry, "Save me ! Save me !" from a woman who was screaming aloud very often in a voice in-
- 3 articulate through terror. The prince exclaiming, "Fear not ! fear not !" urged his horse in haste *thither* whence the sound
- 4 proceeded. And the maiden then cried out, *for* seized by Danu's son Driḍha-keśa in the lonely forest *was she*, a high-spirited lady :—
- 5 "I belong to Karandhama's son and I am Avikshit's wife ; a villain is carrying off into a thicket *me, the wife* of the
- 6 wise king. I, wife of him, before whom all the kings with the Gandharvas and Guhyakas could not stand, am carried
- 7 off ! I here, wife of him, Karandhama's son, whose wrath is like *that* of Death, *whose* prowess is like Indra's, am carried off !"

Márkaṇḍeya spoke :

- 8 On hearing this, the king's son, bearer of the bow, reflected,—
- 9 "What is this ? Have I a wife here in the forest ? She is surely an illusion *produced* by the wicked Rákshasas who inhabit the forest. However† I have certainly come ; I will ascertain the whole cause."

* Canto cxxvii in the Calcutta edition.

† *Althā-vā.*

Márkaṇḍeya spoke :

- 10 Hastening on then he beheld a surpassingly fascinating
maiden alone in the forest, adorned with every *kind of orna-*
11 *ment*, seized by Danu's son Driḍha-keśa who bore a staff, and
screaming out pitifully "Save me ! save me !" again and
12 again. "Fear not !" said he to her, and exclaiming "Thou
art slain !" to him, *he said—*

- "What wicked *man* exercises rule over this earth while
13 Karandhama is king here,* before whose majesty all kings
bow down to the earth ?"

- Seeing him at hand then, grasping his choice bow, the
14 slender-limbed *maiden* exclaimed more than once—"Save
me !" and—

"Here I am carried off ! I am king Karandhama's daughter-
in-law and Avikshit's wife. I am carried off by this wicked
demon in the forest,—I who belong to a master—as if I belong
to no master."

Márkaṇḍeya spoke :

- 15 Thereupon Avikshit considered the speech so uttered,—
"How in truth is she my wife ? or how *is she* my dear father's
16† daughter-in-law ? However I *will* set her free, the slender
maiden ; I will find that out afterwards. Kshatriyas bear
arms for the sake of delivering the afflicted."

- 17 Then the angry hero addressed that most evil-minded
Dánava,—“Release her and depart while alive ; otherwise
18 thou shalt not live !” Quitting her then the Dánava raised
his staff aloft and rushed at him ; and he also, *the prince*
19 poured a shower of arrows on him. The Dánava, filled
with exceeding frenzy, warded them off with a multitude
of arrows, and hurled his staff that was studded with
20 hundred spikes at the prince. The prince split it then, as i
was rushing onwards, with arrows. And he, *the Dánava*, grasp
ing aloft a tree that was near, stood firmly in the battle an

* Or, "Who is *this* wicked man, while Karandhama rules this earth
king here, &c."

† The Calcutta edition numbers this verse 15 also, and numbers all the
following verses incorrectly.

- 21 then hurled that tree at *the prince* who was discharging clouds
of arrows. And he shattered it into small fragments with
22 crescent-headed arrows shot from his bow.* And the
Dánava next flung a piece of rock at the prince, and it fell
vainly on the ground, for he avoided† it by agility.
23 Whatever the enraged Dánava flung at the prince, each
thing the king's son playfully split with multitudes of arrows.
24 Then, his staff being shattered and all his weapons shattered,
he raised his fist in anger and rushed upon the prince.
25 Karandhama's son struck off his head with a two-edged sword,‡
as he was in the act of falling upon him, and felled him to the
very ground.
26 When that Dánava, the evil doer, was slain, all the gods
exclaimed to Karandhama's son, "Well done, well done!"
27 The gods said to the prince then, "Choose *thee* a boon!"
and he replied by reason of his desire to benefit his father,
"I choose a son, great in valour."

The gods spoke :

- 3 Verily thou shalt have a son, *who shall be* a universal monarch
great in valour, by this very maiden in sooth whom thou,
O sinless one, hast delivered !

The prince spoke :

- 4 Being bound to my father by a bond of truthfulness I wish
for a son, *but* having been vanquished by the kings in fight
5 I have discarded wedlock. And I have abandoned king
Viśśala's daughter, who wanted§ me, and she has for my
sake abandoned union with *any* man but me. How then
after discarding her, Viśśala's daughter, shall I with cruel
soul|| marry another woman now ?

* For *kārmukam ujjhitaiḥ* read *kārmuka-moḥitaiḥ* as in the Bombay edition.

† For *uñḍitā* read *ujjhitā* with the Bombay edition.

‡ *Vetśa-patrz*, a "reed-leaf" or "cane-leaf." It is not in the dictionary,
appears to denote a weapon shaped like the leaf of a reed or of a cane,
it would seem to mean something like a narrow double-edged sword.

§ For *yadvatī* read *yadvatī* as in the Poona edition.

|| For *nṛīśamānām* read *nṛīśamānām* as in the Poona edition.

The gods spoke :

- 32 This very maiden is indeed thy wife, whom thou dost always
extol, even Viśāla's beautiful-browed daughter, who has
33 devoted herself to austerities for thy sake. Of her shall
be born to thee a son *who shall be a hero*, an embellisher of
the seven continents,* a sacrificer of a thousand sacrifices,
a universal monarch.

Mārkaṇḍeya spoke :

- 34 After announcing this to Karandhama's son the gods
departed, O brāhman ; and he then addressed her *who was*
35 *his wife*—" Say, timid one, what now is this ? " And she
told him *this story* :—

- " When thou, sir, didst forsake me, I forsook my kins-
36 folk and came away to the forest in despair. There I wished
to quit *this* body which became almost wasted away with
austerities, O hero, *but* a messenger of the gods came to me
37 and prevented *me*, *saying*—' Thou shalt also have a son,
a universal monarch great in valour, who shall please the
38 gods and slay the demons.' By this command from the gods
that messenger of the gods prevented me. I did not abandon
39 my body, having my thoughts *fixed* on union with thee. And
the day before yesterday, O illustrious one, I went to Gangā-
hrada† to bathe, and as I went down *into the water*, I was drag-
40 ged away by a certain old Nāga. He took me then to Rasātala,
and there in front‡ of me stood Nāgas and Nāga wives
41 and youths in thousands ; they approached and offered me
praise, and *some* others paid me worship ; and the Nāga
42 women besought me respectfully,—' Do thou shew favour
to us all ; thou must turn aside thy son,§ *who will seek to*
43 *slay us* *who shall have incurred offence*. The Nāgas will

* Or " islands " or " do-abs," *dvīpa*.

† This is also mentioned as a sacred place of pilgrimage in the *Mahā-Bh.*,
Vana-p. lxxxiii. 7048-49, and *Anuśās.*-p. xxv. 1720-21.

‡ For *puram* read *purāḥ*, as in the Poona edition.

§ The son which should be born to her in the future, named Maruṭa. See
canto cxxx, verses 11-14.

commit offence against thy son ; for that reason *thou* must
 44 turn him aside ; let this favour be done ! ' And when I
 said, ' Be it so, ' they decorated me with divine ornaments
 from Pátála and with choicest flowers odorous and fragrant.
 45 And that Nága brought me back to this world, as lovely
 46 as *I was* before, as beautiful in form as before. Seeing me
 so beautiful and adorned with every *kind of* ornament, this
 most evil-minded Driḍha-keśa seized me in the desire to
 47 carry me off. By the strength of thy arm, O prince, I
 have been rescued ; therefore be gracious, O mighty-armed
 one ; receive me ! Equal to thee lives no other prince in
 the world ; I speak the truth."

CANTO CXXVII.*

Avikshita's exploits.

*Avikshit agreed to marry the rescued maiden—The Gandharvas
 appeared then, and one of them explained she was his daughter
 and had been born as king Viśṭla's daughter Bhāvinī because
 of Agastya's curse—They were married and lived in the Gan-
 dharvas' world—She gave birth to a son there—All the celestial
 beings came to the boy's birth-ceremony, and because of the
 blessings invoked for him from the Maruts he was called Marutta.*

Márkaṇḍeya spoke :

1 On hearing this her speech, he remembered his father's
 fine speech which the king had uttered upon the promise re-
 2 garding the " What-want-ye " penance, and prince Avikshit re-
 plied to the maiden, he with mind full of love to the maiden
 who had also abandoned all enjoyments for his sake,—
 3 " When I forsook thee, O slender one, I was vanquished
 by my enemies. I have now met† thee here after conquering
 the foes ; what *shall* I do ? "

* Canto cxxviii in the Calcutta edition.

† For *samprápto* read *sampráptā* as in the Poona edition.

The maiden spoke :

- 4 Take thou my hand *in wedlock* in this charming forest.
May the union of a loving *maiden* and a lover be fraught
with merit !

The prince spoke :

- 5 Be it so ; may welfare be thine ! Destiny itself is the
cause here. Otherwise how have thou and I met together
here ?*

Márkaṇḍeya spoke :

- 6 At this moment, O muni, the Gandharva Tunaya arrived,
accompanied by the fairest Apsarases and surrounded by
other Gandharvas.

The Gandharva spoke :

- 7 O prince, this high-spirited *maiden* is my daughter, by
name Bhámini. By reason of Agastya's curse she became
8 Viśála's daughter. *It was* Agastya who was angered with
her as she was playing in a child's manner, so he cursed
9 her then, *saying*, "Thou shalt become a woman !"† And we
appeased him by saying, "She is a child and cannot
reflect ; do thou show favour for the offence against thee,
10 O bráhmaṇ rishi." Being appeased by us the great muni
said this—"I passed a lenient curse on her, because I
considered she is *but* a child ; it cannot indeed be altered."
11 By reason of that curse by Agastya my daughter was born
in Viśála's house as this beautiful fine-browed *maiden*, called
12 by the name Bháviní. Therefore I have come on this
account ; take this princess *who is* my daughter *in marriage* ;
of her thou shalt have a son, a universal monarch.

Márkaṇḍeya spoke :

- 13 Uttering the words "Be it so !" the prince then took her†

* *Anyatra tvam aham éa samdgataḥ* ; the Poona edition reads *atra tvam aham éaiva samdgataḥ*. These can hardly be correct ; read *atra tvam aham éaiva samdgatau* ?

† That is, of human race. The Gandharvas were semi-celestial.

‡ For *tathety uktveti tasyátha* read *tathety ukted étas tasyáḥ* as in the Poona edition.

hand according to the ordinance, and Tumburu* offered up the sacrifice there. The gods and Gandharvas sang forth, and bebies of Apsarases danced, the clouds dropped down flowers, and the heavenly instruments sounded forth,† as the prince united in marriage with her, who became the instrument for the agent of the deliverance of the whole world.

Then they went everyone with that high-souled *muni* to the Gandharvas' world, and she and the prince went also, O *muni*. Prince Avikshit took his joy in company with Bháviní, and she obtained the riches of enjoyment together with him there. Sometimes he sports with that slender one in a charming grove near the city; sometimes on a low hill;‡ sometimes on a sand-bank brightened by geese and sárasa cranes in a river; sometimes near the mansion and in the very resplendent palace. In other charming pleasure-grounds he sported in company with the slender *bride*, and she with that high-souled *prince*. Munis, Gandharvas and Kinnaras offered them both food and unguents, clothing, and the choicest garlands, beverages and other *gifts* there. And when the hero sported with Bháviní in the hardly accessible world of the Gandharvas, the bright *bride* gave birth to a son. When he was born, *who would be great* in valour, a tiger among men, the Gandharvas perceiving what he would accomplish held a great festival; and some of them sang, and others beat drums and kettle-drums and double drums, and others played on flutes, lutes and other *musical instruments*; and many bebies of Apsarases also danced there; the clouds showered down flowers while they rumbled with gentle sound. Now while that medley of sounds so con-

* A *muni*, see verse 26. He may be the person mentioned in the Mahá-Bh., whose happy conjugal life with his wife Rātibhā was famous (Uđyoga-p cxvi 3975). There was a Gandharva of this name (Sabbā-p. li. 1881), and in the Vishnu Pur. as a friend of Nala Candanodaka-dundubhi.

† *Ni-sasvanuḥ*; this root as a verb is not in the dictionary.

‡ *Upa-parvate*; not in the dictionary. The Poona edition reads *varapurvate*, "on a choice hill."

tinued, the muni Tumburu, who was remembered by Tunaya,*
 27 approached† and performed the birth-ceremonies. All the
 gods assembled, and the pure divine rishis; and from Pátala
 28 came the Nága lords, Sesha, Vísuki, and Takshaka; and
 there came also the chiefs of the gods and Asuras, of the
 Yakshas and Guhyakas, O bráhmaṇ, and all the Winds‡
 29 also. Then the Gandharvas' great city was thronged with
 those who had come, all the rishis, gods, Dánavas and Nágas
 30 and the munis. Tumburu then performed the birth-cere-
 mony and other rites, and performed the rite, which is pre-
 ceded by praises, to secure good fortune on behalf of that boy,
 saying—

31 “As a universal monarch, great in valour, mighty of arm,
 great in strength, exercise thou sovereignty over the entire
 32 earth a long time. May Indra and all these other world-
 guardians and the rishis bestow bliss and foe-destroying
 33 valour on thee, O hero! May the wind§ tend to what is
 auspicious for thee, *even* the east wind that blows no dust!
 May the south wind which is clean and unflagging tend to
 34 gentleness for thee! May the west wind bestow heroism
 on thee, the noblest *heroism* on thee! And may the north
 wind likewise confer on thee excellent strength also!”

35 At the end of this rite to secure good fortune a voice
 spake, issuing from no *earthly* body,—

“Because the preceptor uttered this *phrase* ‘Marut-tava’||
 36 repeatedly, hence this *boy* shall be famed on earth as
 ‘Marutta;’ and because kings shall pass into subjection to
 37 his commands on the earth, this *boy* as a hero shall stand on

* Tumburu had solemnized the parents' wedding, see verse 13. Tunaya is the Gandharva of verse 6. The Poona edition reads instead *pranayana smrito*, “who was remembered with affection.”

† For *játa-játa-karmákaron* read *bhetya játa-karmákaron* as in the Poona edition.

‡ *Váyu* in the plural; they are mentioned here because of the invocation which comes afterwards, in which they are called *Marut*.

§ *Marut*, with *tava* or *te* added here and in the following sentences.

|| “May the wind for thee;” the words used in the preceding invocations.

the head of all kings. As a universal monarch, great in valour,
38 he shall assail kings and shall unobstructed enjoy the earth
which contains seven continents. He shall be chief among
kings who offer sacrifices. His shall be the supremacy among
kings by reason of valour and heroism."

Márkanḍeya spoke:

39 On hearing this speech uttered by some one from among
the dwellers in heaven, all were gratified, the bráhmans and
Gandharvas also and his mother and father.

CANTO OXXVIII.†

Marutta's exploits.

Aríkshít returned and presented his son to his father Karandhama,
and there was great rejoicing—The boy grew up, learned in sacred
lore and skilful with all weapons—Karandhama resigned the
kingdom, but Aríkshít refused it because of the shame of his
former captivity—Marutta was made king, and Karandhama
retired to the forest.

Márkanḍeya spoke:

1 Then the prince, taking that beloved son and followed by
his wife‡ and the bráhmans and Gandharvas, went to his
2 city. Reaching his father's palace he extolled his father's feet
with respect; and so did his slender-limbed wife, the bashful
3 princess. And the prince holding his infant son addressed
king Karandhama, who was seated on the throne of justice in
4 the midst of kings,—“Behold this face of thy grandson who
rests in my lap, as I promised formerly to thee for my mother's
5 sake at the ‘What-want-ye?’ *vois*.” So saying he laid that
son then on his father's lap, and related to him everything as

* Or “at the head.”

† Canto cxxix in the Calcutta edition.

‡ For *padbhyḥ* read *patnyá*, as in the Poona edition.

- 6 it had occurred. The *king* embracing his grandson, while his eyes were beclouded with tears of joy, felicitated himself again
 7 and again in saying "Fortunate am I!" Then he duly paid honour to the assembled Gandharvas with the arghya offering and other *presents*,* forgetting other needs by reason of his joy.†
- 8 In the city then there was great rejoicing in the houses of the citizens, *who exclaimed*—"A son has been born to our master!"
- 9 O great muni. In that glad and opulent city sportive courtesans of the prettiest forms danced an exquisite dance to the
 10 accompaniment of songs and musical instruments. And the king with glad mind bestowed on the chief bráhmans both gems and riches, cattle, clothing *and* ornaments.
- 11 The boy grew thenceforward, as the moon *waxes* in its bright fortnight. He was the source of pleasure to his parents, and
 12 the desire of the people. He acquired the Vedas first from the religious teachers, O muni, then *skill* in all kinds of weapons,
 13 then complete knowledge of archery. When he had completed his efforts in the use of the sword and bow, he next overcame
 14 Then he obtained weapons from Bhárgava,‡ descendant of Bhṛigu,—bowing modestly *and* intent on pleasing his guru, O
 15 bráhmaṇ. Accomplished in *the use of* weapons, skilled in the Veda, thoroughly master of the knowledge of archery, deeply versed in all sciences—none *such* had there been before him.
- 16 Viśála also, on hearing all this story of his daughter and of the ability of his daughter's son, rejoiced exceedingly in mind.
- 17 Now the king Karandhama had attained his wishes, in that he had seen his son's son *and* had offered many sacrifices, and had

* For 'rāhyáddinā read 'rghyáddinā, as in the Poona edition.

† The Poona edition amplifies this and, instead of the second line as in the Calcutta edition, reads—"Then he duly paid honour to the assembled Gandharvas with the arghya offering and other *presents* joyfully, and dismissed them with propriety. He continues playing with his grandson, forgetful of other needs."

‡ That is Śukra Kśárya (comment.). He was the preceptor of the Asuras

- 18 bestowed gifts on those who asked. He had performed all ceremonies; he was united with his fellow-kings*; having safeguarded the earth righteously, he had conquered his enemies; 19 he was endowed with strength and intelligence. Being desirous of departing to the forest he addressed his son Avikshit—
 “My son, I am old, I am going to the forest, take over the 20 kingdom from me. I have done what ought to be done; nothing remains but to anoint thee. Do thou who art highly accomplished in thy opinions take the kingdom which I have 21 transferred to thee.” Being addressed thus, Avikshit the prince, respectfully bowing down, said to his father who was desirous of going† to the forest to perform austerities,—
 22 “I will not, dear father, do the safeguarding of the earth; shame departs not from my mind; do thou appoint some one 23 else to the kingdom. Since I when captured was delivered by my dear father and not by my own valour, how much manliness 24 then have I? The earth is protected by real men. I who was not sufficient to protect even myself, how shall I, being such, 25 protect the earth? Cast the kingdom on some one else. On the same level as a woman‡ is the man who is downright injured§ by another. And my soul has been delivered from delusion by thee, sir,|| who hast delivered me from bondage. How shall I, being such, who am on the same level as a woman, become king?”

The father spoke :

- 26 Not distinct ¶ in sooth is the father from the son, nor the

* *Sa-varṇair*, = *māṇḍalika-nṛpaiḥ* (comment.), “with his provincial kings,” “with his vassal kings.”

† For *yidyāsus* read *yidyāsum*, as in the Poona edition.

‡ For *mantrī sa-dharmaḥ* read *sa strī-sa-dharmaḥ*, as in the Poona edition.

§ *Ava-druhyate*; the verb *ava-druh* is not in the dictionary.

|| For *ātmā 'mohāya bhavato* the Poona edition reads *ātmā 'mohāt śu bhavāt*; and the comment. says *amohāt = snehāt* (which seems strange). The meaning then would be, “Since I myself have been delivered from bondage by thee, sir, out of affection, how shall I &c.” But I have ventured to read *ātmā mohāt śa bhavāt*.

¶ *Na bhinna*; according to the comment. this means *putra-nirūpita-bheda-śiṣhō na*.

son from the father. Not delivered by any one else than wast thou, who wast delivered by thy father.

The son spoke:

27 I cannot direct my heart in any other wise, O king. There
is exceeding shame in my heart—I, who was delivered by thee.
28 He who has been rescued by his father consumes the glory
acquired by his father; and let not the man, who is known by
29 reason of his father, exist in the family. Let mine be that
course, which is the course of those who have themselves
amassed riches, who have themselves attained to fame, who
have themselves come forth safe out of difficulties!

Mārkaṇḍeya spoke:

30 When he, although exhorted* often by his father, spoke
thus, O muni, the king then appointed his† son Marutta to
31 the kingdom. Receiving from his grandfather the sovereignty
as authorized by his father, he ruled well, inspiring gladness
among his friends.
32 And king Karandhama, taking Virá also, departed to the
forest to practise austerities with voice, body and mind re-
33 strained. After practising very arduous austerities there a
thousand years, the king quitted his body and gained the
34 world‡ of Indra. His wife Virá then practised austerities
a hundred years longer, with her hair matted and her body
35 covered with dirt and mud, desirous of gaining the same
world as her high-souled lord who had reached Svarga, making
fruits and roots her food, dwelling in Bhárgava's hermitage,
encircled by wives of twice-born men, and sustained by the
devoted attendance of the twice-born.

* For *yaddpy ukto* read *yaddá prokto*, as in the Poona edition. Avikshít is mentioned in the Mahá-Bh., Áśv.-p. iv. 80-85, but rarely elsewhere. His name chiefly occurs in the patronymic form *Avikshíta* applied to Marutta. There was another Avikshít, a son of Kuru, *Kur.-p. xiv. 3749*.

† *Tárja*, i.e., Avikshít's.

‡ For *sa lokatám* read *sa-lokatám*.

CANTO CXXIX*

Marutta's exploits.

Marutta reigned as a universal monarch—Samvarta was his priest—

Marutta was a great sacrificer, and a liberal benefactor to bráhmans—Some verses in his honour are quoted—But the Nágas troubled the rishis grievously, and his grandmother Virá sent him a message to administer justice and secure peace.

Kraushṭuki spoke :

- 1 Adorable sir, thou hast fully narrated all this to me, namely, Karandhama's exploits and what were Avikshit's exploits. I
- 2 wish to hear of the exploits of the high-souled king Marutta,† Avikshit's son ; ‡ he is heard of because of his surpassing
- 3 feats as a universal monarch, of great parts, a warrior, a beloved king, high-minded, wise in righteousness and a doer of righteousness, a real protector of the earth.

Márkaṇḍeya spoke :

- 4 Receiving from his grandfather the kingdom with his father's consent, he protected it righteously, as a father protects

* Canto cxxx in the Calcutta edition.

† He is famed as a universal monarch (Mahá-Bh., Áśvamedh. p. iv. 86-91 and Vishṇu Pur. IV. i), and it said he gained his supreme sovereignty through his prosperity (*riddhyá*; Sabhā-p. xiv. 650). He was one of the sixteen greatest and most famous kings of antiquity (Droṇa-p. lv. 2170-88; Śānti-p. xxix. 910-17). He is said to have offered a sacrifice to the bráhmaṇa rishi Uśiravíja at the Jámbugánda lake in the Northern region (Udyoga-p. cx. 3842-3), and was praised for his liberality in that he gave his daughter to Áhگیرas (Śānti-p. cccxxiv. 8602; Anuśās.-p. cxxxvii. 6260), but more probably to Áhگیرasa, the is, Samvarta, see verse 11 note.

There were other less famous kings of the same name, as Marutta, son of Karandhama and fifth in descent from Yayáti's son Turvasu (Hari-V., xxxii. 1829-1834; Vishṇu Pur. IV. xvi); Marutta, fifth in descent from Śáśa-vindri (Hari-V., xxxvii. 1972-75; Matsya Pur. xlv. 24; also Váyu and other Purāṇas and probably Mahá-Bh., Śānti-p. xxix. 981); and one or two more of the same or similar name.

‡ For *Avikshitasya* read *Avikshitasya*. Marutta's father is generally spoken of here as *Avikshit* and not as *Avikshita*. The Poona edition reads *Avikshitasya*.

5† his own begotten sons. He sacrificed very many sacrifices appropriately, whereat most suitable fees *were given away*, as a king whose mind took pleasure* in the commands of his sacrificing
 6 priest and family priest. His discus was unresisted in the seven continents; and his course uninterrupted† in the sky, in
 7 the lower regions, in the waters and elsewhere. He gained riches thereby, being duly intent on his own rites, O bráhma-
 8 man, and sacrificed with great sacrifices to Indra and the other gods;‡ just as these other castes also, unwearied each in its own business and possessing riches amassed thereby, per-
 9 formed pious obligations and other rites. The earth while under high-souled Marutta's protection entered into rivalry with the dwellers in the dwellings of the thirty gods,§ O best
 10 of twice-born men. Not only were all kings of the earth surpassed by him, but even the king of the gods *was surpassed by him as a sacrificer* with declarations|| of a hundred sacrifices.¶
 11 Now his sacrificing priest was Āngiras' son Samvarta,** *who was Vrihaspati's brother, high-souled, a treasure-house of*

* Or, "was subservient to"; *ramya* = *vaśya* (comment.).

† For *śápy anaviśḍhinná* read *śáya na viśḍhinná*, as in the Poona edition.

‡ The Vishṇu Pur. says—he offered an unparalleled sacrifice, his utensils were of gold, Indra was intoxicated with his libations of *soma*, and the bráhmans were enriched (IV. i). So also Mahá-Bh., Áśvam.-p. x. 275-92.

§ It is said in the Mahá-Bh., the earth brought forth fruit without ploughing and was garlanded with *śaityas* in his reign (Śánti-p. xxix. 910-17).

|| *Śata-yajñábhishandhibhiḥ*; the Poona edition reads *śata-yajño 'pi śukṣītaḥ*.

¶ The Mahá-Bh. says he overcame Indra in rivalry and so incurred Vrihaspati's opposition (Śánti-p. xxix. 910-14).

** The Mahá-Bh. says Āngiras was Avikshit's priest (Áśvam.-p. iv. 80-85). Āngiras had two sons, Vrihaspati and Samvarta, and there was rivalry between them, but Vrihaspati the elder got the pre-eminence and became Indra's purohita. Marutta in rivalry overcame Indra, and Vrihaspati who desired Indra's good repulsed Marutta, and declined to be his family priest. Marutta then by Nārada's advice went to Vārāṇasī (Benares) and secured Samvarta as his priest (Droṇa-p. lv. 2170-71; Śánti-p. xxix. 910-16; and Áśvam.-p. iv. 86 to ix. 274). There was a great quarrel between Vrihaspati and Samvarta in consequence (*ibid.*, and Vāya Pur.). The Aitareya-Bráhmaṇya says Samvarta inaugurated Marutta with the *Mahábhishetu* ceremony, the great inauguration ceremony of Indra (VIII. iv. 21).

2 austerities. The golden mountain Yūñjavat* is frequented by
the gods; he struck down its summit and carried it off for
3 that king. The whole of that king's† territory, allotment§
and other property and palaces were made brilliant, all golden,
by that priest at a sacrifice by means of austerities, O bráh-
4 man. And in this connexion, those who are interested in Ma-
rutta's exploits sing songs, while all fishis are carrying on their
study without intermission, thus—

5 “Equal to Marutta never lived a sacrificer on the face of
the earth—at whose sacrifice his dwelling-house was cast and
6 also golden palaces as largesse, Indra was made intoxicated
with soma and twice-born bráhmans with gifts, and Indra and
other chiefs of the thirty gods became waiters to the bráh-
7 mans. At what king's sacrifice was everything of gold aban-
doned, as at Marutta's sacrifice, by the twice-born bráhmans,
8 whose houses were stocked with gems ¶|| And at his sacrifice
what gold in the shape of palaces and other things was cast as
largesse, that indeed the three other castes received; therefrom
some of them gave similar gifts.”¶¶

9 While thus he ruled the kingdom and protected his subjects
well, a certain ascetic came, O best of munis, and said to him
20 —“Thy father's mother, seeing the community of ascetics

* For Yūñjavat read Muñjavat, as in the Poona edition. It is a mountain on the ridge of Himavat (Mahá-Bh., Áśvsm.-p. viii. 180). It seems to have been also called Muñjavata, and the summit Muñja-prishtha. It was visited by Vasu-homa, king of Ahga, and Ráma and Mándhatri (Śánti-p. cxiii. 4439-5). It was a sacred place of pilgrimage (Kúrma Pur. II. xxxvii. 38). This may be meant by Mujavant in Atharva-Veda I. xxv. 2. 8. There was another place of pilgrimage called Muñja-vaṭa which was apparently in or near Kuru-kshetra (Mahá-Bh., Vana-p. lxxxiii. 5092, and lxxxv. 8210).

† For *hritaṁ* the Poona edition reads *hrite*, “he struck down its summit for that king's sake.”

‡ *Yasya*, i.e., Marutta's.

§ *Dhāga*.

¶ For *ratna-pūrṇa-grīha* read *ratna-pūrṇa-grīhair*, as in the Poona edition.

¶¶ The Poona edition adds a verse here—The well-behaved folk, who had their thoughts satisfied by what was given away, also offered sacrifices there with in various places separately.”

overwhelmed with poison by the Nāgas who are raging with frenzy, saith this to thee, O king :—

- 21 “Thy grandfather, after protecting the earth well, has de-
 parted to heaven, and I am able to practise austerities here
 22 dwelling in Aurva’s* hermitage. I, being such, perceive
 disorganization while thou rulest the kingdom, such as was
 not while thy grandfather and thy ancestors reigned, (
- 23 king. Assuredly thou art heedless or addicted to sensual
 enjoyments, or thy senses are uncontrolled, in that thou do
 not know the wicked and the good because they, *thine organs*, are
 24 blind *because thou hast no spies*. Now the Nāgas, who have come
 up from Pātāla possessed with frenzy, have bitten seven sons of
 25 munis, and have defiled the tanks, and have defiled the clari-
 fied butter offered in sacrifice with sweat, urine and ordure.
 Tribute has long been given to the Nāgas, *thus* fully indicating
 26 an offence. These munis are able to reduce the Nāgas to
 ashes, but have no authority herein; thou indeed hast the
 27 authority herein. Kings’ sons have the happiness that comes of
 sensual enjoyments so long, ‘O king, as the water of *regal* in-
 28 auguration is not poured on their head. *But when kings the*
must think—‘What friends are there?’ ‘Who is an enemy?’
 ‘How great is my enemy’s strength?’ ‘Who am I?’ ‘Wh-
 are in my minister’s party?’ Or, ‘Who are my *vassal* kings?’
 29 ‘Either such a one is ill-disposed, *or he has been alienated* by
 others; what *is he* like with regard to my adversaries also?
 ‘Who is wholly a *liege-man* to me herein in the city or in the

* Aurva was a famous rishi descended from Bhrigu. The Matsya Pu-
 says he was son of Bhrigu’s son Āpnuvāna and was father of Jamadagni, so
 that he established the gotras of the Bhārgavas (cxciv, 14-29). It is said that
 Sagara was brought up in his hermitage (Hari-V., xiii. 762-xiv. 795) and learnt
 from him the Vedas and the use of arms (Vishnu Pur. III. viii, and IV. iii).
 The Mahā-Bh. says he was born when the Bhārgavas were almost exterminated
 by the princes of Kārtavīrya’s race after Kārtavīrya’s death, because they did
 not restore at the demand of those princes the riches which they had amassed
 as Kārtavīrya’s sacrificial priests; and it explains his name by saying
 was born from his mother’s thigh. (Adi-p., cxxviii. 6802-18 and clix
 6827).

† Ear *tendbhūd* read *te nābhūd*.

country?' He who puts his trust solely in deeds of righteousness is besotted. A king must take practical notice—'Who behaves quite properly?' 'Who must be punished?' 'Who must be protected?' Or, 'What men must be regarded* by me, who have to consider† the person to be subdued, the place and the time with regard to my condition of alliance or disunion?‡ Further, a king should ward off unknown spies by other spies. A king should set spies upon all his ministers and other servants. In this and in other ways a king, whose mind is intent upon business, should constantly spend day and night, but not be engrossed with sensual enjoyments. The possession by kings of bodies is not for the sake of sensual enjoyment, O king; it excites them to undertake trouble§ in the work of protecting the earth and their own righteousness. For a king who protects the earth and his own righteousness well, there is great trouble in this world and supreme undecaying happiness in heaven. Recognizing this therefore, O king, discard sensual enjoyments and deign to undertake trouble in this world for the protection of the earth. The calamity, which originating from the Nāgas has thus befallen the rishis, while thou art reigning, O king, thou being blind because thou hast no spies dost not even know it. What need of saying more in this matter? Let punishment be inflicted on him who is wicked; protect thou the well-behaved, O king; thou shalt gain the sixth part allowed thee as tribute by righteous law. By withholding protection thou shalt without doubt fully acquire all the sin that is committed by wicked men through unruliness. Do what thou wishest!

"I have told thee all this that thy grandmother saith to thee. Act, when things are so, as pleases thee, O king."

* *Upekshyās*; or "must be disregarded."

† For *avekshatā* read *avekshatām*? "Let a king consider, &c."

‡ For *saṅga-bheda-tayā damya-* the Poona edition reads *mantra-bheda-bhayād* "who have to consider place and time in this matter by reason of fear lest counsel should be divulged."

§ Or "it is meant for undertaking great trouble."

Canto CXXI

Marutta's exploits.

Marutta visited his grandmother's hermitage and set the Nāgas' world on fire—They implored his mother Bhāvinī's protection according to her old promise—She and Avikshit accepted their entreaties and went to Marutta.

Mārkaṇḍeya spoke :

- 1 On hearing this speech from the ascetic, the king became covered with shame. Exclaiming, "Fie on me, who am blind
- 2 because I have no spies," he sighed and took his bow. He went hastily then towards Aurva's hermitage and made obeisance to his father's mother Vīrā with his head, and to the ascetics as was proper; and they lauded him with blessings. And seeing the seven sons,† the ascetics, bitten by the Nāgas on the ground, the king reproached himself repeatedly in front of them, and said thus,—
- 3 "What I do now unto the wicked Nāgas, who despise my valour and who hate the brāhmins, let all the world with the gods, demons and mankind see that!"

Mārkaṇḍeya spoke :

- 6 So saying the king took his weapon Saṃvartaka‡ in anger, in order to destroy all the Nāgas that roamed in Pātāla
- 7 and on the earth. The Nāgas' world burst into flame then suddenly all around; while it was being burnt by the glowing power of the great weapon§, he hemmed it in. 'Ah! Ah! dear father'—'Ah! mother!'—'Ah! Ah! dear child'—such cries arose then among the Nāgas in that confusion caused by

* Canto cxxi in the Calcutta edition.

† For *sūta* read *myitā*, "the seven dead ascetics"?

‡ *Saṃvartaka*, "the fire that will destroy every thing at the end of the world." The Calcutta edition reads *Sad-vartaka*.

§ For *mahāśa* tu *tejasa* the Poona edition reads *mahāśa-tejasa*, which I have followed.

- 9 the weapon. Some with the ends of their tails burning, other
 Nágas with *their hoods burning*, both seized their children and
 and wives, and abandoned their ornaments and clothing.
 10 Quitting Pátála they went for protection to Marutta's mother
 Bháviní, who had formerly given them a promise of safety
 11 then.* Approaching her all the Nágas, sick with terror,
 prostrated themselves and spoke thus in broken accents,—

- "Let that be remembered which was formerly declared by thee
 12 to us. What we entreated† formerly after prostrating our-
 selves in Rasátala, the time for that has here arrived; save us, O
 13 mother of the hero! Let thy son be turned aside, O queen;
 let us retain‡ our lives. All the world of the Nágas is being
 14 burnt by the fire from his weapon. For us, who are being
 thus utterly burnt up by thy son, there is no other refuge but
 thou; have mercy on us, O renowned lady!"

Márkaṇḍeya spoke:

- 5 Hearing this their speech and remembering what she had
 said at first, the good lady spoke this speech to her husband
 with agitation,—
 6 "I related to thee before indeed, what the Nágas in Pátála
 after making petition said to me with reference to my son.
 7 They are these who have come in terror; they are being burnt
 by his splendour; these sought refuge with me before and I
 8 gave them a promise of safety. Those who have come to me
 for refuge have approached thee for refuge, for I do not observe
 a righteousness separate from thine. I have come to thee for
 9 refuge. Therefore do thou turn aside our son Marutta by thy
 word; when besought by me also, he will assuredly proceed§
 to quietness."

* The promise was given in canto cxvii, verses 42-44. For the text *yayá dattam tadābhayaṃ*, a better reading would be *yathá dattam tayābhayaṃ*, "since she had formerly given them a promise of safety." See verse 17.

† For *abhyarthitam* read *abhyarthitum*, as in the Poona edition.

‡ *Sāyojyam*; a word not in the dictionary. *Sāyojyam* is given there, and this is the reading of the Poona edition.

§ *Abhy-upa-yasyati*; this verb is not in d.

The king spoke :

- 20 Marutta has given way to wrath which has become fixed in a great crime. It will be hard, I think, to turn away the wrath of him, thy son.

The Nágas spoke :

- 21 We have sought thy protection ; shew us favour, O king ; weapons are borne in order to save from pain him who is wounded.

Márkaṇḍeya spoke :

- 22 On hearing that speech of the Nágas who had become suppliants for protection, and being entreated by his wife, most famous Avikshi* spoke,—

- 23 “ I go, lady, and will with haste speak to that thy son in order to deliver the Nágas : those who have come for protection must
24 not be forsaken. If he, the king, does not draw back his weapon at my word, then I will parry the weapon of that thy son with *my own weapons*.”

Márkaṇḍeya spoke :

- 25 Thereupon Avikshi, noblest of kshatriyas, took up his bow and accompanied by his wife went in haste to Bhárgava's hermitage.

CANTO CXXXI.†

Marutta's exploits (concluded).

Avikshit called on Marutta to spare the Nágas, but Marutta insisting on his duty refused—Avikshit proposed to fight with him, and Marutta, though deprecating such combat, agreed—The rishi, intervened, the Nágas restored the dead rishis to life, and all parted affectionately—Marutta's wives and successor are named.

Márkaṇḍeya spoke :

- 1 Now he, *Avikshit*, on seeing *his* son there‡ grasping his choice

* Here and in verse 25 the text shortens the name to Avikshi. So also in canto cxxxi, verses 9, 11, and 17. See canto cxxii, verse 2, note.

† Canto cxxii in the Calcutta edition.

‡ *Citra* of the Bombay edition is better than *tasyāp*.

bow, *and seeing his son's bow and keen weapon filling all the*
 2 *regions of the sky with its fiery light, belching forth a great*
flame, illuminating all the surface of the earth, penetrating down
into Pátála, unendurable, dreadful and terrifying, and actually
 3 *ready for use—he, seeing the king whose countenance was*
wrinkled with frowns, said,—“Be not thou wrathful, O
 4 *Marutta; let thy weapon be drawn back.” More than once*
so said he, lofty-minded Avikshit, to him, the varying course
of whose colour speedily vanished in pallor. Listening to
his father's speech and looking at him again and again, he,
 5 *still grasping his bow, prostrated himself before his parents*
with veneration and replied :—

“Most grievously have the Nágas offended me, O father.
 6 While I rule this earth, they despising my might advanced to
 7 the hermitage and bit seven youthful munis; and the fire-offer-
 ings of these rishis who dwell in the hermitage have been
 defiled by the evil-behaved Nágas, while I am reigning, O
 8 king. Moreover every one of the tanks has in truth been
 defiled by them. This then is the reason; thou must say
 nothing *in their favour*, O father. I am not to be turned aside
 as regards the bráhmaṇ-killing Nágas.”

Avikshi* spoke :

9 If these Nágas have slain bráhmaṇs, they will go to hell when
 dead. Let this my word be complied with; desist from using
 thy weapon.

Marutta spoke :

10 I will not pardon these wicked offenders. I in truth shall
 go to hell if I strive not to curb these sinners. Turn me not
 back, O father!

Avikshi spoke :

11 These Nágas have come to me for refuge. Because of the
 veneration due to me draw back thy weapon. Enough of thy
 wrath, O king!

* The text reads *Avikshi* here and in the following places. See canto cxxii,
 verse 2, note.

Marutta spoke :

- 12 I will not pardon these wicked offenders. How shall I,
transgressing my own righteousness, comply with thy word?
13 By inflicting punishment on him who ought to be punished
and by protecting the well-behaved, a king gains the sacred
worlds and disregards the hells.

Mārkaṇḍeya spoke :

- 14 When the son thus repeatedly forbidden by his father
draws not back the weapon, he, *the father*, then spoke again,—
15 “Thou injurest these terrified Nāgas who have come to me
for refuge, although *thou art* forbidden; I will therefore
16 employ a means to counteract thee. I also acquired *skill* in
weapons; not thou alone art skilled in weapons on the earth;
and how great *will be* thy manhood in my presence, O most
ill-behaved one?”
17 Avikṣhi, the lordly muni, with eyes dusky-red through anger,
18 strung his bow and grasped the weapon of fate. Next he
fitted in his bow the noblest weapon of fate, which was
surrounded with fiery light, which could slaughter hosts of
19 foes, which had great vigour. Then made hot by the weapon
of conflagration,* quaked the whole heaven and earth with the
seas and mountains, O brāhman, when the weapon of fate† was
raised aloft.

Mārkaṇḍeya spoke :

- 20 Marutta also, seeing that weapon of fate made ready by his
father, spoke aloud,—
“This my weapon is raised aloft for the punishment of the
21 wicked—not to kill thee. Why dost thou, sir, discharge the
weapon of fate at me, thy son, who observe true righteous-
22 ness and who have ever indeed obeyed thy command? I
must protect my subjects fully, illustrious sir; why dost thou
thus prepare the weapon to kill me?”

Avikṣhi spoke :

- 23 We are determined to accomplish the rescue of him who

* *Saṁvarta*; see canto xxxi, verse 6.

† *Kāśīstra*.

- has come for refuge; thou art his assailant, thou shalt not be
 24 let go alive by me. Either slay thou me by the might of
 thy weapon and then slay the wicked Nágas here; or I will
 25 slay thee with my weapon and save the great Nágas. Fie on
 the life of that man that shews no favour to one in pain, who
 has come seeking for protection even though certainly belong-
 26 ing to an enemy's party! A kshatriya am I; these terrified
 Nágas have come to me for protection; thou indeed art their
 injurer; why shouldst thou not be killed by me?

Marutta spoke:

- 27 Whoever tends to be an obstacle to the protection of the
 subjects, whether he be a friend or even a kinsman or a father
 28 or a spiritual preceptor, he must be killed by a king. I, being
 such a king, will fight with thee; be not thou angry, O father.
 I must preserve my own righteousness, I have no anger
 against thee.

Márkaṇḍeya spoke:

- 29 Seeing those two determined to kill each other, Bhárgava
 and the other munis sprang up then and stood between them,
 30 and said,—“Thou must not discharge thy weapon against this
 thy father; nor must thou slay this thy son who is renowned
 for his deeds.”

Marutta spoke:

- 31 I must as king slay the wicked and guard the good; and
 these are wicked Nágas. What is my fault in this matter, O
 ye twice-born?

Avikshi spoke:

- 32 I must rescue those who have come to me for refuge, and
 this my son is an offender,* who kills those that have come
 for refuge, O bráhmans.

The rishis spoke:

- 33 These Nágas whose eyes are rolling about in terror say,
 ‘We will bring to life again those bráhmans who were bitten
 34 by wicked Nágas.’ Enough then of combat! Be ye both

* For *aparaddhya* read *aparadha*, as in the Poona edition.

appeased, O noble kings! Ye both indeed, who are faithful to your promises, are well acquainted with righteousness.

Márkaṇḍeya spoke :

35 Now Virá approaching her son said this,—“ At my word
36 this thy son has tried to kill the Nágas. That is finished.
When the bráhmans live *unmolested* and the dead *munis* also
come to life again, *the Nágas may* be set free, since they have
sought thee for protection.”

Bhávini spoke :

37 I was formerly entreated by these denizens of Pátála; for that
38 reason I commissioned this my husband in this *matter*. There-
fore *has occurred* this noble outcome, splendid, in both of them,
both in my husband *and my* son, in thy grandson and *thy* son.

Márkaṇḍeya spoke :

39 Those Nágas then restored those bráhmans to life both by
means of various divine herbs and by drawing out the poison.
40 The king then bowed at his parents' feet; and he, *Avikshít*,
41 embracing Marutta affectionately spoke thus—“ Be thou a de-
stroyer of thy enemies' pride; long do thou protect the earth;
be thou also merry with thy sons and grandsons; and may they
not be haters of thee! ”
42 Permitted* then by the bráhmans and by Virá to depart,
the two kings mounted the chariot together; and Bhávini
went to her own city.
43 Virá also, best of those who maintain righteousness, after
performing very great austerities, gained the same world* as
her husband, she an illustrious wife, devoted to her lord.
44 Marutta also protected the earth fully in righteousness, and
having vanquished the six classes of enemies enjoyed enjoy-
45 ments as king. And his wife was Prabhá-vatí, the illustrious
daughter of the king of Vidarbha; and Suvíra's daughter
46 Sauvírí was also his wife; Su-keśí, daughter of the Mágadha

* For *anujñáto* read *anujñátau*, as in the Poona edition.

† For *ed lokatám* read *sa-lokatám*, as in the Poona edition.

king Ketu-vīrya was his wife. Kekayī also, daughter of
 7 Sindhu-vīrya king of Madra, and Kekaya's daughter Sairan-
 dhri, and Vapush-matī, daughter of the lord of Sindhu,* were
 also his wives; and Su-sobhanā, daughter of the king of C'edi,
 3 was his wife. And his sons by those queens became eighteen
 kings, O brāhman. Chief among them and the eldest son was
 Narishyanta.

9 Such in valour was Marutta, a great king, great in strength.
 His discus was unopposed in the seven continents; equal to
 1) whom no other king ever lived or shall live. After hearing of
 these exploits of that royal fishi, high-souled Marutta, who was
 1 endowed with goodness and prowess, and who was of boundless
 vigour, and of his pre-eminent birth. O brāhman, a man is
 freed from all offences.

CANTO CXXXII.†

Narishyanta's exploits.

Marutta gave the kingdom to his son Narishyanta—Narishyanta resolv-
 ed to do some great deed and performed a great sacrifice at which
 he enriched the brāhmanas for life—Consequently he could not
 induce any brāhmanas to attend a second sacrifice except after great
 difficulty—All brāhmanas then were themselves offering sacrifices.

Kraushṭuki spoke :

1 Adorable sir, thou hast narrated all Marutta's exploits; the
 wish to hear completely about his descendants prevails in me.

* These names seem to be confused so as to be in impossible combinations,
 † Sindhu, Kekaya and Madra were distinct countries, see canto lvii, verses
 3 and 37. For Saurindhri read Sairandhri as in the Poona edition. The
 second line of verse 46 and the first of verse 47 would read better thus, by
 merely transposing the words,—

Sutā śa Sindhu-vīryasya Sindhu-bhartur Vapush-matī,

Madra-rājasya Sairandhri, Kekayasya śa Kekayī.

"Vapush-matī also daughter of Sindhu-vīrya lord of Sindhu, Sairandhri
 daughter of the king of Madra, and Kekayī daughter of the king of Kekaya were
 also his wives."

† Canto cxxxiii in the Oaldutta edition.

2 I wish to hear of those among his descendants, as thou de-
 scribe them, who were lords of the earth, worthy of sovereignty,
 and endowed with valour, O great muni.

Mārkaṇḍeya spoke :

3 Marutta's son was famed as Narishyanta* ; he was the
 4 eldest and indeed the best of the eighteen sons. And for
 eighty-five thousands of years the lordly kshatriya Marutta
 5 enjoyed the entire earth. After ruling the kingdom accord-
 ing to his own righteousness, after offering peerless sacrifices
 he anointed his eldest son Narishyanta as king and departed to
 6 the forest. With his mind concentrated on one idea the king
 practised great austerities there. He ascended to the sky
 covering the heaven and earth with his glory, O brāhman.

7 His son Narishyanta, being wise, pondered thus, considering
 how his father had acted and other kings also,—

8 “ In my family my ancestors have been high-souled kings
 Offerers of sacrifices, they protected the earth righteously, being
 9 powerful ; and they were givers of riches ; they turned no
 back in battle. But who is able to imitate the exploits of
 10 those high-souled kings ? Yet the righteous deed which they
 did with sacrifices and other offerings, that I wish to do ; an
 11 that is not feasible ; what can I do ? The earth is protected
 according to righteousness ; what virtue has the king in this
 If he does not duly protect, a king is sinful and goes to hell
 12 If he has riches, a king must certainly offer great sacrifice
 and must bestow gifts ; what is there wonderful herein ?
 13 king is the refuge of those who are perishing. High birth
 and shame and anger, dependance on hostile folk and one's
 own rules of righteousness ensure that there is no fleeing from
 14 battle. As all this has been well achieved by my ancestors and
 15 by my father Marutta, who now can do it so well ? What
 then shall I do, that has not been done by those ancestors, who
 16 were sacrificers, choice men, gentle, and who turned not back

* He and his descendants are given in Vishnu Pur. IV. 1. He must be distinguished from Narishyanta or Narishya one of the sons of Manu Vairasvatī see page 588.

† For *tena* read *tair yat* as in the Bombay edition.

- from battle, whose manliness did not fail in great battles and conflicts* ? With whose deed shall I coming strive unappal-
 17 ledly ? Moreover those kings, my ancestors, themselves performed sacrifices unweariedly, but did not have them performed by others ; I will do that."

Mārkaṇḍeya sp ke :

- 18 After deliberating thus the king performed a single sacrifice, the like of which, made splendid by the lavishing of riches, no
 9 one else had performed. Now after giving very great wealth to the twice-born brāhmans, enough for life, the king further
 20 gave them a hundred times as much food at the sacrifice, and cattle, clothing, ornaments and granaries and other gifts. Thus he intoxicated each one of them who dwelt in the earth.
 21 Consequently when the king began a sacrifice again, he got no twice-born brāhmans then to conduct it after the sacrifice had
 22 been begun. Whatever brāhmans the king selects for the business of sacrificial priesthood,† they said everyone to him,—
 " We have consecrated ourselves for a sacrifice elsewhere.
 23 Choose thou some one else ; the riches which thou didst lavish among us, there is no end thereof. Yet thou mayest give wealth to others at thy sacrifices."

Mārkaṇḍeya spoke :

And the lord of the whole earth obtained no brāhmans then as sacrificial priests. He began then to give a gift on the space outside the sacrificial altar. Nevertheless they did not accept it at all, having their houses full of wealth. In order to give again to a twice-born brāhman he spoke thus, being dejected,—

" Alas ! it is very splendid that there is no poor brāhman anywhere in the earth : and it is not splendid that this treasury is useless to one who does not sacrifice. No one

For mahat-saṅgrāma-saṁsargā viśaṁvāddita-pauruṣhāḥ read mahat-saṁma-saṁmardeshu avisaṁvāddi-pauruṣhāḥ as in the Bombay and Poona editions.

† For dṛtījya-karmaṇi read dṛtviṇya-karmaṇi.

undertakes sacrificial priesthood*; all folk among the twice-born are sacrificing, and do not assent when we are giving a gift."

Márkaṇḍeya spoke :

- 28 Prostrating himself then before some twice-born bráhmans
again and again in faith, he appointed them sacrificial priests
at his own sacrifice. They performed the great sacrifice.
29 And this was very surprising,—when that sacrifice offered by
the king took place, all folk of the twice-born on the earth
30 were offering sacrifices at that time; no one was present as a
spectator thereat. Some of the twice-born were having sacri-
fices offered, and some of them were themselves offering sacri-
31 fices. Whenever king Narishyanta sacrificed, people might
make a sacrifice on the earth entirely with the riches given by
32 that giver. Now in the eastern region there were more than
one hundred and eighty million sacrifices; in the west seventy
33 millions† in sooth; in the south fourteen tens of millions; and
in the north there were then fifty tens of millions of sacrifices
at one time, O bráhman muni, when Narishyanta was sacrificing.
34 Such, O bráhman, was Marutta's son king Narishyanta of
yore, righteous in soul, famed for his strength and manliness.

CANTO CXXXIII.‡

Dama's exploits.

*Narishyanta was succeeded by his son Dama, an accomplished king—
Sumaná daughter of the king of Daśárṇa chose him as her husband
at her svayam-vara—Three other princes tried to take her by force,
and Dama, after appealing to the assembled kings against their
conduct, was left in accordance with marriage rules to assert his
right by arms—He defeated those kings and married Sumaná.*

Márkaṇḍeya spoke :

- 1 Narishyanta's son was Dama,§ the tamer of the wicked and

* For *árttijyam* read *ártvijyam*.

† For *koṣṭá* read *koṣṭo* as in the Poona edition.

‡ Canto cxxxiv in the Calcutta edition.

§ He and his descendants are given in Vishnu Pur. IV. i.

- of enemies; like Indra's was his strength; compassion such
 2 as a muni's was his disposition. That very famous son was
 born to that king of Indra-senā, a princess descended from
 Babhru,* after abiding nine years in his mother's womb.
 3 Because while abiding in her womb he caused his mother to
 acquire self-restraint, and because *it was supposed*, 'this prince
 4 also will be self-restrained in disposition,' therefore indeed his
 family priest, who knew the three times,† gave Narishyanta's
 son the name 'Dama.'‡
 5 Now prince Dama learnt the knowledge of the bow entirely
 6 from Vṛisha-parvan, king of men;§ and he learnt *the use of* all
 kinds of weapons thoroughly from the noble Daitya Dun-
 7 dubhi|| who dwelt in Tapo-vana;¶ and *he learnt* the Vedas
 and all the Vedāṅgas from Śakti;** and controlling himself
 he learnt the practice of religious devotion from the royal ṛishi
 Arshṭi-sheṇa††.

* This may be Babhru or Vabhru, son of Druhyu, son of Yayāti (Hari-V.,
 xxiii. 1837). There were other kings of the same name later, as Vabhru son
 of Devāyīdha (Hari-V., xxxviii. 2010-13, and Matsya Pur. xlv. 56), Babhru
 son of Viśva-garbha (Hari-V., xcv. 5252), &c.

† The past, the present and the future.

‡ "Self-control."

§ This would appear to be Vṛisha-parvan, a famous king of the Dānavas
 (Mahā-Bh., Adi-p. lxxxi. 3367-8, Sabhā-p.iii. 58-60), whose daughter Sarmish-
 thā married Yayāti (*ibid.*, and Adi-p. xcv. 3760-1, Udyoga-p. cxlviii. 5042-5;
 Hari V., xxx. 1600-3; and Viṣṇu Pur. IV. x). There was a famous hermitage
 called Vṛisha-parvan's hermitage near Mount Kailāsa in the Himālayas
 (Mahā-Bh., Vana-p. clviii. 11541-3, clxxvii. 12340-44), but that Vṛisha-parvan
 appears to have been contemporary with the Pāṇḍavas, according to the first
 of these last two passages.

|| I have not found a Daitya of this name elsewhere.

* This means a "grove where austerities are practised"; but there appears
 to have been a place of this name, for Yayāti retired there (Viṣṇu Pur. IV. x).

** This appears to be Vasishṭha's son who was called Śakti (Wilson's
 Viṣṇu Pur.—edit. F. Hall—I. p. 8, and III, iii, pp. 35 and 36) and, better,
 Śakti (Mahā-Bh., Adi-p. clxxvii. 6757, clxxviii. 6792-4; Śānti-p. cccli.) He
 was Parāśara's father (*loc. cit.*), see canto cxxxiv. verse 32.

†† For *Arshṭi-sheṇa* read *Arshṭi-sheṇa*, as in the Poona edition. He is
 mentioned in the Mahā-Bh., as having a famous hermitage near Mount

- 8 Him, who was naturally high-souled, who was accomplished
in arms and was great in strength, did Sumaná, when placed*
9 at the svayam-vara by her father, choose as her husband, *she*,
daughter of mighty Óáru-karman† king of Daśárṇa,‡ while
all the kings looked on, who had assembled there for her sake.
10 Now the Madraṣ king's son Mahá-náda, who was great in
11 strength and prowess, was also deeply enamoured of her, and
so also were the son of Saṅkrandana king of Vidarbha,|| and
prince Vapush-mat, who bore a great bow and was of lofty
12 intellect. Now seeing that Dama, tamer of the wicked and of
enemies, was chosen by her,¶ they took counsel *thus* with one
another there, being infatuated by love,—
13 “We *will* seize this beautifully-formed maiden from him by
force and go home. She shall be his among us, whom she,
14 the *maiden* of beautiful hips, shall take with the intention
that he shall be her husband according to the ordinance of the
svayam-vara—his wife she shall be, delivered over according
15 to righteousness by our wish. Yet *if* that *maiden* of intoxicating eyes does not desire any of us, then she shall be his who shall slay Dama.”

Márkaṇḍeya spoke :

- 16 Having formed this resolve, those three princes seized that
most beautifully-formed *maiden*, as she attended by Dama's
17 side. Thereupon some kings among them who were of his**
party cried out, and other kings shouted out *on the other side*;

Gandha-mádana in the Himálayas (Vana-p. clviii. 11626-7, Salya-p. xli. Anuśás.-p. xxv. 1741), and he is there made a contemporary of the Páṇḍavas. That Kṛṣṇaśhena or another of the same name was son of Sala (or Laśa), who was son of Su-hotra (Hari-V., xxix. 1518-20; see also the Váyu, Brahma and Bhág. Purāṇas).

* *Kṛitá*; *svayam-vara kṛite pitṛá*, “at the svayam-vara arranged by her father,” would seem better.

† I have not found this name elsewhere.

‡ See canto lvii, verse 53.

§ See p. 315, note 1.

|| See canto lvii, verse 47.

¶ For *te 'tha yátdvṛitāṁ* read *te tayaśśaś vṛitāṁ* as in the Poona edition.

** *Ġat-pakṣá*, i.e., apparently “of Dama's party.”

- 18 some took a neutral position. Then Dama, looking at those kings all around, made this appeal with full presence of mind, O great muni.

Dama spoke :

- 19 "Ho, ye kings! Since *men* say a svayam-vara is among the duties of righteousness, *is it* unrighteousness or righteousness
20 that these have seized her by force? If *it is* unrighteousness, it is no duty of mine that there shall be another wife *for me*; or if *it is* righteousness, then enough of the life which is retained in an outrage by an enemy!"

- 21 Then king Óáru-dharman,* king of Daśárṇa, making that
22 assemblage keep silence, spoke, O great muni,—“If this which Dama has spoken depends on righteousness or unrighteousness, O kings, declare *it* then, so that mine and his righteousness be not violated.”

Márkaṇḍeya spoke :

- 23 Then certain kings addressed that king,—“With mutual affection the Gándharva ceremony *of marriage* is ordained for
24 kshatriyas,† but it is not for vaiśyas, śúdras or twice-born bráhmans. And it has been effected by this thy daughter in
25 that she has preferred Dama. Thus according to righteousness this thy daughter *belongs* to Dama, O king. He who behaves otherwise, proceeds through infatuation as one licentious in soul.”

- 26 And others, high-souled kings, who belonged to the party of the hostile kings, spoke this speech to the king of Daśárṇa, O bráhmaṇ,—

- 27 “Why say they through infatuation *that* this Gándharva form is the rule of righteousness for him who is kshatriya-born? But this is certainly not approved. There is another‡
28 form also, the Rákshasa,§ for those who live by bearing arms. Now whoever carries off this maiden by force after

* Or Óáru-dharman in verse 9 above.

† See Manu iii. 26 and 32.

‡ For *na tvasha śístā nānyo* hi read *na tv esha eva śísto 'nyo*, as in the Poona edition.

§ See Manu iii. 26 and 33.

- slaying those who beset his path, his in truth she is by the
 29 Rákshasa marriage, O kings. Of the two forms of marriage
 this Rákshasa form is esteemed the more excellent here among
 kshatriyas; hence Mahánanda* and the other princes have
 acted righteously."

Márkaṇḍeya spoke :

- 30 Then the kings, who had first addressed the assembled kings,
 spoke again *this* speech dealing with the righteousness of their
 caste as concerned with mutual affection ;—
 31 "It is true the Rákshasa form also is commended as an
 excellent ordinance for kshatriyas, but the maiden has approved
 him, Dama, as her husband under her father's authority.
 32 Now *she* who is carried off by force by a man, who has killed
 her father or kinsman—that is declared to be the Rákshasa
 33 ordinance—*provided* she is living in the possession of no one else
 as husband.† In this completion of the Gándharva form
 here—since this maiden chose Dama in the sight of all the
 34 kings—what Rákshasa marriage has there been here? A
 maiden when married certainly retains not her maidenhood,
 35 and marriage creates a bond‡ on a maiden, O kings. These
 particular princes, who are prepared to take her by force from
 Dama, let them do so then, if they are strong enough; but
 that is not good."

Márkaṇḍeya spoke :

- 36 Hearing that, Dama with eyes reddened with wrath strung
 37 his bow and spoke this speech,—“If my own wife is carried
 off by strong men before my eyes—what then is the value of
 the existence of an impotent man as regards his family or his
 38 two arms? § Fie on my weapons! fie on my valour! fie on my
 arrows! fie on my bow! fie on my useless birth in the family
 39 of high-souled Marutta! If these powerful princes in their in-

* Or Mahánada, as in verse 10.

† This is according to the comment., which makes *nānya-bhartri-kare*
sthitā a clause qualifying the preceding words. The comment. explains
hatvā pitri-sambandham as “severing her tie to her father.”

‡ *Sambandhah;* = *svām-ityam*, “ownership” (comment.).

§ For *bhujāmyām* read *bhujābhyām*, as in the Poona edition.

fatuation take my wife and depart while I live, shame on my useless possession of a bow ! ”

40 So exclaiming, mighty Dama, the tamer of great enemies,
then addressed all those other kings with Mahánanda at their
41 head,—“ Here *stands* the surpassingly bright maiden, pretty in
form, and with intoxicating eyes ; what has he *to do* with life,
42 to whom this high-born *maiden becomes* not wife ? Thinking
thus, O kings, so strive ye in combat that ye may by vanquish-
ing me proudly make her your wife.”

43 Having challenged them thus, he then discharged a shower
of arrows there, covering the kings *therewith* as a storm of rain
44 covers trees with darkness. Those heroic kings also discharged
arrows, pikes, spears and maces, and Dama playfully clove the
45 missiles used by them. They also clove the arrows shot by
him, and Narishyanta's son clove the multitudes of arrows
46 discharged by those kings, O muni. As the fight went on then
between Dama and the princes, Mahánanda penetrated with
47 sword in hand where Dama was. Dama, seeing him advancing
with sword in hand in the great fight, discharged showers of
48 arrows as Indra *pours out* the rains. Mahánanda immediately
then clove those his missiles, which composed meshes of arrows,
49 with his sword *and* avoided others. Mahánanda, great in
valour, next mounted on Dama's chariot in fury then and fought
50 with Dama. As Mahánanda was fighting agilely in many
ways, Dama shot an arrow gleaming like the fire of fate into
51 his heart. Mahánanda, with himself pierced *as he was*, pulled
out the arrow that had stuck in his heart, and then hurled
52 his glittering sword against Dama. And Dama dashed *aside*
this torch-like sword, which was falling on him, with a pike,
and cut Mahánanda's head off with a double-edged sword.*

53 When Mahánanda was killed, the kings in a mass turned
backwards, *but* Vapush-mat, king of Kuṇḍina,† stood his
54 ground ; and full of strength, pride, and frenzy he fought
with Dama. He was son of a king of the Southern country

* *Yetasa-patra*. See canto cxxvi verse 24.

† See p. 335, note §.

55 and was a habitual fighter.* As that *prince* was fighting
fiercely, he, *Dama*, with a scymitar† lightly clove both his
56 charioteer's head and his banner in the battle. His sword
being broken, that *prince* then seized his mace studded with
many spikes, and he, *Dama*, hastily split that also while it
57 was in his very hand. Whilst Vapush-mat is taking up
another choice weapon, during that interval *Dama* pierced
58 him with an arrow and laid him low on the ground. The
prince was laid low on the ground then, powerless in his limb
59 and quivering, and ceased in his mind from fighting. After
gazing on him as he lay so with no more thought of fighting
Dama restraining himself‡ abandoned him, and taking *Sumaná*
went forth with happy mind.

60 Then the king of *Daśárṇa* filled with pleasure performed
the marriage of those two, of *Dama* and *Sumaná*, according to
61 the ordinances. *Dama* wedded to his wife remained a short
time there in the city of the king of *Daśárṇa*, and departed with
62 his wife to his own abode. And the king of *Daśárṇa*§ gave
him elephants, horses and chariots, cattle, horses, asses and
63 camels, and many slaves both female and male, clothing, ornaments,
bows and other *apparel*, the choicest household utensils
of his own; and sent him away, replete also with those other
vessels.

CANTO CXXXIV.||

Dama's exploits.

Dama returned home triumphant—*Narishyanta* transferred the kingdom
to him and retired with his queen *Indra-senā* to the forest—

* *Raṇa-goḍarāḥ*.

† For *kara-bālam*, which form is not in the dictionary, read *kara-bālena* or
better *kara-pālena*?

‡ He did not give him the *coup de grace*. *Vapush-mat* re-appears in the
next canto.

§ For *Daśárṇādhīpateś śāsau* read *Daśárṇādhīptiś śāsmāi*, as in the Poet's
edition.

|| Canto cxxxv in the Calcutta edition.

The defeated prince Vapush-mat met him there, and in revenge killed him—Indra-senā sent tidings to Dama that he should punish the murderer.

Márkaṇḍeya spoke :

1 Thus the prince gained her, Sumaná, as his wife, O most
great muni, and prostrated himself* at his father's and
2 mother's feet; and she, beautiful-browed Sumaná, bowed then
before her parents-in-law. And they were both welcomed then
3 with blessings by them both. And a great festival was held
in Narishyanta's city itself, since *Dama* had both married a
4 wife and arrived from the city of the king of Daśárṇa. On hear-
ing that he was *thus* connected by marriage with the lord of
Daśárṇa and that the kings were defeated, king Narishyanta
5 rejoiced with his son. And Dama, son of the great king,
sported with Sumaná amidst choice gardens and woodland
spots, in palaces and on the summits of hills.

6 Now after a long time Sumaná, daughter of the king of
7 Daśárṇa, while sporting with Dama conceived a child. And
king Narishyanta, who had enjoyed enjoyments as lord of the
earth, reached his declining years, and anointing Dama to the
8 kingdom departed to the forest; and his wife Indra-senā also
went as a female ascetic. He dwelt there according to the
ordinance of vána-prasthas.†

9 Saṅkrandana's son Vapush-mat, king of the Southern region,
most evil in conduct, went to the forest to kill deer, with a small
10 body of followers. He saw Narishyanta as an ascetic dirty
and mud-covered, and his wife Indra-senā most extremely
11 weakened by austerities, and asked,—“Who art thou, a bráh-
man, or a forest-wandering kshatriya, or a vaiśya who has
12 reached the vána-prastha stage?‡ Tell me!” The king,
being under a rule of silence, gave him no answer at all then;
and Indra-senā told him all that truly.

Márkaṇḍeya spoke :

13 And on knowing that that Narishyanta was his enemy's

* *Prayanya sa* is the reading, but *prayanāma* would be better.

† For *vānaprastha* read *vānaprastha*.

‡ For *vānaprastham* read *vānaprasthyam*?

father, Vapush-mat exclaiming "I have got him!" both
 14 seized him angrily by his matted locks and, while Indra-sená
 bewailed "Alas! Alas!" with sobbing voice, drew forth his
 sword angrily and spoke this word,—

15 "I will seize the father of that Dama, who defeated me in
 battle and who carried Sumaná off from me; let Dama protect
 16 him! I will kill the father of that evil-minded *man*, who cast
 off all the princes that had assembled for the maiden's sake.
 17 Let that Dama, who evil-souled naturally domineers in battles,
 prevent it; such as *I am* here, I kill that foe's father."

Márkaṇḍeya spoke :

18 So saying that king Vapush-mat, evil in conduct, cut off
 19 his head also, while Indra-sená cried out. The muni folk and
 other forest-dwellers then said to him, "Shame! Shame!"
 And after looking at him he, *Vapush-mat*, went from the
 forest to his own city.

20 When that Vapush-mat had gone, she, Indra-sená, sighing
 deeply despatched a śúdra ascetic to her son's presence,
 saying,—

21 "Go thou quickly and tell my son Dama my word. Thou
 verily knowest what tidings of my husband are told here;
 22 nevertheless thou must tell my son, what I say in my very sore
 affliction after having seen such an outrage* as this fallen on
 23 the king;—'Thou art king, appointed by my lord—a protector
 of the four stages of life. Is it fit that thou dost not safeguard
 24 the ascetics?† My lord Narishyanta was engaged in the
 austerities of an ascetic; and there is no such lord for *me* who
 25 bewail, while thou art such a lord.‡ Vapush-mat dragged
 him by the hair with violence and then killed him for no fault;
 26 thus thy king has attained to glory. In these circumstances

* *Laṅghaná*; this word in the feminine gender is not in the dictionary. It occurs again in verses 33 and 36.

† For *mad-bhartrádhiḥkrito* read *mad-bhartrádhiḥkrito*; for *ki yuktam* read *kiṁ yuktam*; and for *yan nirākshasi* read *yan na rakshasi*, as in the Poona edition.

‡ This is according to the comment., with the Poona reading *náthe* instead of *ndsti*.

do thou that whereby righteousness may not be violated—so do thou ! I must not* say more than this, for I am an ascetic. And thy father was an aged ascetic unvitiated by any offence. Do thou determine what should be done to that *man* who killed him.

Thou hast heroic ministers who can expound the meaning of all the scriptures. Consider with them and do what ought to be done in these circumstances. We ascetics have no authority in this *matter*, O king. “Do thou this”—“do thou so”—such is a king’s speech.† As Vidúratha’s‡ father was slain by the Yavana, so *has this king, the father of thee, my son, been slain* ; thereby thy family has been destroyed. The father of the Asura king Jambha was bitten by Nágas, and that *king* also destroyed the Nágas who inhabited the whole of Pátála. Parásara,§ when he heard that his father Sakti|| had been smitten by a Rákshasa, cast the whole race of Rákshasas into the fire. Moreover a kshatriya cannot verily endure the outrage which any other *person* makes against his lineage ; how much less *will he endure* the murder of his father ? *It is not this thy father who is slain, it is not on him that the weapon has been made to fall ; it is thou who hast been slain here I deem, it is on thee that the weapon has been made to fall.* Who indeed fears this *foe*, that has laid his weapon

* For *du naiva* read *śara na* as in the Poona edition.

† The Poona edition reads *bhūyo 'pi bhāshitum* for *bhūpati-bhāshitam*, ‘We ascetics have no authority here, O king, to say thus “Do thou this,” or even further “Do thou so.”’

‡ This may be the Vidúratha mentioned above in canto cxvi, verse 10. There were other kings of the same name, but all later in time, and it does not appear any of them were killed by a Yavana ; as Vidúratha son of Kuru, of the Paurava race (Mahā-Bh., Adi-p. xcv. 3791-5, Śānti-p. xlix. 1790-97, and Hari-V., xxxii. 1816), Vidúratha son of Bhajamāna (Hari-V., xxxix. 2032, and Matsya Pur. xlv. 77), and another later Vidúratha (Hari-V., xcii. 5015-8, and xcix. 5493-5504).

§ Parásara was a famous rishi, son of Saktri or Sakti, see canto cxxiii, verse 7. He was father by Satya-vatī of Kṛishṇa Dvaipáyana (Mahā-Bh., Adi-p. lx. 2209, xcv. 3801-2, and Śānti-p. cccli). But he is wholly out of time in this story.

* || For *pitari Saktau* read *pitarām Saktim* as in the Poona edition.

- on *simple* forest-dwellers; let him not fear thee, my son, as ki
 36 or let him fear *thee*.* Since this outrage has been direct
 against thee, do thou take thorough measures therefore again
 this Vapush-mat with his dependants, kinsmen and friends.'

Márkaṇḍeya spoke :

- 37 Dismissing him, Indra-dása, to whom this message had be
 communicated, the noble-spirited lady embracing her lov
 body entered the funeral pyre.

CANTO CXXXV.†

Dama's exploits.

*Dama bewails his father's death and vows vengeance against
 murderer.*

Márkaṇḍeya spoke : ‡

- 1 At the tidings of his father's death declared by that asceti
 Dama blazed out with exceeding wrath, as fire is intensifie
- 2 with clarified butter. Now that steadfast king burning wi
 the fire of wrath, O great muni, crushed his hands togeth
 and spoke out this speech ;—
- 3 “ Like a master-less *wretch* my dear father has been slaug
 tered, while I his son actually live, by a very cruel *man* who h
- 4 overwhelmed my family. Let not people utter the calumny
 that I, such as *I am*, condone *this* by reason of impotence. I a
 in authority to quell the unruly and to protect the well-behave
- 5 My father has been slain even by him—seeing *that*, my enem

* This is the Poona and Bombay reading, *putrasya ná bibhetu* for *viprast
 māríte tu* ; but both seem corrupt.

† Canto cxxxvi in the Calcutta edition.

‡ The Bombay and Poona editions make the story more precise by inser
 ing a verse here—“That śúdra ascetic as commanded by Indra-scená we
 and relates to Dama his father's death as narrated above.”

§ For *samákhyátam badham* read *samákhyáte badhe* as in the Poona
 edition.

|| For *uddhritam* read *uddhatah* as in the Poona edition.

¶ For *nyāya-vádo jana tasyápy* read *nāpavádo janena syád* as in the Poona
 edition.

- live.* What *is the good* then of this much lamentation ?
 6 And why again *the cry*, 'Alas! dear father!'? What should
 be done by lamentation here, that I, such as *I am*, will do
 here. When I give no gratification to my sire with the blood
 that spurts from that Vapush-mat's body, then I will enter the
 7 fire! If no water-oblation *be made* to my dear slain father with
 the blood of that *king* in fight,† and *if no feast be given* duly
 to twice-born *brāhman*s with flesh, then I will enter the fire!
 8 If those who are named *Asuras*, gods, *Yakshas*, *Gandharvas*,
*Vidyādhara*s, and *Siddhas* give him assistance, even them also
 I, such as *I am*, possessed with *fury* will reduce to ashes with
 9 multitudes of weapons. I will kill in battle that *king* of the
 Southern country, who is cruel, very unrighteous‡ and un-
 worthy of praise, and I will then enjoy the whole earth also;
 10 or failing to kill him I will enter the fire. I will forthwith
 slay *him*, most evil-minded, who slaughtered an old man
 among the ascetics,§ who dwells in the forest, is greatly
 agitated at peaceful words,|| accompanied *as he is* by all his
 kinsmen, friends, and army of foot-soldiers, elephants and
 11 cavalry. Let all the assembled bands of my gods see the

* The Poona edition reads *Pitaram śāpi nihataṁ drishṭvā jīvaty a-sattamaḥ*, "and seeing my father slain, the evil man lives."

† Or read *saṁkhye 'vinipātītasya*, "to my dear father, who was slain not in battle, with that king's blood"? The Bombay and Poona editions omit the second quarter-verse and read as the third quarter-verse *kuryām pitus tasya śaṇḍa-dānam*, "Let me with his blood make the water-oblation, and with his flesh a fitting feast to brāhmanas and the oblation of the funeral cake to that father of mine; if not, then I will enter the fire!" *Tasya* in the first quarter-verse may refer to *pituh*, but by position *tasya māmaseṇa* corresponds to *tuṣ-ṭhonitena*; the result is extraordinary, but see verses 34 to 36 on page 683 below.

‡ The Poona edition reads *nishṭhūram* for *niṣ-ṭhūram*; and the comment. explains *ā-dhārmikam* as *atyantam a-dhārmikam*.

§ For *tāpasa-vṛiddha-mauninam* the Bombay and Poona editions read *tāpasa-vṛiddha-ghātīnam*; but both violate the metre. Read *tāpasa-vṛiddha-ghātām*?

|| The Poona edition reads the second quarter-verse thus—*tona-sthagam śādhu-vidhīm vidagdham*, "a forest-rogué, observing good ordinances, cunning;" but *śādhu-vidhīm* is erroneous. The Bombay reading is similar.

- destruction that I, such as *I am*, will verily make, taking my bow, armed with a sword, and mounted in my chariot,
- 12 meeting my enemy's might. Whoever shall be his comrade to-day when he comes to battle with me again, I am prepared, with my two arms as my soldiers, speedily to destroy his family
- 13 utterly.* If in this battle the king of the gods with thunderbolt in hand, and the lord of the pit is too raising his terrible sceptre wrathfully, and the lord of wealth, Varuṇa and the Sun strive to safeguard him, I will nevertheless slaughter
- 14 him with multitudes of choice sharp arrows. May the vultures be satisfied this day with the flesh and blood of that man, by whom was killed, while I the son am powerful, my dear father, whose mind was subdued, who was without fault, who dwelt in a small spot in the forest,† who ate *only* fruits that had fallen, who was friendly to all beings!"

CANTO CXXXVI.

Dama's exploits—The slaying of Vapush-mat.‡

Dama consulted his ministers and resolved to kill Vapush-mat—He and Vapush-mat met with their armies, and he killed Vapush-mat in fight—He celebrated his father's obsequies with Vapush-mat's flesh and blood.

Mārkaṇḍeya spoke :

- 1 When Narishyanta's son Dama uttered this vow, his eyes rolled with anger and passion, while he covered his beard with
- 2 his hand. *Exclaiming* "Alas! I am stricken!" he kept his father in mind and reproached Fate; and he addressed all those ministers; he brought the family priest there.

* For *tathaiva* read *tasyāfu* as in the Poona edition, or *tasyaiva* as in the Bombay edition.

† *Kānandkhaṇḍalauko*, or *-ka* as in the Bombay and Poona editions.

‡ This and the next cantos are the ending given in the Bombay and Poona editions. The Calcutta edition gives a short ending, quite different, which is printed at the end. This ending is printed as an Appendix to the latter edition, but the text there is very incorrect; and I have followed the text in the former editions, noting only such variations as appear worthy of notice.

Dama spoke :

- 3 Tell me what should be done in this *matter*, now that my
 dear father has reached the gods' abode. Ye, sirs, have heard
 4 what that śúdra ascetic has said. That king was aged, an
 ascetic, engaged in the vána-prastha's vow, observing the rule
 of silence, unarmed and *dwelling* with my mother Indra-sená.
 5 She who was associated with him told the exact account to
 Vapush-mat. Thereupon the evil-souled *foe*, drawing his
 scymitar and seizing *my father's* matted locks with his left hand,
 6 killed the world's master as if he were a masterless *churl*.
 And my mother, having actually commissioned me, was utter-
 7 ing the word "Shame!" and, *calling me* feeble in lot and void
 of good fortune, has entered the fire. Embracing him, Narish-
 8 yanta, she has departed to the abode of the thirty gods. I
 being such will now do what my mother has said. And let
 my army composed of elephants, horses, chariots, and infantry
 9 be arranged. If I drive not away the enmity against my
 father, if I kill not my father's murderer and comply not with
 my mother's word, how can I endure to live here ?

Márkandeya spoke :

- 10 The ministers hearing his speech exclaimed "Alas! Alas!"
 and did accordingly therefore, while distraught in mind. Ac-
 11 companied by his dependants, army, and chariots, and by his
 retinue, they, placing king Dama at their head and taking
 the blessings of the brahman family priest who knew the
 12 three *divisions* of time, went forth. Breathing hard like the
 Serpent king, Dama advanced against Vapush-mat, while
 slaying the wardens on his boundaries and other neighbouring
princes, and hastening* towards the southern region.
 13 Seeing him approaching, Vapush-mat was filled with pa-
 tience;† and Sañkrandana's son Vapush-mat recognized Dama,
 who had arrived attended by his retinue, by his ministers, and
 14 by his dependants. With unwavering mind he directed his
 armies; and issuing from his city he despatched a messenger to

* *Tvarān* of the Calcutta Appendix is better than *tvará*.

† *Marsha-púrītaḥ*. This is hardly appropriate, unless it means "was filled with caution."

15 announce,—“Come thou on more quickly! Narishyanta with
his wife awaits thee! O thou of kshatriya caste, approach near
16 me! These sharp arrows discharged by my arm, which are
thirsting, shall pierce thy body in battle and drink thy
blood.”

17 But Dama, on hearing all that speech from the messenger,
went on hastily, remembering his previously uttered vow,
18 breathing hard like a serpent. And the man who boasted of
his army* was summoned to battle. And then there was an
exceedingly fierce combat between Dama and Vapush-mat.
19 And the armies fought, both chariot-rider against chariot-rider,
elephant-rider against elephant-rider,† horseman against
horseman, O bráhmaṇ rishi. That battle was tumultuous,
20 while all the gods, Siddhas, Gandharvas, and Rákshasas looked
on. The earth quaked, O bráhmaṇ, as Dama fought in that
21 battle. There was no elephant, no chariot-rider, no horse
which could endure his arrows. Next Vapush-mat's general
22 fought with Dama, and Dama pierced him deeply in the heart
with an arrow at close-quarters. When he fell, his army
verily was seized with a panic to flee.

23 Then spoke Dama, tamer of his foes, to their master thus,—
“Where goest thou, wicked one, after having slaughtered my
24 father, who was an ascetic and weapon-less and practising
austerities? Thou art a kshatriya; stay thou!” Then stay-
ing back he, Vapush-mat, attended by his younger brother
25 fought with Dama. Mounted in his chariot he fought in com-
pany with his sons, relations, and kinsmen. With the arrows
discharged from his bow the regions of the sky were then
26 pervaded,‡ and he filled Dama and his chariot with multitudes
of arrows quickly. And thereupon Dama in wrath excited by
27 his father's murder split the arrows discharged by them § and

* *Pumán send-vikatthanah*; but *Vapushmán sainya-katthanah* is suggested as better, “And Vapush-mat who boasted of his army was summoned to battle.”

† *Nāgīnd*; this meaning is not in the Dictionary.

‡ For the first *tatah*, *tasya* would be better.

§ *Ōśchedatāś chardms* or *śiścheda tāś chardms*; both readings are admissible.

pierced them also with other arrows. In that way he brought
 28 down to Yama's abode the seven sons, the relations and kins-
 men and friends,* each with a single arrow, O dvija.

29 And Vapush-mat, after his sons and kinsmen had been killed,
 mounted in a chariot fought wrathfully with him in battle
 with serpent-like arrows.† And Dama split those his arrows,
 30 O great muni.‡ And those two fought together, being ex-
 asperated, wishing to conquer each other, each one's bow being
 quickly split by the impetus of the other's arrows. They both,
 31 great in strength, grasping their swords, made play. § Dama,
 reflecting for a moment on the king his father who had been
 32 killed in the forest,|| seized Vapush-mat by the hair and attacked
 him and felled him to the earth; and with his foot on his neck,
 33 raising his arm he exclaimed,—“ Let all the gods, men, Ser-
 pents and birds see the heart also of Vapush-mat, who is of
 34 kshatriya caste, split open !” And so saying Dama tore open
 his heart also, and desirous of drinking¶ was forbidden by the
 gods from *tasting* the blood.

35 Then he offered the water-oblation to his dear father with
 the very blood. Having discharged his debt to his father he
 36 returned to his own house. And with Vapush-mat's flesh he
 offered the cakes to his father, he feasted the bráhmans who
 were sprung from families of Rákshasas.**

37 Such verily were the kings born of the Solar Race. Others
 also were of fine intellect, heroic, sacrificers, learned in right-
 38 eousness, deeply versed in the Vedānta. And I am not able to

* *Mitrán*; the masculine with this meaning is unusual.

† The Calcutta Appendix reads *sa rathé vibudhopamaḥ*, “ He, riding in his chariot, resembled a god ”—which probably would refer to Dama.

‡ *Īa mahá-mune*, a mere expletive. The Calcutta Appendix reads *pratyuváca ha*.

§ Or “ made feints.” The Calcutta Appendix reads *grihita-khaḍgam udyamya ákriḍati Vapushmati*, “ While Vapush-mat raising the sword in his grasp was making play,” or “ making a feint,” Dama, &c.

|| The Calcutta Appendix reads *jñátvā pitarāḥ éa sthitāḥ vana*.

¶ The Calcutta Appendix reads *svátta-kámas for pítu-kámas*.

** An extraordinary statement.

mention them fully.* By listening to their exploits a man is delivered from sins.

CANTO CXXXVII.

Conclusion.

The Birds close here the long discourse delivered by Márkaṇḍeya, and Jaimini thanks them and departs.

The Birds spoke :

- 1 Having spoken thus, O Jaimineya,† the great muni Márkaṇḍeya let the muni Krauṣṭuki depart, and performed the
- 2 mid-day ceremony. From him we also have heard what we have declared to thee, O great muni. For this was perfected by Him who is without beginning.‡ Spoken formerly by the
- 3 Self-existent One to the muni Márkaṇḍeya was *this* which we have uttered to thee. *It* is sacred, pure, and grants length of life : *it* bestows righteousness, love, wealth and final emancipation
- 4 from existence; it delivers immediately from all sin those who read *it*, those who hear *it*.
- 5 And the very four questions indeed, which thou didst put to us at the very first—the conversation between the father and son, and the creation by the Self-existent One, and the administra-
- 6 tions § of the Manus, and the exploits of the kings, O muni. this we have declared to thee. What now dost thou wish to hear ? After hearing or reading || all these *matters* in assem-

* Dama's descendants are given in the Vishṇu Pur. IV. i. His son was Rájya-vardhana, who is the subject of cantos cix and cx, above.

† He and the Birds reappear from canto xlv. The text is *Jaimineyam*, "Having spoken thus to Jaimineya;" but the Birds have been relating to Jaimini what Márkaṇḍeya had before told to Krauṣṭuki, and this reading is unsuitable unless Jaimineya be taken as Krauṣṭuki's patronymic; and that it cannot be, for Krauṣṭuki's patronymic is said to have been Bháguri, see pp. 436 and 445. I have ventured therefore to read *Jaimineya* instead.

‡ *Anādi-siddham*. The Calcutta Appendix reads *anīmā-siddham*, "perfect in minuteness."

§ *Sthiti*; or "positions."

|| The Calcutta reading *paṭhitvá* appears preferable to *paṭhate*.

7 bles, a man discarding all sins may reach absorption into
Brahman at the end.*

There† are eighteen Purāṇas which the Forefather spoke.
8 Now the seventh of them is to be known as the very famous
Mārkaṇḍeya Purāṇa.‡ They are the Bráhma, the Pádma, and
9 the Vaishṇava, the Śaiva and the Bhágavata, and also the Nára-
diya besides, and the Mārkaṇḍeya as seventh, the Ágneya which
was declared the eighth, and the Bhavishya ninth, the Brahma-
10 vaivarta tenth, the Laiṅga known as the eleventh, Váráha do-
clared the twelfth, the Skánda next as thirteenth, and the
11 Vámana fourteenth, and the Kaurma fifteenth, and the Mátśya,
and the Gáruḍa and next the Brahmánda.

12 He who may read the titles of the eighteen Purāṇas, who
repeats § them at the three periods of the day continually,
may obtain the result of a horse-sacrifice.

13 Both creation and secondary creation, genealogy and the
manvantaras and the exploits in the genealogies constitute a
Purāṇa with the five characteristics.||

14 This Purāṇa which contains the four questions is indeed of
the highest quality. Now when it is heard, sin committed in
15 hundreds of ten millions of ages perishes. Brahmanicide and
other sins, and other deeds that are vile, all those perish there-
16 by, like grass smitten by the blast. The merit that is gained
by making gifts at Pushkara¶ accrues from hearing this
Purāṇa; and a man attains to a benefit superior to all the Vedas
17 by completely acquiring this. A man should worship him who
may cause it to be heard, as he worships the divine Fore-

* The Calcutta Appendix here introduces Jaimini's reply which is at page 688; and puts what follows here regarding the Purāṇas as a separate pronouncement by Brahmá.

† The Calcutta Appendix puts all that follows down to verse 30, and also the concluding two verses, into the mouth of Brahmá, and places it at the very end.

‡ This sentence is omitted from the Calcutta Appendix.

§ For *japato* read *japate*.

|| This verse and the next are not in the Calcutta Appendix.

¶ See p. 306, note ||.

- father, *with perfumes and flowers and with *gifts of clothing*
 18 and with gratifications to bráhmans. And kings should give
 according to their ability villages and other lands and car-
 riages.† After hearing all this Purápa, which is augmented
 with the objects of the Veda *and* which is the sole abode of
 the Dharma-sástras, *a man* may obtain every object.‡ After
 19 hearing the entire Purápa, let a wise man do full reverence to
 Vyása for the sake of the benefits of righteousness, wealth, love
 and final emancipation from existence as *therein* declared. Let
 20 him give his spiritual preceptor a cow, accompanied with gold,
 clothing and ornaments. In order to gain the benefits *that come*
 from hearing it let him gratify his spiritual preceptor with gifts.
 21 He who, without paying reverence to the man who reads
the Purápa out, hears a single verse, acquires no merit; verily
 22 he is known as a Scripture-thief. § Not him do the gods
 gladden, nor the Pitris, with sons; and they desire not || the
 śraddha given *by him* nor the benefit *gained* by bathing at
 23 sacred places of pilgrimage. He incurs the censure of a Scrip-
 ture-thief in an assembly of good men. Wise men must not
 24 listen to this scripture with contempt; but when *this* noble
 scripture is contemned as it is being read by sages, ¶ *the offender*
 becomes dumb; he is born as a fool in seven births.
 25 Now he, who after hearing *this* seventh Purápa may
 further do reverence to it, being delivered from all sin verily
 26 purifies his own family. The purified *man* goes without doubt
 to Vishnu's eternal world; never shall he falling therefrom
 27 become a man again.** By the very hearing of *this* Purápa
a man may obtain supreme union with the universal soul.

* The Calcutta Appendix reads *śráyeta pūjayed dhástram*, "let him hear and reverence *this* śástra."

† The Calcutta Appendix reads instead—"And he should give according to his ability royal carriages and other vehicles."

‡ This verse and the next two are not in the Calcutta Appendix.

§ *Sástra-śoraṣ*.

|| *Ca neddhanti* of the Calcutta Appendix is better than *tatheddhanti*.

¶ *Sádhukhiṣ*.

** The Calcutta Appendix reads—"Moreover until seven Manus are gone!"

28 No gift should be made to an atheist, to one fallen from his caste, to a contemner of the Vedas, to one who contemns religious preceptors and twice-born men, or moreover to one who has broken his vows, to one who contemns his parents, to
 29 one who contemns the Vedas, Śāstras and other *scriptures*, or to one who infringes the rules of good breeding, or indeed to one who is passionate towards his caste-folk. To these *men* certainly no gift must be made, even when one's life is at its last gasp.

30 If entirely through covetousness or infatuation or fear one should read *this Purāṇa* or cause it to be read, he may assuredly go to hell.

Mārkaṇḍeya spoke:

31 All this story is characterized by righteousness, and bestows heaven and final emancipation from existence. Who hears it
 32 or may read it, his earnest endeavour is achieved; he is never affected by the pain of mental or bodily sickness; he is delivered from bráhmaicide and other sins, there is no doubt
 33 of this. Good *men* become *his* kindly * friends, affectionate in mind. No enemies nor robbers will ever arise *against him*.
 34 Aspiring to what is 'good, † and eating savoury food, he perishes not with famines; *nor* with sins touching others' wives or others' property, or with injury to 'others or with
 35 such like crimes; and he is continually freed from many pains, O best of dvijas. Success, affluence, memory, peace, good fortune, nourishment, and contentment—may *each of these*
 36 be his continually, who hears this story, O bráhmaṇ! The man who hears the whole of this Mārkaṇḍeya Purāṇa is not to be lamented; nor is he indeed to be lamented who recites *this* poetical work properly, O dvija. Endowed with perfection that is purified by knowledge of religious devotion, ‡ and surrounded even in Svarga and the other worlds by Indra

he may, after enjoying delights according to his wishes, and after enjoying the very earth, attain to supreme union with the universal soul."

* *Su-jana* of the Calcutta Appendix is better than *sva-jana*.

† *Sad-artha*; or perhaps "being in good circumstances"?

‡ Or "possessing pure success in the knowledge of religious devotion."

and other gods and other heavenly beings, he is always revered
 37 in Svarga. And after hearing this Purāṇa, which is replete
 with knowledge and intelligence, being mounted in a choice
 heavenly car he is magnified in Svarga.

38 And the number of the syllables in the Purāṇa has been
 declared by him who is intelligent in exactitude. There are
 39 of verses six thousands and eight hundreds also, thereto are
 added eighty-nine verses and eleven—pronounced of yore by
 the wise muni Márkaṇḍeya.

Jaimini spoke :

40 In India there was not *that* which burst asunder my doubts,
 O ye twice-born ;* ye, sirs, have accomplished that which no
 41 one *else* now will do. Ye have attained long life, are good,†
 and are clever in knowledge and intelligence. And thus let
 there be unerring intelligence in the application of the
 42 Sāṅkhya doctrine to the knowledge of spirit ! Let evil-minded-
 ness *that springs* from pain wrought by a father's curse depart
 from you !"‡ After speaking this much the muni went to
 his own hermitage, pondering over the speech uttered by the
 Birds, which was sublimely noble.

End of the Márkaṇḍeya Purāṇa.

* The Calcutta Appendix reads more bluntly, "In India twice-born
 brahmans have lost the power of bursting asunder perplexities and doubts."

† For *santu* of the Bombay and Poona editions read *santaḥ* with the
 Calcutta Appendix.

‡ *Vyapaitu vaḥ*. See pages 13-16.

DIFFERENT ENDING

according to the Calcutta Edition.

CANTO CXXXVI.*

*Conclusion.**The story of Dama breaks off—A high encomium is passed upon this Purāṇa.*

Mārkaṇḍeya spoke :

- 1 When king Dama had spoken thus, his father's enemy fled.
 "My father was an ascetic ; and let *any* other man practise great austerities fearlessly." Dama said nothing to them when he saw them intent on flight.

Mārkaṇḍeya spoke :†

- 2 All this story is characterized by righteousness, *and* bestows heaven and final emancipation from existence. Who hears it &c.

* Canto cxxxvii in the Calcutta edition.

† Here the narrative ends abruptly ; and what follows is the same as verses 31 to 37 on page 687 above. The Purāṇa ends with them according to the Calcutta edition.

NOTE TO THE INDEX.

The system of transliteration followed in this translation is one that was in use formerly, yet has not been quite uniform. The transliterations of Sanskrit words contained in this Index have been revised and are brought into agreement with the system that is now approved by the Asiatic Society of Bengal and the Royal Asiatic Society. Sanskrit words are printed in the Roman character; all other words are put in italics, whether vernacular or English, Latin or Greek, and the spelling of vernacular words is generally that in common use.

The locality of geographical names is indicated by the letters M (Madhya-deśa), C (Central India), and N., S., E., W., NE., NW., SE., and SW. which explain themselves.

Abbreviations used.

<i>aps.</i> Apsaras.	<i>k.</i> king.
<i>b.</i> brāhman.	<i>kat.</i> kṣatriya.
<i>bd.</i> bird.	<i>l.</i> lake.
<i>c.</i> country.	<i>m.</i> man.
<i>cer.</i> cereal.	<i>mt.</i> mountain.
<i>ast.</i> constellation, asterism.	<i>mts.</i> mountain-range.
<i>d.</i> demon (Daitya, Dānava, Asura, Rākṣasa).	<i>p.</i> people.
<i>dg.</i> demi-god, celestial being.	<i>pat.</i> patronymic.
<i>dt.</i> district.	<i>pf.</i> personification.
<i>dyn.</i> dynasty.	<i>pl.</i> place.
<i>f.</i> family.	<i>pr.</i> prince.
<i>f.d.</i> female demon.	<i>prs.</i> princess.
<i>for.</i> forest.	<i>ps.</i> person.
<i>g.</i> god.	<i>pt.</i> plant.
<i>gb.</i> goblin.	<i>q.</i> queen.
<i>gdh.</i> gandharva.	<i>r.</i> river.
<i>gr.</i> grass.	<i>rs.</i> ṛṣi.
<i>gs.</i> goddess.	<i>sf.</i> sacrifice.
<i>h.</i> hill.	<i>t.</i> town, city.
<i>hb.</i> herb.	<i>ti.</i> tīrtha, place of pilgrimage.
<i>isl.</i> island.	<i>tr.</i> tree.
	<i>w.</i> woman.

INDEX.

- Abhi-jit *cat.* 170.
 Ābhīra *p.* NW, M. 312-314.
 Ābhīra *p.* S. 334, 362.
 Abhiṣaha *p.* NW? 382.
 Abhisāra *c.* NW. 382.
 Abhisārī *t.* NW. 382.
 Ābīlvaka *pt.* 25.
 Ābu *mt.* W. 299, 340.
 Ācāra, *see* Custom.
Acridotheres *bd.* 49, 58.
 Ādhaka, -kī *pt.* 244, 245.
 Ādhakya *p.* S. 334.
 Adhama-kairāta *p.* N. 369, 379.
 A-dharma *pfm.* 247, 250.
 Adhrāraka *p.* E. 324.
 Ādī *bd.* 58.
 Aditi *gs.* 550-552, 559, 560, 563-565.
 Āditya *g.* 168, 461, 555, 582, 586.
 Adri *d.* 425.
 Adrijā *r.* 296.
Ayle *tr.*, *see* Bilva.
Aganasma *pt.*, *see* Mālātī.
 Agastya *rs.* 270, 293, 601-603, 645, 646.
 Āgastya *rs.* 603.
 Ages, the *Four*, 32, 218, 224, 226, 347, 387, 437.
 Āgneya *p.* N. 378.
 Agni *g.* 10, 23, 152, 247, 249, 270, 387, 398, 399, 445, 447, 460, 473, 474, 489, 495, 512, 524, 532, 535, 539-548, 561, 562, 582, 621.
 Agni *rs.* 442.
 Agnidhra *k.* 271-274.
 Agnījya *p.* N. 378.
 Agniṣvatta *pitṛs.* 270, 533.
 Āgrahāyāṇī *cat.* 355.
 Ahalyā *b. v.* 22.
 Ahankāra 190, 217, 220-223.
 Ahicchatra *c.* M. 353, 378.
 Ahicchatra *t.* M. 353.
 Ahīr *p.*, *see* Ābhīra.
 Ahmadnagar *t.* W. 289.
 Āhuka *p.* W. 324.
 Aila *k.* 146.
 Ailika *p.* SE. 360.
 Aindra *pl.* 246.
 Aindra *cat.* 374.
 Air 217, 221, 222.
 Airāvata *eleph.* 474, 494, 559.
 Aīṣṭka *p.* S. 334.
 Aja (=Sun) 562, 572.
 Ajamīdha *k.* 353.
 Ajanta *h.* W. 288.
 Ajaras *rs.* 269.
 Ajyapa *pitṛs.* 533.
 Akanin *p.* C? 363.
 Akesines *r.* NW. 291.
 Ākrīmī, village, 242..
 Alakanandā *r.* N. 231.
 Alarka *k.* 93-109, 142-145, 148, 151, 155, 170, 171, 180, 186-190, 194, 198-202, 207, 210-216.
 Alāvu *pt.* 118, 166.
 Ali, Āli *dg.* 407.
 Alimadra *p.* N. 322.
 Allahabad *t.* 310.
 Almond *tr.* 26.
 Almora *t.* N. 288, 316.
 Alms 203, 685-687.
 Alstonia *tr.* 27.
 Alūka *p.* NW. 375.
 Alwar *dt.* M. 288, 307.
 Āmalakā *tr.* 25, 26.
 Amara-kauṭaka *mt.* C. 298, 331, 334.
 Amaravati *r.* S. 304.
 Amarāvati *t.* S. 337.
 Ambā, *see* Ambikā.
 Ambāla *t.* and *p.* N. 321, 347, 379.
 Ambārīṣa *k.* 462.
 Ambaṣṭha *p.* NW. 323, 333, 377-380.
 Ambhodhi *d.* 262.
 Ambikā *gs.* 476-482, 487, 488, 494, 498, 502, 507-511, 516.
 Ambuja *pt.* 29.
 Ambupā *f.d.* 2rd
 Amita *gods.* 46
 Amitābha *k.* 4

- Amitābha *gods*, 464.
Amla *tr.* see *Āmalaka*.
Amla-vetasa *pt.* 25.
Amoghā *r.* NW. 389.
Amra *tr.* see *Amrataka*.
Amrataka *tr.* 23.
Āmra-vana *for.* W.P. 600.
Amūrtarajas *k.* 328.
Amūrtarayas *k.* 329.
Anagha *rs.* 270.
Anala *d.* 262.
Anamitra *k.* 450.
Ānanda *k.* and *c.* 273.
Ānanda *k.* 451-453.
Ānanda *p.* NE. 383.
Ānandini *r.* 294.
Ananta *g.* 482.
Ananta (=Śeṣa), 609.
An-aranya *k.* 551.
Ānarta *k.* 368.
Ānarta *c.* and *p.* 289, 340, 344, 352, 368, 371, 463.
Anas *bd.* 30.
Anasūyā *w.* 91, 95-99, 249, 269.
Ānāyus 146.
Andha *p.* S. 337.
Andhaka *p.* W. 309, 324, 336, 337.
Andhaka *k.* 352.
Andhaka *d.* 479.
Andha-tāmisra *hell*, 152.
Andhra *p.* SE. 324, 337, 361, 367.
Andhravāka *p.* 324.
Andropogon *gr.* 79.
Āṅga *k.* 325.
Āṅga *p.* and *c.* E. 324-329, 334, 369, 464, 655.
Āṅga *k* *p.* 146.
Āṅga *p.* N. 373.
Āṅga-dhṛṣ *d.* 257, 258, 263.
Āṅga-loka *pl.* W. 373.
Āṅgataka *p.* W. 373.
Ānger (Krodha), 15, 16, 250.
Āṅgiras *rs.* 108, 246, 249, 269, 435, 462, 539, 625, 653, 654.
Āṅgiras *deity-gods*, 461, 462.
Āṅgiras *f.* 588, 653.
Anibhā *pra.* 627.
Anikaṭa *p.* W. 338.
Anila *d.* 262.
Animadra *p.* N. 322.
Āñjana *mt.* NW. 279.
Āñjana *mt.* E. 356.
Āñjanābha *mt.* 356.
Annadāraka *p.* NE. 383.
Annaja *p.* C. 344.
Anser *bd.* 30, 409, 410.
Ant, 147, 170, 206, 210.
Antaḥ-silā, -sīrā *r.* E.P. 301.
Antar-dvīpa *p.* N. 378.
Antar-giri *dt.* N. 325, 328.
Antar-giri *p.* E. 325.
Antargīrya *p.* E. 301, 324, 325.
Antelope 31, 164, 181.
Anthocephalus *tr.* 25.
Antra-silā *r.* E.P. 301.
Antyāgīrā *p.* E.P. 301.
Aṇu *cer.* 165, 244, 245.
Anugraha, 228, 231.
Anuhrāda *pr.* 146.
Anumati *pfn.* 178.
Ānūpa *c.* W. 344, 371.
Anurādhā *est.* 169, 370.
Anuvinda *k.* 345.
Apagā *r.* M. 293.
Apagā *r.* NW. 316.
Apakāra *d.* 267.
Āpāna, *vital air*, 203.
Apara *p.* 313, 372.
Apara-cīna *p.* NE. 319.
Apara-matsya *p.* M. 309.
Apara-nandā *r.* N. 369, 383.
Aparānta *p.* W. 313, 371.
Aparāntika *p.* W. 371, 372.
Aparīta *p.* NW. 313.
Āpatha *p.* N. 346.
Āpnuvāna *rs.* 656.
Āpratiṣṭha *pl.* 71, 73.
Apsaras, 2-8, 24, 68, 78, 236, 391, 393, 413, 427, 481, 511, 538, 559, 571, 646, 647.
Āpyāyāni, 70.
Arachnechakra *bd.* 80.
Arand *r.* C. 296.
Āraṭṭa *c.* and *p.* NW. 311.
Aravalli *mts.* 286, 289, 312, 338, 340, 349, 369.
Arbuda *mt.* W. 289, 340.
Arbuda *p.* W. 340.
Arcot *dt.* S. 332.
Ardana *p.* N. 378.
Ardea *bd.* 58.
Ardeola *bd.* 59, 86.
Ardha-hārī *f.d.* 265.
Ārdra *est.* 169, 358.
Argha, *Arghya* *offering*, 18, 32

- 97, 156, 161, 162, 423-429, 446,
 Argiga? p. W P 368. [581, 633.
 Ari-mardana pr. 143.
 Ariṣṭa k. see Nābhāgāriṣṭa.
 Ariṣṭanemi dg. 6.
 Arjuna (Kārtavīrya) k. 101, 106-
 108, 310, 333, 344, 351, 371, 656.
 Arjuna (Pāṇḍava) k. 8, 23, 24,
 316, 322, 359, 363, 379, 384, 629.
 Arka-liṅga p. M. 308.
 Arrah t. M. 382.
 Ārṣṭiṣena k. and rs. 669, 670.
 Artha-kāraka k. and c. 273.
 Artocarpus tr. 25.
 Arum pt. 178.
 Aruṇa g. 559.
 Aruṇa mt. N. 351, 382.
 Aruṇa d. 518.
 Aruṇākṣa d. 518.
 Aruṇāspada t. N. 392, 395.
 Arundhatī star, 207.
 Arūpa? p. C P 344.
 A-rūpā f.d. 267.
 Arvavīra rs. 270.
 Ārya race, 290.
 Ārya, gods, 454.
 Āryaman g. 153, 545, 582.
 Āśādhā cst. 170, 374, 376.
 Āsiknī r. NW. 291.
 Asi-loman d. 476, 480.
 Asi-patra for. 54, 71-74, 83.
 Āśleṣā cst. 169, 361.
 Āsmaka p. M. 352.
 Āsmaka p. S. 336.
 Āsmaka k. 336.
 Āsmaka, p. S. 336.
 Āsmakī q. 337.
 Āśoka tr. 25, 26, 364.
 Asparagus pt. 165.
 Aspasi p. NW. 374.
 Āśrama 148-151, 246.
 Ass, 83-85, 209, 235, 255.
 Assakani p. NW. 374.
 Assam, 382, 411.
 Asta-giri mt. 371.
 Asta-parvata mt. 371.
 Asterisms, 168-170.
 Astrologer, 580, 626, 630, 631.
 Asura d. 20-23, 104, 115, 120, 152,
 201, 232, 233, 236, 328, 383, 416,
 469-484, 494-512, 515-519, 524,
 531, 533, 546, 552, 558, 560, 565,
 605, 611, 648, 650, 677, 679.
 Āsvaka p. NW. 307, 374.
 Āsvakālanata p. NW. 374.
 Āśva-keśa p. W P 374.
 Āśva-kūṭa p. M. 307.
 Āśva-mukha p. W. and N. 368,
 378, 381.
 Āśvātaka p. M. 307.
 Āśvatara k. 109, 125, 127, 130, 132,
 135-139.
 Āśvattha tr. 277.
 Āśvatthāman b. 461.
 Āśvinī cst. 170, 384.
 Āsvins g. 22, 55, 109, 392, 460, 461,
 574-576, 626.
 Āṭavī t. S. 331.
 Āṭavya p. S. 334.
 Atharva Veda, 236, 404, 554.
 Atharva p. M. 308.
 Āti-nāman rs. 454.
 Āti-rātra b. 426.
 Ātithi 153.
 Āti-vibhūti k. 623.
 Atom 128.
 Ātrai r. E. 320.
 Ātreya p. N. 320, 347.
 Ātreyaī r. E. 320.
 Atri rs. 95, 96, 99, 102, 151, 154,
 246, 249, 269, 320, 462, 570, 621.
 Atri p., see Ātreya.
 Atta-khapḍika? p. NW. 314.
 Audumbara p. M. P 355.
 Aukhāvana p. S. P 366.
 Aupdrāmāga p. M. P 342.
 Aupadha p. N. 322.
 Aurangābād t. W. 288.
 Aurva rs. 656, 658.
 Uttama, Manu and manvantara,
 271, 419, 425, 429, 432, 435-437,
 549.
 Auttāna, see Auttama.
 Auttānapādi k. 421.
 Āvāhana offering, 156.
 Avanta? p. M. 308.
 Avanti r. M. 295.
 Avanti c. M. 295, 333, 340-345,
 363, 371.
 Avantya p. M. 340.
 Avara p. W. 372.
 Avaruī r. M. 295.
 Avernhoa tr. 24.
 Avikṣi { k. 625, 628, 631,
 Avikṣit-ta { 634-642, 645-
 654, 658-664.

- Avikṣit (son of Kuru) *pr.* 652.
 Āvikṣita *pat.* 652, 653.
 Aya *d.* 636.
 Ayak *r.* NW. 316.
 Āyati *gs.* 269.
 Āyodhyā *t.* 57, 58, 308, 352, 353, 371.
 Āyur-Veda, 404-406.

 Babhru *b.* 591.
 Babhru *k.* 669.
 Babhru (Siva) *g.* 515.
 Babhru *k.* 420.
 Bābhṛavya *b.* 591.
 Bābhṛavya, *b.* 598.
 Bactriane *c.* N. 311.
 Badām *tr.* 26.
 Badara *tr.* 27.
 Baḍavā *t.* NW. 368.
 Baḍavā *r.* S. P. 368.
 Baḍavā-mukha *p.* N. 368, 378, 381.
 Badhna *p.* N. 378.
 Baḡ, Baglā, *bd.* 58, 59.
 Baheṛa *tr.* 26.
 Bāhika *p.* NW. 311, 313, 318.
 Bāhlika *p.*, *see* Vāhlika.
 Bāhu *k.* 371.
 Bāhubādha *p.* NW. 317, 375.
 Bahubhadra *p.* NW. 317.
 Bāhudā *r.* M. 291, 354, 383.
 Bāhudā *r.* S. 291.
 Bahulā *g.* 420.
 Bāhya *p.* M. P. 309.
 Baiḍhāra *h.* M. 286.
 Baidyanāth *h.* E. 287, 356.
 Baijnāth, *see* Baidyanāth.
 Bairāt *t.* M. 288, 307.
 Bak *bd.* 58.
 Bakul *tr.* *see* Vakula.
 Bala *d.* 4, 611.
 Bāla *p.* NW. 313, 373.
 Bala-bandhu *k.* 449.
 Bālābhadrā *p.* NW. 317.
 Bala-deva, *see* Bala-Rāma.
 Bāla-graha *d.* 520.
 Balāka *bd.* 86.
 Balāka *pr.* 610.
 Balākā *r.* C. P. 300, 301.
 Balākā *r.* or *t.* N. 375.
 Balakāśva *k.* 623.
 Bālakhilya *ṛṣi*, 102, 270, 570.
 Bala-Rāma *k.* 3, 19, 23, 24, 31.
 Balāśva *k.* 623-625.
 Balasor *dt.* E. 327.

 Bāhlika *p.*, *see* Vāhlika.
 Bali offering, 151-153, 178, 253, 254,
 259-261, 265, 519.
 Bali *k.* 146 (325).
 Bali *dg.* 461, 465.
 Bālīka *p.* NW. 375.
 Balin *k.* 627.
 Balin *pr.* 610.
 Bālin *k.* 333.
 Balina *k.* 329.
 Balkh *c.* N. 311.
 Bālu-vāhinī *r.* M. P. 298.
 Bālyā? *pl.* NW. 315.
 Banās *r.* M. 286, 294.
 Banavāsi *t.* S. 364.
 Banda *t.* M. 359.
 Bandelkhand *dt.* M. 288, 336, 354,
 359.
 Bandhanā *r.* M. P. 294.
 Baṅga *p.* *see* Vaṅga.
 Banjāri *p.* S. 833.
 Bankura *dt.* E. 327.
 Bannu *dt.* NW. 372.
 Bansdharā *r.* SE. 305.
 Bantihawa *h.* E. 287.
 Banyan *tr.* 277, 551.
 Baradā hills, W. 289.
 Barākar *r.* E. 301.
 Barbara *p.* N. 319.
 Bardhwān *t.* and *dt.* 326, 359.
 Barhiṣad *pitṛs*, 270, 533.
 Bark clothing, 35, 42, 150, 181.
 Barley 84, 155, 161, 162, 165, 181,
 203, 240, 244, 245.
 Baroda *t.* W. 340.
 Barugaza *t.* W. 339.
 Barvara *p.* N. 319.
 Bassein *t.* W. 338.
 Bathān-i *h.* E. 287.
 Bauhinia *tr.* 27, 165.
 Bean *pt.* 84.
 Bear, 208.
 Bees, 36, 147.
 Begun *pt.* 167.
 Bel *tr.* 25, 425.
 Bela *pt.* 426.
 Belgaum *t.* S. 537.
 Bellary *t.* S. 337.
 Bel-phūl *pt.*, *see* Mallikā.
 Benāres *t.* 38, 46, 307, 308, 360, 367,
 371, 654; *see* Kāśī and Vārāṇasi.
 Bengal, 326, 328, 383.
 Beni-Israel *p.* W. 339.
 Ber *tr.*, *see* Jujube.

- Berār c.* 284, 286, 305, 335.
Besargh t. M. 329.
Bes-nagar t. M. 343.
Betwa r. M. 295, 343.
Bhadra p. M. 309.
Bhadra r. S. 303.
Bhadra r. NE. 388.
Bhadra q. 450.
Bhadra-dvīpa isl. S. P. 390
Bhadra-gaura h. E. 357.
Bhadra p. NW. 316.
Bhadra-kālī gs. 479, 488, 515.
Bhadra-kāra p. M. 309.
Bhādrapadā cst. 381.
Bhadra-somā r. N. 389.
Bhadra-sreṇya k. 371.
Bhadraśva k. and c. NE. 274, 276, 278, 280, 281, 387, 388.
Bhagadatta k. 8, 9, 319, 328.
Bhāgalpur t. and dt. E. 325, 326.
Bhagīratha k. 280, 281, 551.
Bhāguri pat. 436, 445, 684.
Bhājamāna k. 677.
Bhallātaka tr. 25.
Bhāminī gdh. 646.
Bhananda-na k. 597-599, 604, 607-610.
Bhānukacchra p. W. 339.
Bharadvāja rs. 31, 310, 320, 435, 462.
Bharadvāja } p. N. 320, 347.
*Bhāravāja }
Bharapī cst. 170, 384.
Bharata k. 271, 274.
Bharata p. M. P. 371.
Bhārata c. 274, 278, 280, 282, 283, 347-349, 387, 688.
Bhārga k. 328.
Bhārga p. E. 328.
Bhārga-bhūmi dt. E. 328.
Bhārgava f. 310, 327, 368, 586, 650
 652, 656, 660, 663.
Bhārgava p. E. 327.
Bhārgava k. 328.
Bharuch t. W. 339.
Bhautya, Manu, 271, 539, 546-550.
Bhava g. 268, 269.
Bhava rs. 249.
Bhavācala mt. N. 278.
Bhāvinī prs. 645, 647, 658, 659, 664,
Bhavya k. 272, 273.
Bhavya tr. 24.
Bhavya gods. 454.
Bhela tr. 25.
Bhīlan t. M. 295, 343.
Bhīma (Pāṇḍava) k. 23, 322, 342, 359.
Bhīma (Yādava) k. 352.
Bhīma k. 627.
Bhīma dg. 268.
Bhīma r. S. 289, 302, 364.
Bhīmā gs. 518.
Bhīma-rakṣī r. S. 302.
Bhīmarathā, -thī, r. S. 302.
Bhīrukaccha p. W. 339.
Bhīṣma k. 9, 350, 629.
Bhīṣmaka k. 336.
Bhoga-prastha p. N. 319, 377.
Bhoga-varadhana p. S. 337.
Bhoja f. 336, 342.
Bhoja p. W. 342, 371.
Bhoja-nagara t. NW. P. 377.
Bhoja-prastha p. t. NW. P. 377.
Bhojya p. C. P. 342.
Bhopāl dt. C. 286.
Bhrāmaṇī gb. 257, 261, 266.
Bhrāmarī gs. 518.
Bhṛgu rs. 19, 31, 63; 219, 224, 246, 249, 269, 310, 462, 595, 600-602, 650, 656.
Bhṛgu demi-gods. 461, 462.
Bhṛgu-bhūmi dt. E. P. 328.
Bhṛgu-kaccha p. W. 339, 362.
Bhṛga-rāja bd. 28.
Bhubaneswar t. E. 356.
Bhūr 201, 206, 218, 227, 229, 462, 552.
Bhūta gb. 46, 47.
Bhūti rs. 539, 540, 546, 548.
Bhūtilaya pl. NW. 380.
Bhūti-yuvaka p. N. 380.
Bhuvās 206, 227, 261, 552.
Bias r. NW. 291, 292, 311, 315, 318, 321, 347, 382.
Bias r. M. 297.
Bignonia tr. 27.
Bihār c. 286, 325, 329, 382.
Bilva tr. 25, 425.
Bīrbhūm dt. E. 327.
Birds, The, 1-6, 9-12, 16-21, 82, 34-45, 55-65, 216-218, 684, 688.
Blue water-lily. 29, 30, 104, 115.
Boar, 85, 114; 117, 164, 166, 181, 184, 278, 389, 502-504, 514.
Bodha p. M. 309.
Bodha b. 452.
Bodhi p. M. 309.
Body, 15, 23, 66-70, 190.*

- Bombax tr.* 82.
Borassus tr. 27.
Brahmā g. 5, 17, 20, 59, 61, 76, 95, 98, 99, 112, 127, 129, 153, 172, 178, 179, 206, 217-220, 223-238, 244-251, 256, 258, 268, 270, 277, 347, 387, 449, 453, 450, 465, 470-474, 482, 494, 502, 509, 521, 524, 529, 530, 535, 536, 545, 550-562, 570, 582, 588, 685.
Brahma-cārin, 149, 160.
Brahma-datta k. 350.
Brahma-kṣetra dt. 290.
Brahma-loka 89.
Brahma-mitra ra. 404.
Brahman g. 55, 92, 128, 129, 192, 193, 196, 199-202, 205, 206, 210, 213, 251, 535, 588, 685; *see* Supreme Soul.
Brāhman-hood, 14, 43, 596.
Brahmāṇi gs. 502, 504, 509, 513.
Brahmāṇi r. E. 301.
Brāhmanī r. E. 301.
Brahmanicide, 3, 19, 22, 23, 31, 57, 83, 616, 661, 685, 687.
Brāhman's duties, 148.
Brahma-pura mt. N. 383.
Brahma-puraka p. NE. 382, 383.
Brahma-putra r. NE. 293, 328, 357, 370.
Brahmaṛṣi dt. M. 307.
Brahmāvarta dt. M. 290, 292, 349 377.
Brahminy Duck, 30.
Brahmottara p. E. 327.
Braj dt. M. 309.
Briñjal pt. 167.
Broach t. W. 339.
Buddha, 350.
Buddhi (Intelligence), 190, 221, 249.
Buddhist, 354, 362, 367.
Budha dg. 269, 589, 590.
Budh Gayā t. M. 297.
Buffalo 47, 166-168, 255.
Bull, 255, 256.
Buphus bd. 59.
Burdwān, see Bardhwan.
Burning-ground, 38, 39, 46-48, 51, 53, 177, 197, 264.
But pt. 84.
Butea tr. 28.
Bytarni r. E. 300, 334.
Oaccgibis bd. 28, 29.
Cāhuka p. N. 324.
Caitra k. 415, 466.
Caitra rs. 442.
Caitra pr. 452, 453.
Caitraratha for. 278, 281.
Cajanus pt. 245.
Cakora bd. 28, 29.
Cakra-muñja mt. N. 278.
Cakravāka bd. 30 389, 399, 409 411.
Cakrāvartā r. NE. 388.
Cakṣu r. N. 323.
Cākṣuṣa, Manu and manyantara, 271, 449, 450, 453, 454, 549.
Cakṣuṣmatī r. N. P. 293.
Calicut t. S. 331, 338.
Cālimadru p. N. 322.
Cālingapatam t. SE. 305.
Cāmara d. 476, 479.
Camel, 166, 209, 235, 258.
Campa k. 325.
Campā t. E. 325.
Campaka tr. 26, 326, 364. [524.
Cāmuṇḍā gs. 499, 505, 506, 515, 549.
Caṇa pt. 84.
Canarese p. S. 363.
Caṇḍa d. 494, 495, 497-501.
Caṇḍa pr. 610.
Caṇḍakhāra p. NW. 374.
Caṇḍāla caste, 38, 44-47, 53, 54, 58, 68, 85, 87, 100, 104, 159, 182, 184, 257, 259, 266, 267.
Candanā r. M. P. 294.
Caṇḍikā gs. 465, 473, 476, 480-482, 487, 488, 499-511, 516, 521-523.
Candrabhāgā r. NW. 291.
Candrabhāgā r. N. P. 291.
Candra-dvīpa isl. S. P. 390.
Candra-kānta mts. N. 389.
Candra-vatsa p. E. P. 357.
Candrāyana penance, 564.
Candreśvara p. E. 357.
Cāṇikāṭa p. W. 333.
Cānimadru p. N. 322.
Cannibalism 357, 679, 683.
Carissa tr. 25.
Carmakhaṇḍika p. N. 314, 374.
Carma-maṇḍala p. N. 314.
Carmaṇ-vatī r. M. 294, 363.
Carma-paṭṭa t. S. 365.
Carpophaga bd. 28.
Carpopogon pt. 245.
Carrot pt. 165.
Cāru-dharman k. 671.

Āru-karman *k.* 670.
 Āravavīrat *rs.* 415.
 Āsarca *bd.*, see Cakravāka.
 Āstes, *duties of*, 148-151, 246, 594-597.
 Āt, 49, 85, 184, 191, 450.
 Ātaka *bd.* 29, 87, 394.
 Āttakhaṇḍika? *p.* N. 314.
 Āille, 74, 80, 83, 182, 235, 238, 255, 587, 598.
 Āulya? *p.* S. 332.
 Āurya (*Theft*) *pf.* 265.
 Āvery *r.* S. 303.
 Āedi *c.* and *p.* M. 298, 341-344, 350, 359, 371, 665.
 Āphalandra *pt.* 114.
 Āereals, 165, 166, 244.
 Āeylon 284, 288, 362, 366, 367.
 Āhakor *bd.* 28, 29.
 Āhambal *r.* M. 286, 295, 345, 351, 359, 363.
 Āhumbeli, *Chameli*, see Mālatī.
 Āhampā, *Champak*, *tr.*, see Cam-paka.
 Āanā *pt.* 84, 165.
 Āandas, 554, 555.
 Āatak *bd.* see Āātaka.
 Āāyā-Saṅjñā *gs.* 456-461, 464, 566-569, 576.
 Āeer pheasant, 29.
 Āej doab NW. 315, 316.
 Āenab *r.* NW. 291, 311, 313-316.
 Āhattiṣṣaṛḥ *dt.* C. 285, 327, 341, 342, 359, 371.
 Āicacole *t.* SE. 305.
 Āick-pea *pt.* 84, 245.
 Āina, 319.
 Āinā *cer.*, see Āyū.
 Āinā *pt.*, see Jira.
 Āina rose, see Javā.
 Āingleput *dt.* S. 332.
 Āitrakūṭ *mt.* M. 296, 363.
 Āittar *r.* S. 304, 367.
 Āolera, 519.
 Āristian, 364, 367.
 Āūtia Nāgpur *dt.* 286, 297, 327, 329, 335, 365.
 Āibuka, *p.* N. 378.
 Āicer *pt.* 84, 165.
 Āikṣura *d.* 476, 478.
 Āina *p.* NE. 318, 319, 328, 379, 381.
 Āinaka *cer.* 244.
 Āintā? *r.* O. P. 300.
 Āira-prāvarapa? *p.* NE. 384.

Citrā *cat.* 169, 367.
 Citra-kūṭa *mt.* M. 296, 359, 363.
 Citra-kūṭa *r.* M. 296.
 Citra-kūṭaka *p.* S. P. 363.
 Citron *tr.* 25.
 Citropalā, Citrotpalā *r.* M. P. 296.
 Citrus *tr.* 25.
 Civiḍa *p.* N. 378.
 Civilization, *early*, 238-246.
 Civuka *p.* N. 378.
 Coccystes *bd.* 29, 87, 394.
 Cochīn *t.* and *dt.* SW. 303, 367.
 Cock, 147, 166, 184.
 Cocconut *tr.* 24, 69.
 Codaka *gb.* 265.
 Coḍra? *p.* S. 332.
 Coṭe *gr.* 245.
 Cola *k.* 331.
 Cola *p.* S. 287, 331, 332, 363.
 Coleroon *r.* S. 303.
 Combal 124, 629, 630, 673.
 Comorin, *cape*, S. 285, 331.
 Conjereram *t.* S. 332, 367.
 Conjugal *life*, 118, 119, 422, 424, 430, 433, 456.
 Constellations, 168-173, 259, 278, 348, 349, 355, 358, 361, 367, 370, 374, 376, 381, 384-389, 443, 447, 535, 626.
 Continents, 272-277.
 Coorg *dt.* 364, 366.
 Coot *bd.* 31.
 Corpse, 44-50, 183, 184.
 Cossye *r.* E. 301, 327.
 Covetousness, 15, 16.
 Cranganore *t.* S. 364.
 Creation, 217-225, 228-248, 268.
 Creator, 10, 20, 47, 50, 51, 137.
 Crime, see Sin.
 Crocodile, 238.
 Crocopus *bd.* 28, 86, 87.
 Crops, *cure of*, 259, 260, 264, 598.
 Crow, 47, 72, 76, 85, 86, 147, 208, 253, 263.
 Cuckoo 5, 7, 29, 85, 87, 147, 394.
 Cuculus *bd.* 29.
 Cucurbita *pt.* 118.
 Culika, Cālika *p.* N. 322, 323.
 Cālika *p.* W. 374.
 Cālika *dym.* 374.
 Cumin, Cūminum *pt.* 25.
 Curlew *bd.* 85, 87.
 Custom (Ācāra), 2, 107, 170-185, 199, 251-268.

- Outlack t. E.* 360.
Cyavana rs. 219, 288, 310, 368, 600.
Cynocephali p. 378.
Cyperus gr. 245.

Dāḍima tr. 25.
Daitya p. and d. 9, 10, 22, 23, 58, 100-105, 109, 112-123, 312, 349, 352, 386, 395, 465, 481, 488, 493-511, 514, 515, 518-521, 541, 559, 560, 563, 565, 604-608, 641, 669.
Dākinī gb. 46.
Dakṣa dg. 219, 246-249, 269, 259, 369, 408, 524, 535, 550, 551, 590, 561.
Dakṣiṇā pfn. 247, 248.
Dakṣiṇa Kosala, see Kosala, *Dakṣiṇa*.
Dakṣiṇāpatha c. S. 331.
Dalbergia tr. 28.
Dālām tr. 25.
Dama k. 577, 668-689.
Dāmalipta t., see Tāmraliptaka.
Dāmaraka p. N.E. 383.
Damayanti q. 344.
Damudā r. E. 301.
Dānava p. and d. 10, 21, 23, 31, 101-105, 113-123, 138, 312, 328, 349, 352, 383, 416, 501-504, 507-509, 517, 518, 541, 559, 560, 563, 565, 581, 605-608, 611, 642, 643, 648.
Dancing, 3, 4, 251.
Daṇḍa pfn. 249.
Daṇḍaka for. S. 336.
Daṇḍaka p. S. 335, 336.
Daṇḍaka k. 336.
Dānta k. 442.
Dantākṛṣṭi d. 257, 262.
Danta-vakra k. 341.
Danu dgs. 119, 559, 641, 642.
Danuār p. N. 322.
Darada p. NW. 311, 312, 318-321, 324, 346, 370, 382.
Darada k. 311.
Darbha gr. 161, 162.
Dard p. NW. 311.
Dardistān c. NW. 311, 318.
Dardura mt. S. 287.
Dārim, tr. 25.
Darkness (Tamas), see Qualities.
Darva, Dārva p. NW. 324, 346, 372, 383.
Dārṛāda p. N.E. 383.

Darvī t. or r. N. 324.
Darvī-saṅkramāna ti. N. 324.
Daśamālika p. NW. 317.
Daśamānika p. NW. 318.
Dāsameya, Dāsamiya p. NW. 380.
Dasān r. M. 296, 342.
Daśanāsmaka p. NW. 318.
Daśa-pura, t. M. 363.
Dāśapura p. M. 363.
Dāśapura p. M. 363.
Daśa-ratha k. 464.
Daśārṇa c. and p. M. 296, 342, 343, 359, 360, 670, 671, 674, 675.
Daśārṇa r. M. 296, 298, 342.
Daseraka, Dāseraka p. N. 321, 378.
Dāseraka p. N. 321.
Dasra g. 460, 575; *see* Asvins.
Dasyu p. 312-314, 317-320, 335, 516, 629.
Dattātreyā rs. 93, 99-109, 187-193, 198, 202, 205, 207, 212, 213, 269.
Dattoli rs. 269.
Dattoli r. 415.
Dauhitra, animal, 164.
Daurhṛda, Daurhṛta demons, 501.
Davada p. N.E. 382.
Day, 224-227.
Death g. 47, 51, 207-210, 250; *see* Mṛtyu.
Deeg r. N. 292.
Delhi t. 307, 351, 355.
Deogarh t. E. 356.
Dephul tr. 25.
Destiny, 474, 543, 646; see Fate.
Deva-dāru tr. 27.
Deva-kūṭa mts. N. 277, 388.
Deva-saila mt. N. 278.
Devāvṛdha k. 294, 669.
Devdār tr. 27.
Devikā r. N. 292.
Devikā r. S. 292.
Devikā l p. 292.
Devī-māhātmya, 465-522, 524.
Dhak tr. 28.
Dhananājaya k., see Arjuna (Pāṇḍava).
Dhaniṣṭhā cst. 170, 376.
Dhanuṣ-mat mt. N. 376.
Dhanvantari g. 153.
Dhāraṇā (mental abstraction), 16
196.
Dhāriṇī ps. 270.
Dharanī-koṭa t. S. 337.
Dharitṛī deities, 176.

- Dharma *g.* 9, 22, 23, 38, 44, 50, 55-57, 90, 122, 246-249, 462, 525.
 Dharma, *see* Righteousness.
 Dharma-baddha *p.* NW. 375.
 Dharma-dvīpa *p.* W. 360.
 Dharmāraṇya *for.* and *p.* M. 352.
 Dharma-sāstra, 2, 19, 33, 39, 686.
 Dhārṣṭyaka *f.* 462.
 Dhātaki *k.* 272.
 Dhātṛ *g.* 10, 153, 269.
 Dhātṛī *gs.* 489.
 Dhaumra *demons,* 501.
 Dhautamūlaka *k.* 319.
 Dhenukākāṣa *t.* S. 337.
 Dheri Shāhan *t.* NW. 379.
 Dhṛṣṇu *k.* 462.
 Dhṛṣṭa *k.* 462, 588.
 Dhṛta-rāṣṭra *k.* 345.
 Dhṛti-mat *k.* and *c.* 273.
 Dhruva *pr.* 112.
 Dhruva *k.* and *c.* 273.
 Dhūmra-locana *d.* 497, 498.
 Dhūmrāśva *k.* 600.
 Dhūmravati *w.* 269.
 Dhūrtaka *p.* W. 369.
 Dhūta-pāpā *r.* M. 291.
 Diospyros, various trees, 24-28.
 Dīpti-mat *rs.* 464.
 Dīrgha-grīva *p.* NW. 374.
 Dīrgha-tamas *rs.* 325.
 Dissolution of the universe, 218, 219, 224, 227, 229.
 Diṣṭa, *see* Nābhagādiṣṭa.
 Diti *gs.* 102, 508, 559.
 Diver *bd.* 31.
 Divodāsa *k.* 307, 328, 371, 600.
 Doab 364, 378.
 Dock *pt.* 25.
 Dog, 44, 46, 49, 73, 74, 84, 85, 153, 155, 166, 167, 175, 184, 251.
 Dolichos *pt.* 84, 165.
 Drauni? *rs.* 464.
 Draupadī *g.* 3, 20, 21, 32, 37; *see* Kṛṣṇā.
 Drāvāṇa *p.* NW. 368.
 Drāviḍa *c.* and *p.* S. 367, 370.
 Dr̥gha-dhanvan *k.* 439.
 Dr̥gha-keśa *d.* 641, 642, 645.
 Dreams, 207-211, 263.
 Droṇa *b.* 1-8, 17, 19 (464).
 Droṇi *rs.* 464.
 Droṇī-mukha *pl.* 241.
 Dr̥ṣadvatī *r.* M. 290, 292, 354, 377.
 Drupada *k.* 3, 19, 350, 353.
 Druhya *p.* NW. 316.
 Druhyu *k.* 316, 669.
 Dubdubi *bd.* 31.
 Duck, 30.
 Dud-Kosi *r.* E. 322.
 Duḥsaḥa *d.* 246-268.
 Dumbur *tr.* 192.
 Dundubhi *k.* and *c.* 273.
 Dundubhi *d.* 669.
 Dūṅgurpur *t.* W. 338.
 Durbā *gr.* 262.
 Dur-buddhi *k.* 350.
 Dur-dhara *d.* 480.
 Durdura *mt.* S. 277, 362.
 Durga *p.* W. 338.
 Durgā *gs.* 484, 485, 490, 496, 508, 509, 515.
 Durgā *r.* E. 301.
 Durgala *p.* W. 338.
 Durgama *k.* 445, 446.
 Durgama *d.* 518.
 Durjayanta *mt.* W. 288.
 Dur-mukha *d.* 480.
 Dururduda? *mt.* S. 287.
 Durvāsas *rs.* 2, 5, 99, 100, 269.
 Duryodhana *k.* 23, 24.
 Dvaitavana *for.* M. 320.
 Dvāpara *age,* 224, 226, 387, 388.
 Dvārakā *t.* W. 24, 239, 340, 349.
 Dvāravati *t., see* Dvārakā.
 Dveṣantī *gb.* 261.
 Dvīpa, doab, 364, 378.
 Dvārka *t.* W. 340.
 Dyuti-mat *rs.* 269.
 Dyuti-mat *k.* 272, 273.
 Dyuti-mat, Manu, 411-415.
 Dyuti-mat *k.* 595.
 Earth, The, 218, 243-245, 271-280, 462, 474.
 Earh (element), 217, 221, 222.
 Eating, rules of, 170-180.
 Ebony *tr.* 24.
 Echites *pt.* 27.
 Edolius *bd.* 28.
 Egg, Mundane, 217, 222-225, 459, 521, 550-553, 556.
 Egg-plant, 167.
 Ego, 190, 191, 215.
 Egret *bd.* 58, 59.
 Eka-cakrā *t.* NW. 382.
 Eka-cakrā *t.* M. 382.
 Ekapāda-ka *p.* NE. 358, 383.
 Ekapādapa? *p.* NE. 358. •

- Eka-śrīṅga *mt.* N. 279.
 Ekekaṣaṇa *p.* NW. 374.
 Ekoddiṣṭa *sf.* 185.
 Elā *r.* S. 360.
 Elements, 217, 220-222, 231, 557.
 Elephant, 77, 235, 255, 256, 413, 414, 466, 474, 494, 559.
 Elika *p.* SE. 360.
 Emancipation from existence, *see* Final emancipation.
 Emblica *tr.* 25, 26.
 Energies, goddesses, *see* Sakti.
 Ephthalites *p.* N. 380.
 Eraṇḍā *p.* r. C. 296.
 Erannoboas *r.* M. 295.
 Errum *pt.* 165.
 Erythrina *tr.* 27, 494.
 Eṣika *p.* S. 334.
 Ether, 221, 222.
 Eudynamis *bd.*, *see* Kokila.
 Eugenia *tr.* 277.
 Eulabes *bd.* 49.
 Fate, 18, 52-54, 70, 73, 83, 123, 127, 178, 258, 263, 474, 662, 680; *see* Destiny.
 Fennel *pt.* 244.
 Ferropur *t.* NW. 312, 321.
 Ficus, trees, 33, 182, 192, 277, 390, 391.
 Fig, *see* Ficus.
 Final emancipation from existence, 2, 64, 71, 72, 92, 128, 168, 189-194, 198-202, 205, 206, 210-216, 265, 280, 283, 284, 453, 469, 512, 513, 527, 528, 570, 599, 687.
 Fire (element), 222, 581, 582, 608.
 Fires, sacred, 82, 128, 159, 160, 176, 178, 206, 391, 397-399.
 Flax *pt.* 85.
 Flesh-food, 164, 167, 168, 174, 175, 181, 182, 264, 267, 679, 683.
 Flute, 396, 417, 571, 647.
 Fetus, 62, 69, 70, 258, 259, 263-266.
 Food (various), 180, 181.
 Form (element), 217, 221, 222.
 Forms, Divine; Indra's, 21-23; Viṣṇu's, 1, 20, 21; Brahmā's, 224, 225, 229.
 Fortress, 240, 241.
 Fowl, domestic, 181, 191.
 Francolinus *bd.* 86.
 Fruit, wonderful, 389.
 Fulica *bd.* 31.
 Gab *tr.* 25, 26.
 Gabala *p.* NW. 314.
 Gabhastimat *c.* 284.
 Gādhi *k.* 57, 595.
 Gajāhvaya *t.* and *p.* M. 355.
 Gaja-pura *t.* M. 355.
 Gaja-sāhvaya *t.* M. 355.
 Gālava *rs.* 109, 112-114, 117, 347, 464.
 Gālava *p.* N. 347.
 Gallinula *bd.* 30.
 Gaṇa *dg.* 47.
 Gaṇapati *dyn.* 365.
 Gaṇa-vāhya *p.* E. 365.
 Gaṇḍak, *see* Gaṇḍakī.
 Gaṇḍakī *r.* M. 292, 294, 329.
 Gandhamādana *mts.* N. 277, 278, 281, 287, 310, 381, 602, 670.
 Gandhamādana-gāminī *p.* r. 305.
 Gaṇḍa-prānta-rati *gb.* 257, 259, 263.
 Gāndhāra *c.* and *p.* NW. 314, 316, 318, 321, 380.
 Gāndhārī, sound, 205.
 Gāndhārī *pt.* 166.
 Gāndhārikā *pt.* 166.
 Gandharva *dg.* 55, 68, 78, 103, 113-117, 121, 126, 138, 201, 207, 233, 235, 236, 279, 393-401, 405-408, 413, 481, 495, 497, 511, 541, 559, 571, 581, 608, 619, 641, 645, 650, 679, 682.
 Gandharva *p.* N. 384.
 Gandharva *c.* 284.
 Gāndharva *pt.* 246.
 Gāndharva *c.* 284.
 Gāndharva marriage, 671, 672.
 Gandholika *pt.* 166.
 Gaṅgā, *see* Ganges.
 Gaṅgā-chil, gāṅg-chil *bd.* 86.
 Gaṅgā-hrada *l.* M. *p.* 644.
 Ganges *G.* 59, 183, 280-282, 290, 303, 319, 320, 369, 493, 590.
 Gaṇ'am *t.* and *dt.* E. 284, 304, 334-337.
 Gantu-prastha *p.* *mt.* 288.
 Garbhahan-tr *gb.* 257, 259, 264.
 Garcinia *tr.* 23.
 Garga *rs.* 101-106, 435, 444.
 Garhwāl *dt.* N. 29, 320.
 Garlic, *pt.* 165.
 Gara hills *E.* 306.
 Garuḍa, bird, 6, 8, 112, 125, 502, 559.
 Gāthā, 235, 261.

- Gātra rs.* 270.
Gauda d. E. 352.
Gauhāṭi t. NE. 306, 331.
Gaur t. E. 326, 352.
Gaura-grīva p. M. 352.
Gauri gs. 484, 488, 489.
Gauri prs. 627.
Gautama rs. 22, 462, 612.
Gautama b. 446.
Gavedhuka gr. 245.
Gaya (son of Vaivasvata) k. 589.
Gaya (son of Amūrtarayas) k. 329.
Gayā t. M. 165, 168, 297, 306, 330, 352, 589.
Gayāl, bt. 164, 590, 592.
Geography, 271-384, 387-391.
Geyamālava p. E. 328.
Geyamarthaka p. E. 328.
Ghaggar r. N. 291.
Ghāts mts. E. and W. 284, 285.
Ghogra r. M. 376.
Ghora-ka p. W. 373.
Ghoṣa p. NE. 383.
Ghoṣa (village), 241, 242.
Ghoṣa-saṅkhya p. M. 351, 383.
Ghṛtācī aps. 4, 571.
Ghṛtācī w. 600.
Ghuṣa-kīṭaka, insect, 87.
Ginger, 166.
Giri-bhadra q. 452.
Giri-vraja t. NW. 318.
Giri-vraja t. E. 330.
Gir, ak t. NW. 318.
Girnar h. W. 288, 289.
Girjek t. E. 330.
Gota t. SW. 362-364.
Groat, 147, 164, 182, 235, 255.
Goblins, 250, 268, 533, 545.
Godāvarī r. S. 284, 286, 302, 305, 310, 336.
Godhā, reptile, 181.
Godhana mt. M. ? 290.
Golāṅgula p. S. 331, 364.
Gomal r. NW. 291.
Gomanta mt. N. 289.
Gomanta mt. W. 289, 364.
Gomanta p. E. 330, 331.
Gomatī r. M. 134, 291, 306, 316, 623.
Gomatī r. NW. 291.
Gonarda p. S. 363.
Gonarddha p. S. 331, 363.
Gopdvaṇa c. C. 284, 286, 305.
Goodness (Sattva), see Qualities.
Goomti r. M. 291.
Goose, 30, 147, 409, 410.
Gopācala mt. M. 289.
Gopa-giri mt. M. 289.
Go-sāmp, reptile, 181.
Gotama rs. 31.
Gourā pt. 118.
Govardhana mt. M. 290, 310.
Govardhana t. W. 310.
Govinda g. 112; *see Viṣṇu.*
Govinda p. E. 331.
Gracula bd. 49.
Grāhaka gb. 265.
Gram pt. 84, 165, 244.
Grāma (village), 241, 242.
Grāma (music), 131.
Grāma-rāga (music), 130.
Grasshopper, 147.
Grebe bd. 31.
Greek, 284, 314.
Gṛhasṭha, 149-156, 186.
Gṛñjana pt. 165.
Gruva tr. 25.
Guḍa p. M. 352.
Guḍuḥa p. M. 373.
Guha g. 502.
Guha k. 361.
Guhya dg. 178.
Guhyaka dg. 370, 461, 530, 576, 641, 648.
Gujarāt c. W. 24, 28, 29, 286, 313, 338-342, 368, 373.
Gulaha, Guluha p. M. 373.
Gurgapa p. N. 345.
Gurjara p. NW. 373.
Gurkha p. N. 345.
Guruha p. W. 373.
Guru-nadī r. W. 373.
Gurung p. N. 346.
Guru-sṭhala? p. NW. 373.
Guru-svara? p. NW. 373.
Guru-viśāla for. E. 581.
Gwalior t. M. 289.
Hāhā dg. 571.
Haidarābād t. S. 366.
Haihaya k. 371.
Haihaya, p. M., C. and W. 99, 107, 344, 351, 371.
Haima mt. N. 322.
Haimagirika p. NW. 363.
Haimakūṭa p. SE. 360.
Haimanta-giri mt. N. ? 306.
Haiminī q. 452.

- Hakra* r. N. 291.
Hālār dt. W. 289.
Halāyudha k. 3, 19, 24; see *Bala-Rāma*.
Haṁsa bd. 30.
Haṁsakāyana p. N. P. 323.
Haṁsa-mārga p. N. 323, 345.
Haṁsa-nābha mt. N. 279.
Haṁsa-pada p. N. P. 323.
Hanta, 151, 152, 179.
Hanū-mat, *monkey*, 289, 346, 367.
Hara g. 482, 483.
Hāra-bhūṣika p. NW. 317.
Hāra-hūpa p. NW. 317, 380.
Hāra-mūrtika p. NW. 317.
Hāra-pūrika p. NW. 317.
Hare, 164, 181, 235.
Hari g. 55, 91, 389, 469-472, 483, 502, 562.
Hari gods, 442.
Hārīka p. SE. 360.
Hari-parvata mts. NW. 388.
Hariścandra k. 32-61.
Harita k. and c. 273.
Hārīta bd. 28, 86, 87.
Harītaka tr. 26.
Haritāsva k. 589.
Hari-varṣa c. N. 345, 390.
Harṣa-varḍhana p. N. 319.
Hary-asva k. 371.
Hasdu r. C. 295, 298.
Hasta cst. 169, 367.
Hastin k. 355.
Hastinā-pura } t. M. 307, 351, 355.
Hastina-pura }
Haviḥ-saṁsthā sf. 128.
Havir-varṣa k. and c. 273.
Haviṣ-mat rs. 454.
Hawk, 182, 208, 263.
Hayu p. N. 322.
Hasāribāgh dt. C. 285.
Hedysarum pt. 166, 245.
Hell, 7, 62, 68, 71-91, 101, 107, 149, 280, 485, 622, 661, 662, 687.
Hema-dharma k. 627.
Hema-giri p. mt. W. 369.
Hema-kūṭa mts. N. 275-277.
Hema-kūṭa mt. N. 360, 369, 370, 383.
Hema-kūṭa mt. SE. 360.
Hema-śrṅga mt. N. 369, 370.
Hema-tāraka p. p. N. 383.
Hemp pt. 245.
Herodias bd. 59.
Heron bd. 49, 58-61, 72, 85, 88.
Hestho r. C. 295.
Hibiscus tr. 553.
Hima mt. = *Himavat*.
Himālaya mts., see *Himavat*.
Hima-vat mts. 5, 28, 29, 127, 132, 249, 275-283, 287, 293, 345, 347, 369, 376, 391-396, 475, 488, 489, 494, 518, 598, 655, 669, 670.
Himsā pfn. 250.
Hijga p. NE. 384.
Hiraṇ-maya c. N. 390, 391.
Hiraṇ-vatī r. N. 391.
Hiranya k. and c. 273.
Hiranya-bāhu r. M. 295.
Hiranya-garbha g. 220, 226.
Hiranya-kasipu k. 146.
Hiranya-loman rs. 449.
Hiranya-śrṅga mt. N. P. 369.
Hiranya-vāha r. M. 295.
Hire, see *Wages*.
Hog, see *Boar*.
Hog-plum tr. 23.
Homa, 87, 94, 150, 172, 184, 256, 386.
Honey-sucker bd. 80.
Hoopoe bd. 80.
Horn article, 87.
Horse, 182, 183, 235, 255, 278, 388, 457, 460, 567, 573, 575.
Horse-sacrifice, 41, 89, 616, 685.
House, ancient, 239-243.
Hrada ? p. NW. 316.
Huhu dg. 571.
Hun p. 379.
Hūpa p. N. 315, 375, 379.
Hun-des c. NW. 324, 380.
Hydaspes r. NW. 291.
Hydraotes r. NW. 291.
Hymns, see *Gāthā*.
Hyphasis r. NW. 291, 292.
Ichneumon, 210.
Ikṣu ? r. N. 292.
Ikṣu r. E. P. 304.
Ikṣudā r. E. 304.
Ikṣukā r. E. 304.
Ikṣulā r. E. 304.
Ikṣvāku k. 462, 551, 588, 617.
Ikṣvāku (son of *Kṣupa*) k. 618.
Ilā prs. 327, 587-589.
Ilā demi-goddess, 559.
Ilāvṛta k. and c. N. 273, 276, 277, 390.

- Illusion*, see *Mahā-māyā*.
Impurities, 172-185.
Incarnations, 23; *Indra's*, 12-14, 23; *Viṣṇu's*, 21; *Daityas'* 22, 23.
India, see *Bhārata*.
Indigo pt. 25.
Indigofera pt. 25.
Indīvara pt. 29.
Indīvara dg. 401-404, 411.
Indra g. 4, 8-15, 21-23, 38, 40, 50, 55-57, 68, 75, 90, 97, 102, 109, 129, 147, 153, 227, 276, 415, 420, 436, 437, 442, 454, 461, 462, 473, 474, 496, 502-505, 509, 512, 514, 524-526, 532, 535, 545, 549, 550, 562, 565, 570, 604, 611, 619, 623, 641, 648, 652-655, 669, 673, 680, 687.
Indra-dāsa m. 678.
Indra-dvīpa c. 283.
Indra-prastha t. M. 307, 316, 351, 355.
Indra-senā q. 669, 674-678, 681.
Indus r. 291, 293, 312, 315, 318, 322, 324, 345, 376, 377, 380.
Infanticide, 32.
Inguda tr. 26.
Intelligence (Buddhi), 15, 16, 221, 231.
Intoxication, 24, 31, 133, 146, 600, 602.
Irā demi-gs. 559.
Irāvati r. NW. 291, 316.
Isāna dg. 268.
Israel 339.
Jack tree, 25.
Jakkal, 46, 47, 53, 67, 85, 183, 208.
Jada b. 62, 69, 71, 76, 83, 91, 107-110, 127, 130-145, 186-190, 211.
Jagad-dhātṛi gs. 127.
Jāguḍa p. N. 322.
Jahnu k. 303.
Jaimineya b. 684.
Jaimini rs. 1-4, 17-21, 38, 62, 217, 219, 684, 685, 688.
Jain, 354, 367.
Jalada k. and c. 273.
Jala-kukkuṭa bd. 30.
Jalālpur t. NW. 318.
Jalandhar doab N. 347.
Jamadagni rs. 310, 462, 595, 656.
Jamadagnya pat., see *Parasū-Rāma*.
Jāmadagnya dt. W. 338.
Jambha d. 102, 103, 611, 677.
Jambu tr. 277, 391.
Jāmbū r. N. 278.
Jambu-dvīpa, 271-283.
Jāmbulā r. M. P. 297.
Jambu-mat mt. 356.
Jāmbū-mūla c. N. 278.
Jāmbunada l. 653.
Jāmbūnada gold. 278.
Jambv-ākhyā h. E. 356.
Janaka k. 330.
Janaka f. 75, 374.
Janakpur t. N. 330.
Jana-loka, 227, 229, 553.
Janamejaya k. 350.
Janamejaya k. 379.
Janārdana, 2, 5, 19, 349, 388, 470, 472; see *Kṛṣṇa and Viṣṇu*.
Janasthāna dt. 302.
Jāṅgala p. M. 309.
Jāṅgala p. N. 322.
Jāṅgha k. 442.
Jānu k. 442.
Jar and well-rope, 70-73, 91.
Jarāsandha k. 341.
Jarītārī b. 8.
Jartika p. NW. 313.
Jārudhi mt. N. 277, 279.
Jasmine pt. 27, 152.
Jasminum pt. 24-27, 152, 425, 426.
Jaṭādhara f. p. S. 364.
Jāta-hāriṇī gb. 266, 450, 451.
Jāṭhara msa. N. 277.
Jāti pt. 27, 152.
Jausi f. 352.
Javā tr. 553.
Jayadratha k. 315.
Jayanta mts. NW. 388.
Jew, 339, 364, 367.
Jhelam r. NW. 291, 315, 318, 324.
Jīmūta k. and c. 273.
Jira pt. 25.
Jivajīva-ka bd. 28, 87.
Jivajīva bd. 28, 87.
Jñeyamallaka p. E. 328.
Johila r. O. 296.
Jonesia tr. 25, 26, 364.
Juguḍa p. N. 322.
Jujube tr. 27.
Jumna r. M.; see *Yamunā*.
Jumna r. E. 297.
Junāgaḍh t. W. 288.
Jupiter, planet, 246, 431, 626.

- Jyesthā est. 169, 374.
 Jyesthā-sāman, 159.
 Jyotirathā, -thyā, r. C. 295, 296.
 Jyotir-dhāman rs. 442.
 Jyotiṣika p. M. 352.
 Jyotiṣ-mut k. 272, 273.

 Kābul r. NW. 291, 314.
 Kaccha dt. W. 303, 340.
 Kaccha dt. S. 367.
 Kacchapa dg. 416, 417.
 Kacchika p. W. 340.
 Kacchviya p. W. 340.
 Kachh dt. W. 312, 340, 349, 355.
 Kadam tr., see Kadamba.
 Kadamba tr. 25, 277, 565.
 Kadambā q. 446.
 Kādamba bd. 30.
 Kadru demi-gs. 559.
 Kadu pt. 118, 166.
 Kāfiristān c. NW. 318, 321.
 Kahlāra pt. 30.
 Kaikaya p. = Kaikeya.
 Kaikeya k. 317.
 Kaikeya p. NW. 316-318, 345, 377, 382, 665.
 Kaikeyī q. 76.
 Kailāsa mt. N. 6, 132, 277, 279, 287, 322, 345, 351, 370, 376, 382, 402, 669.
 Kairāta p. N. 379.
 Kaiṣkindhya p. C. 342, 360.
 Kaiṭabha d. 465, 469-472, 484, 519.
 Kāka-jauṅgha gb. 266.
 Kākulālaka p. SE. 360, 361.
 Kala p. W. 369, 374.
 Kāla, see Fate.
 Kāla pt. 168.
 Kāla d. 480.
 Kalaha gb. 262.
 Kala-haṁsa bd. 30.
 Kāla-jihva gb. 262.
 Kālājina p. C. p. 362.
 Kālajoṣaka p. NW. 313.
 Kālaka demons, 501.
 Kālakeya demons, 501.
 Kālakoṭī ti. M. 354.
 Kālakoṭisa p. M. 354.
 Kālakoṭa ti. M. p. 354.
 Kalama pt. 84.
 Kālānjara p. M. 354.
 Kāla-śāka pt. 164.
 Kala-titar bd. 86.
 Kālavyaka p. NW. 312, 313.

 Kalāvati w. 402, 406-408, 411, 412.
 Kalāya pt. 84.
 Kali d. 257.
 Kali dg. 398-401.
 Kali age, 224, 226, 387, 388.
 Kālī gs. 499-509.
 Kālibala p. W. 338, 369.
 Kālikā gs. 494.
 Kalinda mt. N. 461, 576.
 Kalindī q. 445.
 Kālīnga c. and p. SE. 325-327, 333, 334, 358, 359.
 Kālīnga k. 325.
 Kālīnga p. p. M. 308, 316, 354.
 Kālīnga p. p. NW. 316.
 Kālīnga mt. N. 279.
 Kālīnga = Kālīnga p. SE.
 Kālīngaka p. C. 354.
 Kālīnga-nagara t. M. 316.
 Kālīngar h. M. 354.
 Kālī Sindh r. M. 293.
 Kālītaka p. W. 338.
 Kalmāṣapāda k. 336.
 Kalpa (Age), 228, 229, 235-238, 268.
 Kalpa (Tree), 239, 243.
 Kalpa p. pl. 315.
 Kalwan t. W. 338.
 Kalyāni t. S. 289, 333.
 Kāma g. 115, 132, 249.
 Kamala pt. 30.
 Kāmaraṅga tr. 24.
 Kāmarūpa c. NE. 306, 331, 411, 577, 581.
 Kāma-śāstra, 2.
 Kambala k. 125, 130-133.
 Kambala mts. NW. 388.
 Kāmboja c. and p. NW. 311, 318, 319, 350, 368, 371.
 Kambū demons, 501.
 Kambunāyaka p. p. S. 366.
 Kāminī r. NW. 389.
 Kāmpil t. M. 350, 353.
 Kāmpilya t. M. 350, 353, 598.
 Kāmṛūp dt. NE. 331.
 Kāṁsa k. 352.
 Kāṁsavati p. r. E. 301.
 Kanak-champa tr. 27.
 Kanara dt. S. 364.
 Kanauj t. M. 292, 307.
 Kañcanākṣī r. M. 290, 306.
 Kāñci t. S. 332, 367.
 Kāñcipuram t. S. 367.
 Kāñcivaram t. S. 367.

- Kāñcya *p.* S. 367.
Kandahar t. NW. 374.
Kandhara bd. 6-8.
Kangra dt. NW. 347.
Kanhar r. C. 297.
Kaṅka p. M. 353.
Kaṅka p. N. 353.
Kaṅka bd. 6, 7.
Kaṅkella tr. 25.
Kaṅkola tr. 25.
Kaṇṭakāra p. NW. 317.
Kāñḥāl tr. 25.
Kaṇvakāgūṇa p. NW. 375.
Kānyakubja t. M. 307, 353, 595.
Kaorhari r. C. 285.
Kapila rs. 120.
Kapila mt. N. 279.
Kāpila k. and *c.* 273.
Kapilendra mt. N. 279.
Kapilī r. NE. 306.
Kāpiṅgala p. M. 354.
Kapiṅjalā r. 354.
Kapiśā r. E. 301, 327.
Kapotaka. Nāga k. 431.
Karabhā r. E. 301.
Karāḍ t. S. 362.
Karahākaḍa t. S. 362.
Karahākaṭa t. S. 362.
Karahāṭaka t. S. 362.
Karāla d. 479.
Kāramār mt. NW. 290.
Karamarda tr. 26.
Karambha pt. 165.
Karambha-bālukā pl. 83.
Karambhaka p. NW. 388.
Karamcha tr. 26.
Karamnāsa r. M. 297.
Karamodā r. M. 296.
Karaṇḍa bd. 30.
Kāraṇḍava bd. 30.
Karandhama k. 622-625, 631-644, 649-653.
Karandhama k. 653.
Karandhama pat. 625.
Kāraskara p. W. 339.
Karatoyā r. NE. 290, 293, 383.
Karatoyā r. C. 290, 294.
Karatoyā r. E. 301.
Karatoyā p. N. 296.
Karavīra-pura t. W. 289.
Karbuka p. E. 356.
Kardama rs. 270, 272.
Kardo bd. 30.
Kar-hāms bd. 30, 409, 410.
Karkasā aps. 4.
Karkī r. N. 322.
Karkoṭaka for. S. 362.
Karkoṭaka k. 362.
Karma, doctrine of, 10, 57, 62, 67-71, 77, 78, 87-90, 193-233, 282, 283, 528, 592.
Karma-nāsā r. M. 287, 296.
Karma-nāyaka p. S. 366.
Karma-nodā p. M. 296.
Karṇa k. 368, 369, 629.
Karṇaprādheya p. W. 368.
Karṇa-prāvarṇa p. N. 346, 369.
Karṇāṭa c. and *p.* S. 363.
Karṇāṭaka p. S. 363.
Karṇavatī r. M. 297.
Karṇikāra tr. 27.
Karnul dt. S. 366.
Kārtavīrya k., see Arjuna.
Kārttikeya g. 524, 574.
Kāru mt. 290.
Karūṣa k. 341.
Karūṣa k. 463, 588, 593.
Karūṣa } p. C. 309, 334, 341, 359,
Kārūṣa } 366, 463, 593.
Kāruṣaka p. = *Kārūṣa.*
Karvaṭa c. or *t.* E. 356.
Karvaṭa-ka (town), 241.
Karvaṭasana h. E. 356.
Kaśāya p. E. 357.
Kaseruka p. N. 321.
Kaserukmat c. 283.
Kāserumat, Kaśerumat c. 283.
Kasetu c. 283.
Kashgar c. N. 318.
Kāśī t. M. (= *Benares*), 187-190, 207, 211-216, 308, 329, 341, 357, 359, 367, 371, 600.
Kāśī p. M. 357, 367.
Kāśikā r. 305.
Kāśmīra c. and *p.* NW. 312, 318, 319, 322, 323, 340, 370, 382.
Kaṣṭa-haraṇa-parvatā p. E. 325.
Kāśya p. M. 367.
Kāśyapa dg. 178, 461, 535, 550-552, 559-565.
Kāśyapa rs. and *f.* 462, 465, 612.
Kāṭaka t. SE. 360.
Kāṭaka-sthala p. SE. 360.
Katamālā r. S. 303.
Kathui p. NW. 313.
Kathākṣara p. W. 339.
Kāthī p. NW. 313. [344, 373.
Kāthiāvāt dt. W. 313, 338, 340,

- Kātyāyanī *gs.* 503, 512, 515.
 Kaurāñja *mt.* NE. 388.
 Kaurava *pat.*, *race*, 6-9, 23, 24, 37, 360, 378, 567.
 Kauruṣa *p.* S. 366.
 Kauśāmba *c.* M. 307.
 Kauśāmbi *t.* M. 307.
 Kauśika *pat.* 34, 37, 43, 44, 50, 61, 93, 462.
 Kauśika *p.* NE. 383.
 Kauśikā *r.* = Kauśikī.
 Kauśikī *r.* NE. 292, 293, 329, 369, 383, 595.
 Kauśikī *gs.* 494.
 Kāveri *r.* 285, 290, 303, 364, 366.
 Kāveri *q.* 446.
 Kāvya *rs.* 442.
 Kawa *Kol mts.* E. 286.
 Kāyana *r.* M. 297.
 Kekaya *p.* = Kaikeya.
 Kekaya *k.* 665.
 Kekayī *q.* 665.
 Ken *r.* M. 288, 297, 341, 359.
 Keora, *shrub*, 26.
 Kerala *k.* 331.
 Kerala *p.* S. 331, 332.
 Kerala *p.* C. 341.
 Kerra *bd.* 30.
 Keśava *g.* 472; *see* Viṣṇu.
 Ketakī *pt.* 7, 26.
 Ketu *mt.* 290.
 Ketumāla *k.* and *c.* NW. 274-278, 282, 387-389.
 Ketumat *k.* and *c.* 273.
 Ketu-vīrya *k.* 665.
 Kevala *p.* S. 331.
 Khambu *p.* N. 322.
 Khāṇḍava-prastha *t.* M. 355
 Khāndesh *dt.* W. 288.
 KhanInetra *k.* 619-624.
 Khanitra *k.* 610-617.
 Khañjana *h.* NW. 370.
 Kharakpur hills E. 356.
 Kharapatha *c.* N. 380.
 Kharasāgararāsi *p.* N. 380.
 Kharṃaka *h.* E. 356.
 Khas *p.* N. 346.
 Khasa *p.* N. 346, 350, 351, 357, 383.
 Khasa *p.* N. 346, 382.
 Khasā *semi-gs.* 559.
 Khāsi hills E. 306.
 Khas-khas *gr.* 79.
 Khatvāṅgī *r.* S. 364.
 Kheṭaka (*town*), 241.
 Khichree, 168, 174.
 Khyāti *v.* 249, 269.
 Kīcaka *c.* NE. 381.
 Kīcaka *p.* M. 382.
 Kīcaka *m.* 382.
 Kīkaṭa *c.* E. 331, 382.
 Kimpuruṣa *k.* and *c.* N. 273, 274, 282, 381, 390.
 Kimpuruṣa *k.* 415.
 Kīrāsuka *tr.* 28.
 King, *his duties*, 144-148, 157, 656, 657, 666.
 King-crow *bd.* 28.
 Kīnkara *p.* N. 381.
 Kinnara *p.* N. and E. 116, 117, 236, 279, 381, 393-397, 647.
 Kīrānti *p.* N. 322.
 Kīrāta *p.* and *c.*, N. and E. 284, 307, 316, 322, 323, 328, 346, 347, 369, 379, 381, 383.
 Kīrati *p.* N. 322.
 Kisadya *p.* M. 307.
 Kisaṇa *p.* M. 307.
 Kisaṣṭa *p.* M. 307.
 Kiskindhaka *p.* C. 342, 360.
 Kiṣkindhyā *c.* S. 342.
 Kistna *r.* S. 302, 303, 365.
 Kite *bd.* 86.
 Kiyān *r.* M. 297.
 Kiyul *r.* E. 285.
 Kochehi *t.* S. 367.
 Kodagu *dt.* S. 364.
 Kodo *cer.* 244.
 Koduṅgalūr *t.* S. 364.
 Kohalaka *p.* N. 380.
 Koil *bd.*, *see* Kokila.
 Kokanada *p.* NW. 372, 380.
 Kokanada *pt.* 30.
 Kokaṅkapa *p.* NW. 372.
 Kokaraka *p.* NW. 372, 380.
 Kokila *bd.* 28, 394, 399, 407.
 Kol *p.* C. 364, 365, 466.
 Kola *k.* 331.
 Kola *p.* C. 331, 332, 363, 365.
 Kola *p.* 466.
 Kolagira *p.* S. 363, 365.
 Kolagiri *dt.* S. 364.
 Kolāhala *mt.* C. 286, 359.
 Kolavana *p.* W. 338.
 Kolla *h.* M. 290.
 Kolūka, Kolūta *c.* N. 375, 382.
 Kolvagireya *p.* S. 363.
 Kombunāyaka *p.* S. 366.
 Koñc-bak *bd.* 86.

- Konkan dt.* S. 362.
Konkana p. S. 362.
Koṇva mt. 290.
Kophēn r. NW. 291.
Kora mt. 290.
Koradūṣa cer. 244.
Korava, tribe S. 332.
Kosala, Dakṣiṇa or Mahā-, c. C.
 299, 308, 334, 342, 358, 359, 371.
Kosala, Uttara, c. M. 294, 308, 342,
 352, 353, 358.
Kosalā t. M. 57.
Kosim t. M. 307.
Kosi r. NE. 292, 329, 383, 595.
Kovidāra tr. 27, 165.
Krakara bd. 86.
Krama pr. 610.
Kratu rs. 246, 249, 270.
Krauñca mt. N. 288, 376.
Krauñca p. N. 376.
Krauñca-dvīpa 272-275.
Krauñca-dvīpa dt. S. 364.
Krauñcālaya for. S. 364.
Krauñca-pura t. S. 364.
Krauñtuki b. 217, and *passim* 224-
 237, 263-283, 348, 358, 391, 415-
 419, 436, 463, 550, 552, 587, 653,
 665, 684.
Kravyāda, caste, 182.
Krodhā demi-gs. 559.
Kṛpa rs. 464.
Kṛpā r. 306.
Kṛpāvati prs. 602.
Kṛṣṇa k. and g. 23, 24, 50, 55, 308,
 328, 340, 342, 349-352, 361, 383,
 474.
Kṛṣṇa mt. N. 279.
Kṛṣṇa mts. NW. 388.
Kṛṣṇa Draupāyana rs. 677.
Kṛṣṇā r. S. 290, 302, 365, 366.
Kṛṣṇā gs. 490, 494.
Kṛṣṇā q. (= Draupadī) 3, 19, 23.
Kṛṣṇā-dvīpa dt. S. 365.
Kṛṣṇa-veṇā r. C. 300.
Kṛta Age, 224, 226, 272, 347, 387,
 388, 437.
Kṛtamālā r. S. 303.
Kṛtasmara mt. NW. P. 290.
Kṛtavīrya k. 101, 106.
Kṛti k. 39.
Kṛtraka p. N. 347.
Kṛttika ca. 169, 355.
Kṛtyā r. 306.
Kṛumu r. NW. 298.
Kṣamā w. 249, 270.
Kṣānti k. 442.
Kṣatodara p. N. 320.
Kṣatriya caste, 36, 317-319, 323,
 336, 350, 351, 370, 390, 594-596,
 671, 672.
Kṣatriya virtue, 124, 144, 145, 148,
 188, 212, 246, 442, 591, 596-601,
 627-634, 642, 662, 671, 672, 677.
Kṣemadhūrta p. N. 381.
Kṣemadhūrti k. 381.
Kṣemaka k. and c. 273.
Kṣetra-jña, 220, 223; *see* *Puruṣa*.
Kṣiprā r. W. P. 299.
Kṣiprā r. 306.
Kṣudraka p. M. 377.
Kṣudravīpa p. N. 377.
Kṣupa (son of Brahma) k. 617, 618.
Kṣupa (son of Khanitra) k. 615-
 618.
Kṣurādri h. NW. 370.
Kubhā r. NW. 291.
Kuca-harā gb. 266.
Kuhu r. NW. P. 291.
Kuhaka p. N. 324.
Kuhu p. NW. 324.
Kuhuka p. N. 324.
Kujrmbha d. 604-609.
Kukkūṭa mt. N. 279.
Kukṣi prs. 272.
Kul tr. 27.
Kulaṭa, Kulati p. NE. 382.
Kulattha pt. 84, 244, 245.
Kulattha p. N. 375.
Kulinda p. N. 316, 317, 323.
Kuliṅga p. N. P. 316.
Kulīra mt. N. 278.
Kulīya p. W. 338.
Kulu dt. N. 316, 382.
Kulūta c. N. 375, 381, 382.
Kulya p. N. 307.
Kulya p. S. 331, 332.
Kulya (semi-divine race?) 559.
Kumana p. S. 332.
Kumaon dt. N. 29, 286, 320.
Kumāra k. and c. 273.
Kumāra g. 502-505, 509, 514.
Kumāra dg. 232.
Kumārī r. C. 285.
Kumārī r. 305.
Kumud pt. 29.
Kumuda mt. W. P. 332, 365, 445.
Kumud-vatī r. E. P. 300.
Kumud-vatī prs. 627.

- Kūpa p. NW. p. 315.
 Kunaha p. NW. p. 375.
 Kuṇapa p. NW. p. 375.
 Kuṇḍalā w. 113, 116-118, 120.
 Kuṇḍikera p. C. p. 371.
 Kuṇḍina t. C. 336, 673.
 Kunet p. N. 316.
 Kuninda p. N. 316.
 Kuñjara h. S. 367.
 Kuñjara-darī pl. S. 367.
 Kuntala p. S. 308, 337.
 Kuntala p. M. 308.
 Kuntala p. W. p. 308.
 Kuntapṛavarāṇa p. N. 346.
 Kunti bd. 6.
 Kunti q. 23.
 Kuntala dt. M. 308.
 Kunyatalaḍaha p. NW. 375.
 Kūpā r. 306.
 Kupatha p. S. 332.
 Kuram r. NW. 298.
 Kurattee r. E. 294, 383.
 Kurmoḍ dt. S. 290.
 Kurru tribe, S. 332.
 Kuru k. and c. 274.
 Kuru k. 354, 355, 461, 567, 652, 677.
 Kuru f., see Kaurava.
 Kuru p. M. 308, 309, 333, 345-349, 353-355, 359, 377.
 Kuru, Uttara (Northern), p. N. 282, 345, 376, 387-390, 457-460, 567, 575.
 Kuruba p. S. 332.
 Kuru-jāṅgala dt. M. 309, 354.
 Kuru-kṣetra dt. M. 8, 293, 307, 354, 378, 655.
 Kurumba p. S. 332.
 Kurumin p. W. 339.
 Kuruvāhya p. M. 354.
 Kuruṭa p. N. 382, 383.
 Kuruvinda gr. 245.
 Kuśa k. 352.
 Kuśa k. 328, 330.
 Kuśa gr. 31, 67, 118, 161, 258.
 Kuśa-dvīpa, 272-275.
 Kuśala k. and c. 273.
 Kuśa-sthalī t. (=Dvārakā), 289.
 Kuśāvartta b. 612.
 Kuśeruka p. N. 321.
 Kuśika rs. 31, 45, 60, 61.
 Kuśmāṇḍa gb. 262.
 Kuśottara k. and c. 273.
 Kusuma p. S. 332, 366.
 Kūṭa-saila mt. 290.
 Kutich dt. W., see Kachh.
 Kuthapṛavarāṇa p. N. 346.
 Kuvalaya pt. 29.
 Kuvalaya, horse, 109, 113.
 Kuvalayāsava k. 109-127, 133-142, 145, 186.
 Kuvera g. 6-10, 460, 474, 475, 489, 494, 531, 562, 574, 638, 680.
 Kyah partridge, 86.
 Laḍaha p. NW. 375.
 Laḍaka p. NW. 375.
 Lagenaria, pt. 118.
 Lag-Goose, 30, 409, 410.
 Laṅgā p. r. M. p. 297.
 Lakuca tr. 25.
 Lakṣmī gs. (=Sṛī), 101-105, 249, 255, 269, 416, 419, 515, 522, 638.
 Lalittha p. NW. 374.
 Lambādi p. S. 333.
 Lambage p. NW. 321.
 Lambana k. and c. 273.
 Lamghān dt. NW. 321.
 Lampāka c. NW. 321.
 Lāmūlinī r. E. 305.
 Lāṅgalī r. E. p. 305.
 Lāṅgūlinī r. E. 305.
 Lanius bd. 28.
 Lāṅkā t. S. 346, 362.
 Lapis lazuli, 366.
 Lapwing bd. 394.
 Laśa pr. 670.
 Laśuna pt. 165.
 Lau pt. 118.
 Lauhi b. 357.
 Lauhita f. 357.
 Lauhitya r. NE. 357, 370.
 Lauhitya c. NE. 357.
 Lava k. 352.
 Lavana k. 352.
 Laya (music), 131.
 Lekha gods, 454.
 Lentil pt. 165.
 Lepa-bhuja pīṭra, 157, 158.
 Leprosy, 443.
 Light (element), 128, 129, 217, 221, 230.
 Līka d. 266, 267.
 Līla dg. 418 (=Nīla).
 Līlajan r. M. 297.
 Līlāvati prs. 627.
 Līlāyudha p. W. 334.
 Līmbu p. N. 322.

- Lizard*, 181, 210.
Locust, 8.
Lohinī r. NE. 293.
Lohita r. NE. 293, 357.
Lohita pl? 357.
Lohita f. 357.
Lohitya pl. M. 357.
Lohityā r. NE. 357.
Loka, see *World*.
Lokāloka mts. 275.
Loka-pāla dg. 55, 277.
Lola k. 439, 441.
Lolara p. NE. 383.
Loma-pāda k. 325, 464.
Lopāmudrā prs. 293.
Lotus, 1, 2, 18, 24, 29, 30, 97, 147, 255, &c.
Lotus Water-lily, pt. 29.
Love, 2, 15, 115, 119, 170-172, 185, 188, 198, 215, 264, 430, 467.
Love-god, see *Kāma*.
Lūsātī r. 305.
Lute, 132, 135, 396, 417, 571, 647.

Madālasā q. 114, 115, 118-126, 133, 136-145, 148, 151, 155, 157, 160, 164, 168-171, 180, 181, 186-188, 214.
Madanikā fem. d. 7.
Madayantī q. 336.
Madgu bd. 31, 85, 86.
Madguraka p. E. 324.
Madhu mt. N. 279.
Madhu k. 352.
Madhu rs. 454.
Madhu d. 465, 469-472, 519.
Madhumatta p. NW. ? 375.
Madhu-pura f. M. 352.
Madhu-vana M. 352.
Madhya-deśa c. 309, 333, 345, 351-355.
Madra c. and p. NW. 311, 315-317, 347-350, 372, 373, 377-380, 665, 670.
Madra ? p. E. 329.
Madrā r. C. 299.
Mādra p., = *Madra*.
Madraka k. 311, 315.
Madraka p., = *Madra*.
Madras, 332.
Mādrī q. 23.
Madura t. and dt. S. 331.
Magadha c. and p. M. 308, 330, 337, 341, 357, 358.

Magadha p. M. 330, 664.
Maghā est. 168, 169.
Magico, 79, 201, 392-395, 554, 555, 614.
Magician, 174.
Mahā-bhadra l. N. 278, 282.
Mahā-bhadra mt. N. 279.
Mahā-deva g. 268.
Mahā-druma k. and c. 273.
Mahā-gaurī r. E. ? 301.
Mahā-grīva p. SE. 360.
Mahā-hanu d. 476, 479.
Mahā-kāla t. C. 521.
Mahā-kālī gs. 521.
Mahā-Kosala c. 308, 342, 371.
Mahā-mārī, disease, 519, 521.
Mahā-Māyā gs. 465, 469, 515.
Mahā-nāda r. SE. 295, 298.
Mahā-nāda pr. 670, 672.
Mahā-nadī r. SE. 284-286, 295-298, 300, 305.
Mahānanda pr. 672, 673.
Mahā-nīla mt. N. 278.
Mahā-padma dg. 408, 416, 494.
Mahā-rāṣṭra c. and p. W. 333, 363.
Mahā-ratha k. 612.
Mahā-raurava hell, 54, 71, 72.
Mahar-loka, 227, 553.
Mahārpava p. W. 370.
Mahā-saṇa mt. N. 279.
Mahat, 217, 220-223, 231.
Mahatī r. W. 294.
Mahāvita k. 272.
Mahendra mts. E. 284-286, 305, 334, 362.
Maheśvara g. 504, 505, 514.
Maheśvar t. C. 333.
Māheya p. W. 339.
Mahī r. W. 294, 339.
Māhika p. W. 340.
Mahindra mts. SE. 284.
Mahiga d. 473-487, 519, 524.
Māhigaka p. S. 333.
Māhiṣika p. S. 333.
Māhiṣikī r. ? C. 334.
Māhiṣmaka p. C. 333.
Mahīṣmat k. 333, 371.
Māhiṣmatī t. C. 310, 333, 336, 344, 371.
Mahitā r. W. 295.
Mahraṭṭa p. W. 333.
Mahyuttara p. E. ? 327.
Mainā bd. 49, 58-61, 84.
Maināka mt. N. 269, 287, 376,

- Maināka *mt.* W. 288.
 Maināka *mt.* S. 288.
 Maināka-prabha ? *r.* C. 288.
 Maitra *cat.* 370.
 Mākandī *t.* M. 353.
 Makara *dg.* 416, 417.
 Makarī *r.* M. P. 298.
 Makrupā *r.* M. P. 298.
 Makṣaṇā *r.* M. P. 298.
 Māl *p.* E. 330.
 Malada *p.* E. 326.
 Mālada *p.* E. 326.
 Malaja *p.* M. 309, 325.
 Malaka *p.* M. 308.
 Mālatī *pt.* 27, 152.
 Mālava *p.* M. 341, 354, 377, 379.
 Mālavānaka *p.* C. P. 326.
 Mālavartin *p.* E. 326.
 Malaya *mts.* S. 285, 287, 304, 362.
 Mālda *dt.* E. 326.
 Mālā *p.* E. 330.
 Malignant spirits, 250-268.
 Mālīka ? *p.* NW. 318.
 Mālinī *t.* E. 325.
 Mālinī *aps.* 538.
 Malla *p.* E. 330.
 Mallī *p.* 318.
 Mallikā *pt.* 24, 25, 425, 426.
 Mallikārjuna temple, S. 290.
 Māl Pahāriya *p.* E. 330.
 Mālwa *c.* 286, 312, 338, 341, 354, 361.
 Mālya ? *p.* NW. 315.
 Māna-bhūmī *dt.* E. 326.
 Mānada *p.* E. 326.
 Māṇaka, 178.
 Mānakalaha ? *p.* N. 379.
 Manas (*Mind*), 221.
 Mānasa *l.* N. 278, 281, 288, 322, 376, 384.
 Mānasa *k.* and *c.* 273.
 Manasvinī *w.* 269.
 Mānavācala *h.* E. 356.
 Mānavarjaka *p.* E. 326.
 Mānavartika *p.* E. 326.
 Mānbhūm *dt.* E. 326, 327.
 Mandagā *r.* 305.
 Manda-gāminī *r.* 305.
 Mandākinī *r.* N. 296, 298.
 Mandākinī *r.* S. 302.
 Manda-pāla *b.* 8.
 Mandār *tr.* 27, 494.
 Mandara *mts.* N. 277-280, 310, 316, 322, 331, 381, 382, 402.
 Mandara *mt.* E. 287.
 Mandāra *tr.* 27.
 Mandāra *dg.* 402, 407.
 Manda-vāhinī *r.* 805, 306.
 Māṇḍavya *m.* 91, 94, 97.
 Māṇḍavya *p.* NW. 349, 374, 380.
 Māṇḍavya *rs.* 374.
 Māṇḍavya-pura *t.* S. 374.
 Mandhātā *t.* C. 334.
 Māndhātṛ *k.* 655.
 Maṇḍika *p.* NW. P. 374.
 Mango *tr.* 24, 197.
 Maṇijālā *r.* C. 302.
 Maṇimat *mt.* NW. 370.
 Maṇi-megha *h.* NW. P. 370.
 Maṇigā *r.* C. P. 302.
 Mānini *q.* 578, 584-586.
 Maṇipur *t.* C. 371.
 Maṇi-saila *mt.* M. 278.
 Maṇivaka *k.* and *c.* 273.
 Maṇjirā *r.* S. 289, 302.
 Maṇjulā *r.* M. P. 297.
 Mān-kachu *pt.* 178.
 Mankind, *Primeval*, 231-247.
 Man-lion incarnation, 21, 503, 504.
 Mano-java *g.* 454.
 Mano-ramā *r.* M. 290, 306.
 Mano-ramā *demi-gs.* 401, 402, 411.
 Manus, *The*, 226, 227, 271, 408, 411-415, 432, 435-437, 441, 449, 455, 461-465, 535, 549, 550, 684, 686. *See* Svāyambhuva, Svārociṣa, Auttama, Tāmasa, Raivata, Cākṣuṣa, Vaivasvata, Sāvarṇi, Raucya, and Bhautya.
 Manuga *k.* and *c.* 273.
 Manvantaras, *The*, 218, 224, 227, 271, 549, 550, 685.
 Mānya-vatī *prs.* 627.
 Maraka ? *p.* NE. 388.
 Marathī ? *r.* S. 302.
 Mārīca *dg.* P. 462, 465, 535.
 Marīci *rs.* 246, 249, 269, 558, 559.
 Mārkaṇḍeya *rs.* 1-7, 11, 16-19, and *passim* 217-237, 247, 256, 268-283, 348, 349, 387, 391-467, 522-689.
 Mārkaṇḍeya Purāṇa, 219, 684-688.
 Markatāka *pt.* 165, 245.
 Markaṭi ? *pt.* 245.
 Marking-nut tree, 25.
 Marriage, 118, 119, 140, 155, 166, 170, 176, 177, 252, 526, 527, 594-596, 670-672.

- Mars, planet*, 431, 626.
Mārtaṇḍa g. 455, 550, 551, 563-566, 574-576.
Mārttikāvata t. W. 349.
Maru-dhanvan dg. 402.
Maru-bhūmi c. W. 354.
Marut g. 55, 461, 645, 648.
Māruta pl. 246.
Māruta p. M. 353.
Māruta g. 474.
Marutta k. 146, 644-649, 652-656, 672.
Marutta k. 653.
Māṣa pt. 84, 85, 165, 244.
Māsh-kalāy pt. 84.
Māsūra pt. 165, 244.
Mātariśvan g. 100, 539.
Māthara p. NW. 317.
Mathurā t. M. 21, 307, 351, 352.
Mathurā t. S. 331.
Mātrā 128, 194, 205, 470.
Matsya k. 359.
Matsya c. and p. 307, 329, 347, 351, 354, 359, 360, 377, 382.
Mattā gb. 264.
Matter (element), 221.
Mauleya p. S. P. 336.
Mauli p. NW. 388.
Maulika p. S. 336.
Maunika p. S. 336.
Maurya demons, 501.
Maya d. 416.
Māyā gs. 250; *see* Mahā-Māyā.
Mayūra mt. N. 279.
Maxims, see Oustom.
Measures of length, 240; *of time*, 226-228.
Meat, 164, 167, 168, 174, 175.
Medhas b. 466.
Medhātithi k. 272, 273.
Medhāvin k. and c. 273.
Megha-parvata mt. N. 279.
Mekala hills C. 288, 327, 341.
Mekala c. and p. C. 327, 341, 357.
Mekalā t. or r. C. P. 358.
Mekhalāmūṣṭa p. E. 357, 358.
Menā demi-gs. 269.
Menā ps. 270.
Menā aps. 287.
Menakā aps. 4, 8, 571.
Merchant, see Trade.
Mercury, planet, 431, 626; *see* Budha.
Meru mt. 22, 223, 244, 269, 275-282, 345, 351, 390, 391, 478, 576, 582.
Meru-nanda k. 411.
Metempsychosis, see Transmigration.
Meṭres, 235, 236.
Michelia tr. 26, 326, 364.
Micitā r. M. 292.
Midnapur dt. E. 301, 327, 330.
Mimusops tr. 26.
Mind, 190, 221.
Mithila p. M. 330.
Mithilā t. and c. M. 329, 356, 358.
Mitra g. 588, 589.
Mitra-vindā sf. 433.
Mleccha p. 290, 312, 313, 317-320, 328, 335, 346, 350, 636.
Modāgiri pl. E. 324.
Mohammedans, 284.
Mohana r. C. 297.
Mohanī gb. 264.
Mokṣa-sāstra, 2.
Momordica pt. 114.
Monghyr t. and dt. E. 324, 325, 356.
Monkey, 49, 84, 208, 235.
Monkey-jack tr. 25.
Moon, planet and g., 147, 280, 431, 447, 448, 473, 474, 562, 626.
Moon-worship, 80, 173, 264.
Morning-star, 207.
Mosquito, 72, &c.
Mothers, goddesses, 504-506, 524; *see* Sakti.
Mountains, 275-289, 356, 357, 362, 370, 376.
Mṛga-siras cat. 355.
Mṛkaṇḍa dg. 269.
Mṛṣika p. SE. 332, 359.
Mṛttikāvati t. W. 342, 349.
Mṛtyu pfn. 247, 250, 263.
Mucukunda k. 333, 336.
Mudakara p. E. 324.
Mudāvasu p. k. (=Udāvasu).
Mudāvati ps. 604-609.
Mudga pt. 84, 165, 244.
Mudga-giri pl. E. 324.
Mudgala p. E. P. 325.
Mudgalapuri t. E. 324.
Mudgalāśrama t. E. 324.
Mug pt. 84.
Mug-kalāy pt. 84.
Mujavant pl. N. P. 655.
Mūka p. C. 309,

- Mukhya gods, 464, 465.
 Mukti, *see* Final emancipation.
 Mukti-matī r. C. 298.
 Mukuṭā r. M. p. 298.
 Mukunda dg. 416, 417.
 Mūla est. 170, 374.
 Mule, 235.
 Mūli dg. 394, 395.
 Mālī r. SE. 305.
 Mālīnī r. SE. 305.
 Muṇḍa p. C. 329.
 Muṇḍa d. 494-501.
 Muṇḍir t. E. 324, 325.
 Muni k. and c. 273.
 Muni demi-gs. 559.
 Muñja gr. 192.
 Muñja-prṣṭha mt. N. 655.
 Muñjavat mt. N. 655.
 Muñjavata ti. M. 655.
 Muñjavata mt. N. 655.
 Mura, *see* Muru.
 Murchanā (music), 131.
 Murshidabad dt. E. 326.
 Muru k. 328, 383, 501.
 Mūṣaka p. S. 332.
 Mūsī r. S. 366.
 Music, 100, 107, 109, 130-132, 135, 138, 251, 571.
 Mūṣika p. S. 332, 366.
 Musk-rat, 87.
 Mustard pt. 84, 162, 165, 181, 258-261, 266.
 Muttra t. M. 307, 351, 352.
 Myna bd., *see* Mainā.
 Myrobalan tr. 25, 26.
 Mysore c. S. 286, 332.
 Nābhaga } (son of Manu Vaivas-
 Nābhaga } vata) k. 462, 588.
 Nābhaga } (son of Manu Vaivas-
 Nābhaga } vata); *see* Nābhā-
 Nābhaga } gādīṣṭa.
 Nābhaga (son of Rīṣṭa) pr. 593-604.
 Nābhāgādīṣṭa } k. 463, 588, 593.
 Nābhāgarīṣṭa }
 Nabhakānana p. S. 337.
 Nābhānedīṣṭha k. 588, 593.
 Nābhi k. 271, 273, 274.
 Nācīketa 159.
 Nadia dt. E. 326.
 Nāga, race, 7, 55, 109-111, 115-117, 125, 127, 130-140, 201, (232, 234), 238, 279, 288, 362, 379, 395, 429-435, 495, 516, 531, 542, 559, 571, 644, 645, 648, 653, 657-664, 677.
 Nāga-dvīpa c. 284.
 Nāga-giri mt. C. p. 288.
 Nāgāhva, Nāga-pura } t. M. 355.
 Nāga-sāhvaya }
 Nāgpur t. C. 288.
 Naimiṣa for. M. 306.
 Nairṇika p. S. 337.
 Nairṛta p. S. p. 337.
 Naiṣadha p. W. 337, 341, 343.
 Naiṣika p. S. 337.
 Naiwal r. N. 291.
 Nakula k. 312, 322, 342.
 Nala k. 299, 343, 362.
 Nala pr. 597, 600-602.
 Nala candanodaka-dundubhi p. pr. 647.
 Nalakālīka p. S. 337.
 Nalakānana p. S. 337.
 Nala-nābha dg. 404.
 Naldrug t. S. 289.
 Nalina tr. 25.
 Nalinī pt. 30.
 Nāmavāsaka p. S. 333.
 Nanda p. N. 383, 412.
 Nanda m. 517.
 Nandā r. N. 369, 383, 412.
 Nanda-ka dg. 416, 418.
 Nandana pl. 4, 487.
 Nandana for. N. 278, 281.
 Nanda-vatī t. N. 411.
 Nāndīmukha pitṛs, 155, 179.
 Nandinī q. 446.
 Nandinī q. 618.
 Nara 2.
 Nara k. 442.
 Nārā, waters, 20, 229.
 Nārada rs. 4, 571, 654.
 Naraka k. 328, 383.
 Naraka 47-49, 54, 57, 69-72, 158, 247, 250; *see* Hell. [504.
 Nara-sīmha incarnation, 21, 503.
 Nārāyaṇa g. 2, 20, 55, 228, 229, 269, 280, 386.
 Nārāyaṇī gs. 513-515.
 Nārikela p. SE. 360.
 Nārikela isl. 360.
 Nārikhorum dt. N. 324.
 Nariṣya k. 350, 463.
 Nariṣyanta (son of Manu Vaivas-
 vata) k. 463, 588, 666.
 Nariṣyanta (son of Marutta) k. 577, 665-668, 673-676, 680-682.

- Narmadā (*Nerbudda*) r. C. and W. 19, 286, 296, 298, 333, 338, 339, 343, 344, 365, 368, 371, 600.
 Nāsalya g. 460, 575; see Asvins.
 Nasik t. W. 289, 337, 339, 365.
 Nāsikya p. W. 337, 339, 365.
 Nāsikyāva p. W. 337, 339.
 Nature (Prakṛti), 192, 193, 196, 224, 225, 231, 232.
 Nauclea tr. 25, 277, 565.
 Nava k. 333.
 Nava-rāṣṭra c. and p. M. 333.
 Nebu tr. 25.
 Nediṣṭha, see Nābhānediṣṭha.
 Nelumbium pt. 29, 30, 147; see Lotus.
 Nepāl c. N. 316, 321, 322, 345-347, 360, 376.
 Nerbudda r.; see Narmadā.
 Newar p. N. 345.
 Nibhā p. prs. 627.
 Nicitā r. M. 292.
 Nidhi dg. 408, 409, 415-419, 494, 638.
 Nigarhara p. N. 345.
 Nighna gb. 264.
 Nightshade pt. 166.
 Nihāra p. N. 345.
 Nikāṭa p. S. 362.
 Nikṛntana, hell, 71, 72.
 Nila mts. N. 275-279, 388.
 Nila k. 334, 344.
 Nila dg. 416, 419.
 Nilāyudha p. W. 334.
 Nilgiri mts. S. 285, 363.
 Nilī q. 353.
 Nilotpala pt. 29, 30, 104.
 Nipa k. 350, 598.
 Nipa rs. 597-599.
 Nipa p. 350, 353, 598.
 Nipa tr. see Kadamba.
 Nirāhāra p. N. 345.
 Niraya, hell, 68, 70.
 Nirbandhyā r. C. 299.
 Nirbindhyā r. C. 299.
 Nir-māṣṭi d. 257.
 Nirṛti gs. 250, 263, 490.
 Nirvindhya r. C. 299, 605, 606.
 Nirvindhya r. S. 299.
 Nirvīrā r. M. 292.
 Nirvṛti-caṅgu rs. 440.
 Niṣāda p. C. 360, 361.
 Niṣadha c. and p. W. 300, 343, 360.
 Niṣadha mts. N. 275-277.
 Niṣadha mt. NW. 278.
 Niṣadhā r. W. p. 300.
 Niṣadhāvati r. W. p. 300.
 Niścara rs. 415.
 Niścīrā r. M. 292.
 Niścītā r. M. 292.
 Niṣpāva pt. 86, 165, 244.
 Niṣumbha d. 488, 494-497, 500, 503, 506-509, 517-521, 524.
 Nisvīrā r. M. 292.
 Nitya-naimittika sf. 95.
 Nivāra cer. 165.
 Nivārā r. M. 292.
 Niveśa, 318.
 Niyati gs. 269.
 Niyojikā gb. 257, 259, 264.
 Nṛsimha p. NW. 375.
 Nūpi r. M. p. 295.
 Nymphœa pt. 29, 30.
 Oceans, 275.
 Ocymum pt. 164, 532.
 Odra p. and c. E. 329.
 Ogha-vatī r. M. 290, 306.
 Okhalakiya p. 366.
 Om, 128, 195, 205, 206, 550-554, 557, 561.
 Omens, 207-211, 263.
 Onion pt. 165.
 Organs of senses (indriya), 15, 16.
 Orissa c. E. 284, 301, 327, 334, 335, 360, 361, 365.
 Ortygornis bd. 28, 86.
 Osmotreron bd. 28.
 Ougeinia tr. 28.
 Owl, 72, 263.
 Oxalis pt. 26.
 Ozus r. NW. 292, 324.
 Oxydraci p. N. 377.
 Paddy, 84.
 Paddy-bird, 59, 86.
 Padgama p. C. 343.
 Padma, flower, 30.
 Padma, seat, 195.
 Padma dg. 416.
 Pādma mahā-kalpa, 228.
 Padmāvata c. W. 289.
 Padminī pt. 30.
 Padminī, science, 408-411, 415, 416, 419.
 Pahlava p. W. 314, 320, 350, 353, 368, 371, 383.

- Pahoj r.* W. 299.
Pairi r. C. 285.
Paisuni r. M. 297.
Paitrya cst. 361.
Pāka-saṁsthā sf. 128.
Palāṇḍu pt. 165.
Palāśh tr. 28.
Palāśinī r. 306.
Pallava ? p. N. 314.
Pallava p. S. 332.
Palmyra palm, tr. 27.
Pāṁśa-pāla ? p. NE. 381.
Pāṇ p. SE. 361.
Panasa tr. 25.
Pañcadaka p. NW. 372.
Pañcajana ? dt. NW. 312.
Pañcāla c. and p. M. 308, 309, 350-355, 382.
Pañcāla p., = Pañcāla.
Pañcana r. M. 330.
Pañcanada c. and p. NW. 312, 372, 378.
Pañcāpsaras l. C. ? 342.
Pañca-sāila mt. N. 279.
Pañcodaka ? p. NW. 372.
Pandanus, shrub. 26.
Pāṇḍara mt. M. ? 288.
Pāṇḍava f. 6-9, 19-24, 341, 344-347, 355, 365, 377, 416, 461, 669, 670.
Pāṇḍaveya pr. 31, 37.
Pandhava mt. M. ? 287.
Pāṇḍu k. 3, 19, 20, 37, 146, 345.
Pāṇḍua t. E. 326.
Pāṇḍua h. M. 288.
Pāṇḍura mt. N. 279.
Pāṇḍura mt. M. ? 288.
Pāṇḍya p. S. 287, 304, 331, 332, 344, 370.
Pāṇḍya ? p. W. 369.
Panicum cer. 165, 203, 244.
Pañjāb 311-318, 321, 324, 333, 347, 351, 373, 377-380.
Pañkaja, flower. 30.
Pañkajinī l. W. 445.
Pañkini r. M. ? 298.
Para p. S. 365.
Para period, 224, 228.
Parā r. M. 295.
Pāra rs. 402, 407.
Pārā r. M. 295, 299.
Pārada p. NW. 312, 317, 319, 369, 382.
Parākṣara p. W. 339.
Parāśara rs. 669, 677.
Pāraśava p. W. 339, 369.
Pāraśava f. 369.
Paraśu-Rāma rs. 310, 338, 339, 369, 371, 464.
Para-taṅgaṇa p. N. 323.
Pārāvata tr. 25.
Pārāvata gods. 415.
Pārḇati r. M. 295, 299.
Pārijāta tr. 27, 494.
Parīkṣit k. 379.
Pāripātra mts. M. 285, 286, 295, 354.
Pāripātra mts. N. 277, 279.
Parita p. NW. 317.
Parivarta-ka gb. 257, 258, 263.
Pāriyātra mts. M.; = Pāripātra.
Parjanya g. 178, 539, 618.
Parjanya rs. 449.
Parṇā r. M. 294.
Parṇāsā r. M. 294.
Parṇa-sālāgra mt. NE. 388.
Parṇa-sāvara p. SE. 361.
Parrot, 28, 87.
Parsaroni r. M. 297.
Partridge, 28, 86.
Pārul tr. 27.
Pārvapa śrāddha 157.
Parvata ra. 269.
Pārvatī gs. 290, 488, 493, 494.
Parwan r. M. 299.
Pāṣaṇḍa p. M. 354.
Pāśinī r. 306.
Paspalum cer. 244.
Passion (rāga), 15, 16.
Passion (rajas), see Qualities.
Paśu-pāla c. NE. 381.
Paśu-pati dg. 268.
Paṭaccara p. M. 309, 343.
Pāṭala tr. 27.
Pātāla, world, 47, 55, 60, 110-115, 119, 120, 125, 132-137, 429-435, 465, 475, 503, 518, 521, 531, 604-608, 645, 648, 656-661, 664, 677.
Pātāla-ketu d. 109, 113-116, 119-122.
Pātandhama mt. M. ? 287.
Pataṅga mt. N. 279.
Pathar mts. M. 286.
Patna t. and dt. M. 330.
Pattāla dt. N. 321, 347.
Paṭu p. C. 343.
Paudanya t. C. ? 337.
Pauṇḍra p. and c. E. 329.

- Paupdraka, Paupdrika p. E. 329.
 Paunika p. W. p. 336.
 Paurava, race, 331, 350, 360, 369, 374, 384, 461, 598, 677.
 Paurava p. p. NE. 384.
 Paurika p. S. 336.
 Paurpamāsa rs. 269.
 Paugkala cer. 165.
 Pāvaka dg. 270.
 Pāvamāna dg. 270.
 Pāvanī r. NE. 323.
 Payolli p. r. C. p. 299.
 Payoṣṇī r. W. 299, 335, 365.
 Payoṣṇī r. M. 299.
 Pea, 84, 86, 244, 245.
 Peacock, 87, 147, 260, 394.
 Pearl, 304, 366, 475.
 Peepul, see Pipal.
 Pelican, 30.
 Pelicanus, bd. 30.
 Pen-gaṅga r. C. 299.
 Penner r. S. 303.
 Perdix bd. 28, 86.
 Peri r. S. 304.
 Persia, 314.
 Peyārā tr. 25.
 Phala-giri mt. W. 373.
 Phalgu r. M. 297.
 Phalguluka p. W. 373.
 Phalgunaka p. W. 373.
 Phalgunī cst. 169, 361, 367.
 Phascolus pt. 84.
 Phasianus bd. 29.
 Phena-giri mt. W. 373.
 Pheasant, 28, 29.
 Phyllanthus tr. 25, 26.
 Physician, 160, 180, 261.
 Piṇḍika p. N. 322.
 Pig, see Boar.
 Pigeon, 28, 84, 86, 87, 208, 263.
 Pina p. p. N. 319.
 Pināka, bow, 403, 474.
 Pinākā p. r. S. 303.
 Pinda, cake, 144, 155-158, 172, 167, 179, 183, 255, 532, 683.
 Piṇḍa-mālaka pt. 165.
 Piṅgākṣa bd. 3.
 Pingala mt. N. 279.
 Pingala p. NW. 379.
 Piñjalā r. 379.
 Piñjara mt. N. 279.
 Pinus tr. 27.
 Pipal tr. 33, 277.
 Pipāṭhaka mt. N. 279.
 Piplika, ant, 86.
 Piprā, large ant, 86.
 Pippala tr. 33, 277.
 Pippalā r. M. 297.
 Pippaliśroṇī r. M. 297.
 Piprā, large ant, 86.
 Pipyalāśroṇī r. M. 297.
 Piśāca d. 46, 47, 158, 207 232 236, 238, 308, 520, 533.
 Piśācikā r. M. 297.
 Piśika p. S. 366.
 Piśuna gb. 263.
 Pitrs, 14, 75, 79, 80, 85, 88, 96, 119, 128, 133, 135, 144, 150-172, 176-183, 218, 232, 233, 236, 247, 249, 253, 254, 270, 272, 483, 526-538, 555, 561, 576, 619, 620, 639, 680, 686 : their 31 classes, 533-535.
 Pitrsomā r. SE. 304.
 Pīvara rs. 442.
 Pivarī q. 76.
 Plakṣa-dvīpa, 272-275.
 Plakṣāvatarāṇa ti. N. 127.
 Planet, 168, 259, 278, 385-387, 431, 535, 581, 626.
 Plantain tr. 25.
 Plava bd. 30.
 Podiceps bd. 31.
 Pole-star, 112, 207.
 Polyandry, 3, 19, 21, 23.
 Pomegranate tr. 25.
 Ponani r. S. 304.
 Poona t. W. 336.
 Porcupine, 49, 181.
 Pota-ka p. NW. 388.
 Potter's wheel, 72.
 Prabhākara rs. 320.
 Prabhāsa ti. W. 338, 340.
 Prabhāva k. 411, 412.
 Prabhā-vatī q. 664.
 Pracapḍa d. 266, 267.
 Pracapḍa pr. 610.
 Pracitra pr. 610.
 Pracodikā gb. 264.
 Pradhā demi-gs. 369, 559.
 Pradhāna, 217, 220, 225.
 Prādheya p. W. 363, 369.
 Pradyumna g. 21.
 Prāgyotiṣa p., c. and t. NE. 319, 328, 357, 383, 501.
 Prajāni k. 611.
 Prajāpati, 22, 70, 96, 99, 152, 153, 178, 179, 219, 233, 234, 238, 248, 258, 272, 273, 415, 436, 458, 455,

- 465, 470, 473, 474, 494, 526, 534-536, 551, 560, 566, 572, 582, 608, 685.
- Prājāpatya pl.* 246.
- Prajāti k.* 610, 611.
- Prajā-vatī q.* 272.
- Prākara k.* and *c.* 273.
- Prākara k.* and *c.* 273.
- Prakāśaka gb.* 267.
- Prākṛt,* 352.
- Prakṛti,* 217, 220-225, 228, 231, 232, 483, 489.
- Pralolupa bd.* 6.
- Pramathā q.* 618.
- Pramati rs.* 586, 597, 600-603.
- Pramati k.* 611.
- Pramati b.* 612.
- Pramattā gb.* 264.
- Prāmlocā aps.* 538.
- Prāmsu (son of Manu Vaivasvata) k.* 463, 588.
- Prāmsu (son of Vatsapri) k.* 610.
- Pramuca rs.* 443, 445.
- Prāpa (vital air),* 203.
- Prāpa dg.* 269.
- Prāpa rs.* 415.
- Prāpāyāma,* 194-196.
- Prāhita r.* S. 300, 302.
- Prāpta p.* N. 378.
- Prāpti (faculty)* 195.
- Prasandhi k.* 611.
- Prasātika cer.* 165.
- Prasthala p.* 320, 321, 347.
- Prasuhma c.* and *p.* 327.
- Prasupāla c.* NE. 381.
- Prasūta gods,* 454.
- Prasūti demi-gs.* 247-249.
- Pratardanākhyagods,* 436.
- Pratilomā Sarasvatī r.* 31.
- Pratīpa k.* 350.
- Pratiṣṭhāna t.* M. 93, 587, 590.
- Pratyāhara,* 196.
- Pratyaya-sarga,* 231.
- Prausthapadā cst.* 381.
- Pravaṅga p.* E. 325.
- Prāvāra-karpa m.* 346.
- Pravijaya p.* E. 327.
- Pravira m.* 44.
- Prāvṛṣeya p.* E. p. 327.
- Prayāga t.* M. 310, 361.
- Prīti w.* 269.
- Priyalaukika p.* N. 319.
- Priyaṅgu cer.* 165, 203, 244, 245.
- Priya-putra bd.* 28, 29.
- Priya-vrata,* 247, 248, 271-274, 445.
- Proṣaka p.* N. 320, 321.
- Prṣadhra k.* 463, 588-592.
- Prṣata k.* 350, 353.
- Prthā q.* 23; *see* Kuntī.
- Prthu rs.* 442.
- Prusadhru, see* Prṣadhra.
- Psidium tr.* 25.
- Pterospermum tr.* 27.
- Pudukota dt.* S. 332.
- Pukkasa, tribe,* 47-50, 68, 85, 87, 159.
- Pulaha rs.* 246, 249, 270, 274.
- Pulastya rs.* 246, 249, 269, 533.
- Puleya p.* W. 338.
- Pulinda p.* N. 315, 316, 321-323.
- Pulinda p.* C. 317.
- Pulinda p.* S. 335, 359.
- Pulinda p.* W. 338.
- Pulse,* 84, 86, 165, 244, 245.
- Punarvasu cst.* 169, 358.
- Puṇḍarika pt.* 29; *see* Lotus.
- Puṇḍra k.* 325.
- Puṇḍra p.* and *c.* E. 327, 329, 331, 334, 358.
- Puṇḍraka p.* E. 329.
- Punica tr.* 25.
- Puñjikā-stanā aps.* 407.
- Punnāga tr.* 26.
- Puṇya isl.* S. p. 390.
- Pura, town,* 241, 242.
- Purāpas,* 108, 219, 247, 685-689.
- Purandara g.* 494, 623.
- Purandara-pura t.* 113, 114.
- Purandhara p.* NW. 313.
- Purañjaya ps.* 146.
- Purantāla f.* t. S. 412.
- Pure articles,* 181, 182.
- Puri t.* E. 336.
- Purification,* 180-185.
- Purikā t.* S. 336.
- Purṇa r.* W. 289, 299, 335, 365.
- Pūrpa p.* N. 324.
- Purpotkaṭa h.* E. 357.
- Puru k.* 454.
- Pūru k.* 384.
- Purūravas k.* 146, 167, 587, 589.
- Puruṣa,* 220-224, 248.
- Prṣadhra, see* Prṣadhra.
- Puṣan (Sun),* 582.
- Puṣkala p.* N. 320, 321, 378.
- Puṣkalāvati t.* NW. 321.
- Puṣkara t.* and *p.* W. 306, 685.
- Puṣkara rs.* p. 588.

- Puṣkara-dvīpa, 272, 275.
 Puṣkara-mālin *m.* 116.
 Puṣkarāvati *t.* NW. 321.
 Puṣpa *mt.* 288.
 Puṣpajā *r.* S. 288, 303.
 Puṣpa-jāti *r.* S. 304.
 Puṣpaka *mt.* N. 279.
 Puṣpa-vāhinī *r.* S. 304.
 Puṣpa-vatī *r.* S. 304.
 Puṣpa-vatī *ti.* E. 304.
 Puṣpa-veṇī *r.* S. 304.
 Puṣya *cat.* 169, 358.
 Put, *hell*, 444.

Qualities (guṇa), 3-6, 16, 19-21,
 220, 221, 224, 225, 229-239, 247,
 251.
Querquedula *bd.* 30.
Quince *tr.* 25, 425.

 Raddhakataka *p.* NW. 317.
 Rādheya *p. f.* 369.
 Raghu *k.* 304.
 Rai *pt.* 84.
 Raivata *mt.* W. 289, (445).
 Raivata *for.* W. *p.* 23, 24.
 Raivata, Manu *and* manvantara,
 271, 443, 449, 549.
 Raivatika *mt.* W. *p.* 445.
 Rāja-grha *t.* NW. 318.
 Rāja-grha *t.* M. 286, 330, 357.
 Rāja-māṣa *pt.* 165.
 Rājanya *p.* N. 380.
 Rājas *rs.* 270.
 Rāja-saila *mt.* N. 279.
 Rājasūya *sf.* 34, 35, 39, 58, 61, 366,
 541.
 Rāja-syāmāka *cer.* 165.
 Rājgir *t.* M. 331, 357.
 Rājmahall hills, E. 325, 330.
 Rājputāna *c.* W. 286, 333, 354.
 Rājya-varadhana *k.* 577-579, 583-
 586, 684.
 Rākṣasa *d.* 6-8, 42, 47, 84, 39, 162,
 166, 201, 232-238, 255, 258, 279,
 346, 367, 402-405, 425-434, 516-
 520, 533, 541, 559, 571, 641, 677,
 682, 683.
 Rākṣasa marriage, 596, 671, 672.
 Rakta-kanchan *tr.* 27, 165.
 Rakta-vīja *d.* 501, 504-506, 524.
 Raktotpala *pt.* 29, 30.
 Rāma (Candra), *k.* 309, 351, 352,
 655.
 Rāma Jāmadagnya, *see* Paraśu-
 Rāma.
 Rama (Bala-), *see* Bala-Rāma.
 Rāma *p.* NW. *p.* 317.
 Ramaṇa *p.* NW. *p.* 317.
 Ramaṭa *p.* NW. 317.
 Rāmātha *p.* NW. 317.
 Rambhā *w.* 647.
 Rambhaka? *p.* NW. 388.
 Rām-gaṅgā *r.* M. 292, 354.
 Rāmgarh *c.* C. 296.
 Rāmgarh *k.* E. 330.
 Ramyaka *c.* N. 390, 391.
 Ranavanya *p. k.* 551.
 Raṅgeya? *p.* E. 326.
 Raṅkṣu *p.* N. 292.
 Rantideva *k.* 363.
 Rapti *r.* M. 294, 329.
 Rasā *r.* NW. 377.
 Rasālaya *p.* N. 377.
 Rasātala, *world*, 109, 110, 115, 133,
 430, 435, 531, 605-608, 644, 659.
 Rāṣṭra-varadhana *k.* 577.
 Rat, 85, 86, 184, 210.
 Rati *gs.* 114.
 Ratnadhāra *p.* N. 320.
 Ratna-vāhinī *r.* M. *p.* 298.
 Ratnavat *mt.* N. 279.
 Rātri *r.* M. *p.* 298.
 Raucya, Manu *and* manvantara
 271, 524, 526, 536-538, 550.
 Raudra *d.* *p.* 32.
 Raudrāśva *k.* 320.
 Raudrī *cat.* 358.
 Raurava, *hell*, 54, 62, 68, 72, 87,
 250.
 Rāvapa *d. k.* 362.
 Raven, 81, 208.
 Rāvi *r.* NW. 291, 292, 313-318.
 Rc hymns, 20, 64, 458-460, 484,
 553-557, 561, 565, 570, 581.
 Reika *rs.* 310, 462, 595.
 Rddhi *w.* 247, 248.
 Rddhi *semi-gs.* 248.
 Rechna doab, NW. 315.
 Religion, 119, 120, 124, 170-173,
 178, 179.
 Religious devotion (yoga), 92, 167,
 190-207, 210, 213-216.
 Rer *r.* C. 296, 297.
 Rest-house, 81.
 Reur *r.* C. 296.
 Revanta *dg.* 460, 461, 575, 576.

- Revatī *cst.* 170, 384, 443-448.
 Revatī *q.* 24.
 Revatī *q.* 443-449.
 Revenue, 422, 423, 593, 617, 618, 657.
 Rewa *dt.* C. 297, 341.
 Rg-Veda, 152, 206; *see* R̥c hymns.
 Rhinoceros, 164, 168, 181, 532.
 Rice, 84, 165, 244, 245.
 Riches, *see* Wealth.
 Righteousness (Dharma), 21, 36, 39, 41, 53, 54, 66, 88, 96, 108, 124, 138, 144, 148, 170-172, 185, 187, 198, 215, 264, 273, 282, 400, 422, 424, 430, 442, 459, 575, 578, 595-598, 629, 630, 657, 671, 672.
 Riṣṭa *k.* 588, 593.
 Riṣṭa *demi-gs.* 559.
 R̥kṣa *mts.* C. 285, 286, 298-302, 336, 345.
 Rocana *mt.* 288.
 Rohi *rs.* 294.
 Rohiṇī *cst.* 169, 355.
 Rohiṇī *demi-gs.* 269, 420.
 Rohita *k.* and *c.* 273.
 Rohitāśya *pr.* 42, 51, 58.
 Rope and jar at the well, 70, 71.
 Rottleria *tr.* 26.
 R̥ṣabha *k.* 271, 274.
 R̥ṣabha *p. mts.* N. 275, 277.
 R̥ṣabha *k.* S. 366.
 R̥ṣabha *p.* S. 366.
 R̥ṣabha *rs.* 415.
 R̥ṣabhā *r.* C. P. 300.
 R̥ṣi-giri *p. h.* M. 357.
 R̥ṣika *p.* N. 332.
 R̥ṣika *p.* S. 332, 366.
 R̥ṣikā *r.* S. 366.
 R̥ṣikā *r.* 305.
 R̥ṣikulyā *r.* E. 285, 304.
 R̥ṣikulyā *r.* 305.
 R̥ṣis, *Seven*, 22, 226, 246, 270.
 R̥ṣyamūka *mt.* S. 289, 365.
 R̥ṣyaśr̥ṅga *rs.* 464.
 R̥ta-dhvaja *k.*; *see* Kuvalayāśva.
 R̥ta-vāc *rs.* 443, 444, 447, 448.
 R̥tu-h̥arikā *gb.* 257, 261, 266.
 R̥tukulyā *p. r.* SE. 304.
 R̥tu-mālā *r.* S. 303.
 R̥tvij, 160, 178.
 Rucaka *mt.* N. 279.
 Ruci *dg.* 247, 248.
 Ruci *rs.* 526-538.
 Rudra *g.* 10, 55, 168, 225, 232, 246, 247, 268, 269, 403, 461, 525.
 Rules, various, 170-185.
 Rumex *pt.* 25. |
 Rūpā *r.* 306.
 Rūpapa *p.* W. 339.
 Rūpasa *p.* W. 339.
 Rūpavāhika *p.* W. P. 339.
 Rūpnarain *r.* E. 300, 301, 330.
 Ruru, deer, 164, 211.
 Rutha *k.* 452.
 Sabala *rs.* 270.
 Sābandhanā *r.* M. P. 294.
 Sabar *p.* C. and S. 335.
 Sabara *ps.* 18.
 Sabindu *mt.* N. 278.
 Saccharum *gr.* 192.
 Sact *gs.* 4, 90, 102, 420, 489.
 Sacrifices, 170, 203, 433, 434, 621; *see* Śrāddha, &c.
 Sad-ācāra, *see* Custom.
 Sadānīrā *r.* W. 294.
 Sadānīrā *r.* M. 294, 329.
 Sadānīrā-mayā *r.* M. P. 294.
 Sadātīrā *r.* M. P. 294.
 Sādhyā *dg.* 55, 461.
 Sagara *k.* 314, 317-320, 332, 346, 350, 362, 371, 656.
 Sāgarānūpa *c.* E. 328, 344.
 Saha-deva *k.* 346, 364, 367.
 Sahaḥja *k.* 359.
 Sahajanyā *aps.* 571.
 Sahasa *p.* p. W. 340.
 Sahasrākṣa *g.* 524.
 Sahasra-patra *pt.* 30.
 Sahasra-sikhara *mt.* N. 279.
 Sahiṣṇu *rs.* 270.
 Sahiṣṇu *r.* 454.
 Sahodaka *kinsman*, 157, 184, 185, 255.
 Sahya *mts.* 285, 289, 303, 310.
 Saila *c.* S. 332.
 Sailika *p.* S. 332, 362.
 Sailodā *r.* N. 351, 381, 382.
 Sailodakā *r.* N. 351, 382.
 Sailūga *p.* S. 332, 362.
 Saindhava *p.* NW. 315.
 Sainika *p.* p. N. 322.
 Sairandhrī *g.* 665.
 Sairiṣṭaka *pl.* M. 383.

- Sairiṣṭha p. NE. 382.
 Saivāla mt. N. 388.
 Saivyā q. 35, 38, 47-52.
 Saka p. NW. 314-320, 346, 353, 371, 463.
 Saka p. M. 350.
 Sāka p. NW. 388.
 Sākabhava k. and c. 273.
 Sāka-dvīpa, 272-275, 569.
 Sākala t. NW. 316, 364, 372, 373.
 Sākala-dvīpa dt. NW. 364.
 Sākambharī qs. 518.
 Sāketa t. M. 353.
 Sākhā, 129.
 Sākhā-nagaraka, city, 241, 242.
 Sakra g. 482, 503.
 Sakṛdgrāha p. N. 346.
 Sakṛdgrāha p. N. 346.
 Sakri r. E. 285, 286, 298.
 Sakṛn-nandā r. NE. 347.
 Sakṛtraka p. N. 346.
 Sakti gs. 129, 501-509, 512-514, 520.
 Sakti, Saktri rs. 669, 677.
 Sakuli r. E. p. 285, 298.
 Sakuni gb. 257, 258, 263.
 Sākya-muni, 350.
 Sāl tr. 27.
 Sala pr. 670.
 Sāla tr. 27.
 Salem t. and dt. S. 332, 365.
 Salik bd. 58.
 Sālmali tr. 82, 147.
 Sālmali-dvīpa, 272-275.
 Sālmaveśmaka p. W. 373.
 Salt, 166, 175, 182.
 Sālva c. and p. W. 309, 315, 347-350, 373, 595.
 Sālveya p.; see Sālva.
 Salya k. 311.
 Salya-kīrtana pl. p. M. 378.
 Samādhi m. 467.
 Sāman hymns, 20, 64, 235, 236, 458-460, 484, 554-557, 561, 581.
 Samāna, (vital air) 203.
 Samānodaka, 157; see Sahodaka.
 Samarkand c. 314.
 Sāma-Veda, 152, 206, 235.
 Sambara d. 10, 139.
 Sambarapa, see Samvarapa.
 Sambhu g. 408.
 Sambhūti w. 249, 269.
 Samika rs. 6, 9, 11, 17.
 Sampāti bd. 6.
 Samraj prs. 272.
 Samūla mt. N. 279.
 Samvarapa k. 461, 567.
 Samvarta rs. 653, 654.
 Samvarta-ka, weapon, 658, 662.
 Sapa pt. 245.
 Sānandinī r. M. 294.
 Sanatkumāra, 232.
 Saṇḍa tr. 390.
 Saṅgala t. NW. 316.
 Saṅjñā gs. 455-460, 566-569, 575.
 Saṅkalana, 7.
 Saṅkalpa pfn. 246, 247.
 Saṅkara g. 460.
 Saṅketa p. M. 353.
 Saṅkha h. S. 365.
 Saṅkha dg. 416, 419.
 Saṅkha-kūṭa mt. N. 279, 282.
 Saṅkhāvatī r. NE. 388.
 Sāṅkhya, 129, 231, 588, 688.
 Saṅkrandana k. 670, 675, 681.
 Saṅku d. 638.
 Sannati v. 249, 270.
 Sānta k. 442.
 Sānta k. 446.
 Sāntāl Parganas dt. 325, 356.
 Sāntanu k. 9.
 Sānti b. 539-541, 546-548.
 Sāntika p. NW. 372.
 Sānumat mt. N. 279.
 Sānumat mt. N. 279.
 Sapinḍa 156-158, 184, 185, 255.
 Sapiśika p. S. 366.
 Saptalā pt. = Mallikā.
 Sapta-parva tr. 27.
 Sarabha (beast), 49.
 Saraca tr. see Asoka.
 Saradvat ps. 464.
 Saraja p. C. 341.
 Sarāli bd. 58.
 Sārasa k. 333, 364.
 Sārasa bd. 647.
 Sarasi-ja pt. 30.
 Sārasvata p. M. 340, 351.
 Sārasvata p. W. 340.
 Sarasvatī gs. 2, 17, 18, 125-132, 434, 435, 515.
 Sarasvatī r. M. 23, 127, 290, 310, 312, 320, 351, 354, 377, 378.
 Sarasvatī r. W. 340.
 Sarasvatī, Prati-lomā, r. 31.
 Sarasvatī (other rivers), 290, 306.
 Sarava p. S. p. 362.
 Saravā p. r. SE. 305.

- Sārāvati r. SE. p. 305.
 Sarayū r. M. 323, 376.
 Sārdana p. N. 378.
 Sārgiga p. W. 368.
 Sārikā bd. 49, 58, 84.
 Sariṣā pt. 84.
 Sarju r. M. 376.
 Sarkara p. NW. 373.
 Sārkarākṣya b. 373.
 Sārkarāvartā r. S. p. 373.
 Sarmāti, see Saryāti.
 Sarmiṣṭhā q. 669.
 Sārṅga, bow, 108, 514.
 Sarpa p. C. 362.
 Sarṣapa pt. 84.
 Sarson pt. 84.
 Sarva dg. 268.
 Sarva q. 460.
 Sarva p. S. 362.
 Sarvaga p. N. 345.
 Sarva-hārī gb. 265.
 Sarvānī gs. 490.
 Saryāta k. 368; see Saryāti.
 Saryāta p. W. 368, 371.
 Saryāti k. 368, 462, 463, 588, 600.
 Sāsaka p. W. p. 372.
 Sāsa-vindu k. 653.
 Sāśika p. W. p. 340, 372.
 Sāstras, Wicked, 79, 252.
 Sasurasa mt. 288.
 Sāsivata p. W. 340.
 Sasya-han-tr gb. 257, 259, 264.
 Satabalā r. E. p. 301.
 Sata-bhīṣaj cst. 170, 381.
 Satadru r. NW. 291, 316.
 Sata-dyumna k. 454.
 Sātaka p. N. 380.
 Satamālā r. S. 303.
 Satamūlī pt. 165.
 Sata-patha p. dt. p. M. 309.
 Satāra dt. W. 362.
 Sata-rūpā, 247, 248.
 Sata-srṅgin mt. N. 279.
 Sata-vāhana p. SE. 361.
 Satī gs. 269, 408.
 Satirā r. M. 294.
 Sātpura mts. C. 286, 287, 299, 343, 345, 362, 365.
 Satru-ghna pr. 352.
 Satru-jit k. 109-113, 117, 119, 135, 139, 140.
 Satru-mardana pr. 142, 143.
 Satsura p. C. 343.
 Sāttvata f. 629.
 Saturn, planet, 431, 461, 567, 576, 626.
 Satya gods, 436, 437, 442.
 Satyaka k. 449.
 Satyākhyā gods, 436, 437.
 Sātyaki pr. 629.
 Satya-loka, 553.
 Satya-vat pr. 349, 350.
 Satya-vatī q. 677.
 Satya-vatī prs. 595.
 Saubha t. W. 349.
 Saudāsa k. 336.
 Saumya c. 284.
 Saumyā cst. 355.
 Saunaka rs. 591.
 Saunanda, club, 606-609.
 Saunandā q. 604.
 Saupṭikera p. C. 344.
 Saur p. C. and S. 335.
 Saurāṣṭra p. W. 370.
 Sauri pat. 31.
 Sauri k. (son of Prajāti), 612, 615.
 Sauvira p. and c. 315, 368.
 Sauviri q. 664.
 Savadhāna p. N. 378.
 Savana k. 272.
 Savara p. C. and S. 319, 335, 361, 362.
 Sāvarpa-ka, Manus and manvantaras, 524, 525, 549, 550.
 Sāvarṇi-ka, Manu and manvantara, 458, 461, 463-466, 522-524, 549, 567, 576.
 Savitr (Sun), 282, 582.
 Savitr d. 262.
 Sāvitra for. N. 278, 282.
 Sāvitrī prs. 349, 350.
 Sāvitrī, hymn, 470.
 Scythians, 350.
 Scorpion rp. 172, 81, 85.
 Screw-pine, shrub, 26.
 Self, see Soul.
 Self-existent, The, 225; see Supreme Being.
 Self-repression, 194-200.
 Salya r. E. 300.
 Semecarpus tr. 25.
 Seemul tr. 82, 147, 191.
 Senses, see Organs of Sense.
 Seonath r. C. 285.
 Serpents, The, 232, 234, 531, 577, 681, 683; see Nāga.
 Seṣa (Serpent) k. 1, 21, 469, 475, 609, 648, 681.

- Sesamum* pt. and seed, 84, 86, 156, 162-168, 181, 224, 244, 245, 260, 261, 532.
Setuka p. S. 332.
Shadow-Sañjñā gs. 456-461, 464, 566-569, 576.
Shāhābād dt. M. 309.
Shāh-dheri t. NW. 379.
Sheep, 164, 166, 235.
Shieldrake bd. 30; see *Cakravāka*.
Shorea tr. 27.
Shrike bd. 28.
Sihi p. NW. 377.
Siddha dg. 55, 58, 78, 229, 393, 395, 403, 511, 530, 542, 581, 679, 682.
Siddha-vīrya k. and rs. 441.
Siḡhrā r. C. P. 299.
Siḡhrodā r. C. 299.
Sikhara mt. N. 279, 281.
Sikhi g. 442.
Silavatī ? *Silāvatī* ? r. E. 300.
Silk, 86, 423.
Silk-cotton tree, see *Seemul*.
Silk-worm, 86.
Simhala p. S. 366.
Siṛhikā d. 367.
Simla t. N. 316.
Sin (particular), 78-88.
Sinapis pt. 84.
Sindh c. W. 313, 315, 373.
Sindh r. M. 293.
Sindh-sāgar doab, NW. 315.
Sindhu r. NW. 290, 370.
Sindhu r. M. 293.
Sindhu p. and c. W. 315, 347, 368, 370, 665.
Sindhu-kālaka-vairata ? p. W. 369, 370.
Sindhūttama ti. M. 293.
Sindhūttama ti. W. 293.
Sindhu-vīrya k. 665.
Sinibāhu r. E. 300.
Sinibālī r. E. 300.
Siprā r. N. 285.
Siprā r. C. 299.
Sirāla p. W. 338.
Sirmour dt. N. 320.
Sirsa dt. N. 321.
Siśira k. and c. 273.
Siśirakṣa mt. N. 279.
Siśu-pāla k. 350.
Sitā r. NE. 281, 388.
Sitāmbuja pt. 30, -
Sītānta mt. N. 278-281
Sītārtta mt. N. 278.
Siterajā r. M. P. 297.
Siṭibāhu r. E. 300.
Sītodā l. N. 278, 281
Siva g. 5, 17, 32, 38, 55, 98-100, 112, 125, 132, 133, 178, 206, 219, 224, 225, 249, 258, 262, 280, 281, 343, 356, 460, 471-474, 501-503, 509, 515, 521, 545, 555, 572, 574, 582, 588.
Siva k. and c. 273.
Sivā r. 299.
Siva-dūtī gs. 503, 504, 507-509, 514, 524.
Sivi k. 377.
Sivi p. NW. 333, 354, 377-380.
Sivākhyā gods, 436, 437.
Skanda g. 269.
Slavery, 42-45, 323, 674.
Smell (element), 217, 221, 222.
Smṛti w. 249, 269.
Smṛti-hārikā gb. 257, 261, 266.
Snake, 76, 85.
Snātaka, 178.
Snowy Mountains, see *Himavat*.
Social rules, 170-184.
Solanum pt. 166, 167.
Solar Race, dyn. 43, 45, 683.
Soma (Moon), g. 153, 162, 420, 535, 561, 582, 589, 626.
Soma rs. 99, 269.
Soma, uice, 259, 262, 545, 655.
Somā r. N. 282.
Soma-datta pr. 629.
Soma-pā pitṛs, 533.
Soma-pā gb. 262.
Soma-saṁsthā sf. 128.
Someśvarī r. NE. 306.
Somnath t. W. 338, 340.
Soṇa r. C. and M. 286, 288, 296, 298, 341.
Sone r. = *Soṇa*.
Sorrel pt. 25.
Soul, 15, 142, 143, 150, 187, 190-194, 200, 206, 211, 220-225, 422, 459, 527, 542, 587.
Sound (element), 217, 220-222, 238.
Sparrow bd. 6, 28, 210.
Spirituous liquor, 32, 83, 86, 100, 103, 106, 107, 136, 260, 573, 600, 603; see *Intoxication*.
Spodias tr. 24.

- Sprite*, 250-268, 533, 545.
Sraddha, 79, 83, 133, 151, 154-171, 181, 185, 199, 203, 264, 266, 530, 531, 536, 537, 566, 686.
Sravapa est. 170, 376.
Sreewacolum t. SE. 361.
Srī gs. 249, 269, 290, 484; *see* Laksmī.
Srī-kākula t. SE. 361.
Srī-parvata mt. S. 290, 366.
S'rīphal tr. 25, 425.
Srī-śaila=Srī-parvata.
Srīgavat mts. N. 277.
Srīgavat mts. N. 279.
Srāgin rs. 12.
Srāgin mts. N. 275, 276.
Srūjaya k. 353.
Srūjaya f. 353.
Sruta-devā q. 361.
Stanapa p. N. 321.
Stanayogika p. N. P. 321.
Star-worship 80.
Sterna bd. 86.
Stosala p. C. 342.
Strī-loka pl. NW. 375.
Strī-rājya c. and p. N. 375.
Strī-vāhya p. NW. 375.
Su-bāhu pr. 142, 143, 187-190, 207, 212-215.
Su-bāhu k. 322, 323.
Subalāśva k. 623.
Subarna-rekhā r. E. 301, 327.
Subhā r. C. 302.
Subhadra q. 446.
Subhadra prs. 627.
Subhra ? p. E. 356.
Su-çakra pr. 610.
Suci dg. 270.
Sūci-mukha bd. 80.
Sudāman dg. 581.
Su-darśana rs. 378.
Su-deva k. 597, 600-602.
Su-deva k. 600.
Su-deva k. 627.
Sudhāman rs. 449.
Sudhī gods. 442.
Śūdra, caste 85, 116, 123, 183, 318, 531, 591, 671, 676; *their duties*, 149.
Śūdra p. W. and NW. 312-314, 368.
Sudrakas p. NW. 314.
Su-dyumna k. 587-590.
Sugar-cane, 175.
Su-grīva, monkey k. 289, 323, 356.
Su-grīva d. 495.
Suhma k. 325.
Suhma p. E. 327, 329, 334, 356.
Suhmottara p. E. 327.
Su-hotra b. 612.
Su-hotra k. 670.
Suicide, 621.
Suir p. C. 335.
Sujaraka p. E. 324.
Sujātā q. 446.
Sujātya p. M. or W. 371.
Sukālin pītra, 531.
Sukaṅkavat mt. N. 278.
Su-kanyā prs. 368, 600.
Su-keśī q. 664.
Sukhodaya k. and c. 273.
Sukra dg. 58, 269, 650.
Sukra (=Agni), 541, 544.
Sukṛṣa rs. 11, 12.
Sukta rs. 270.
Sukti h. S. 365.
Suktimat mts. 284, 285, 306.
Suktimati r. M. 285, 297.
Suktimati t. M. 298, 359.
Sukti-sāhvayā t. M. 359.
Su-kumāra k. and c. 273.
Su-kumārī r. 305.
Sukūṭya p. 307.
Sulaiman mts. W. 347.
Sūlakāra p. N. 321.
Sūlika p. N. 323.
Sumahā-drumā r. M. ? 296.
Sumanā q. 670, 674-676.
Su-mati b. 62, 69, 74, 76; *see* Jada.
Su-mati k. 274.
Su-mati k. 361.
Su-mati pr. 605.
Sumbha d. 116, 488, 494-500, 503, 506-510, 517-521, 524.
Sumbha p. E. ? 356.
Sumedhas gods. 449.
Sumedhas rs. 454.
Su-megha mt. W. ? 370.
Sumerujā r. M. ? 297.
Sumina p. W. 338.
Su-mukha bd. 3.
Sun (Sūrya &c.) q. 147, 178, 280, 431, 455-461, 465, 466, 473, 474, 522, 535, 543, 550-553, 560-567, 580-588, 621, 626, 680.
Sunanda, club, 604, 609.
Su-nandā q. 604, 609, 611.
Su-naya k. 612.

- Suni? r. M. 297.
 Su-nīti *pr.* 605.
 Sunuvar p. N. 321.
 Sun-worship, 80, 173.
 Supara t. W. 338.
 Su-pārśva *bd.* 6.
 Supārśva *mts.* N. 277, 282.
 Su-patra *bd.* 3.
 Su-prabhā r. N. 290, 306.
 Su-prabhā w. 597, 600, 601.
 Supratika, *elephant*, 9.
 Suprayogā r. S. 303.
 Supreme Being or Soul or Spirit,
 55, 63-65, 92, 198, 201-206, 210,
 216, 217, 229, 414, 459, 532, 552-
 555, 558, 570, 587, 588, 687; *see*
 Brahman.
 Sūra k. 24.
 Surā r. M. ? 295.
 Sūra? p. NW. 313.
 Sūra (*son of Vatsapri*) *pr.* 610.
 Surabhi *dg.* 116, 117.
 Surahādramā r. M. ? 296.
 Surakṣa *mt.* N. 279, 281.
 Surāla p. W. 338.
 Surasa *mt.* N. 279.
 Surasā r. M. ? 296.
 Sūrasena k. 351.
 Sūrasena c. and p. M. 307, 309,
 351-354, 371, 377.
 Surāstra c. and p. W. 288, 309,
 340, 342, 344, 370, 446.
 Surat t. W. 340.
 Su-ratha k. and c. 273.
 Su-ratha k. 465, 466, 522, 523
 Su-ratha k. 601, 602.
 Surathā r. M. 296.
 Su-reṇu r. M. 290, 306.
 Sūrpakarṇa h. E. 356.
 Sūrpāraka c., t. and p. W. 289,
 338.
 Sursooty, *see* Sarasvati r. M.
 Su-ruci q. 420.
 Su-rūpa *gods*, 442.
 Sūrya, *see* Sun.
 Sūrya h. S. 365.
 Sūryā? r. M. ? 295.
 Sūrya-kānta *mts.* N. 389.
 Sūryāraka? *see* Sūrpāraka.
 Sūrya-vaṁśa *dyn.* 308.
 Su-śānti Manu; = Auttama.
 Susarasa *mt.* 288.
 Su-śarman k. 321.
 Śu-śarman ū. 426.
- Su-śobhanā q. 665.
 Sūta, 23, 31.
 Sūta *gods*, 464.
 Su-tapas *rs.* 270.
 Su-tapas b. 440.
 Sūta-vigaya *dt.* E. 326.
 Sūtika? p. S. 332.
 Sūtlej r. NW. 291, 292, 311, 312,
 316, 324, 378-380.
 Sūtpalāvati r. S. 304.
 Su-varcas *rs.* 540.
 Su-varcas k. 623.
 Suvenā r. C. 300.
 Su-vikrama *pr.* 610.
 Suvīra k. 311, 315.
 Suvīra p. NW. 370.
 Suvīra k. 664.
 Su-vrata *rs.* 605.
 Su-yaṣṭavya k. 449.
 Svadhā, 94, 151, 152, 163, 178, 249,
 269, 270, 470, 483, 515, 527, 530-
 532, 542.
 Svadhāman *gods*, 436.
 Svāhā, 94, 151, 152, 162, 249, 269,
 270, 470, 483, 527, 542.
 Svakambalā r. NW. 389.
 Svapacu p. W. ? 339.
 Svāpada p. W. 339.
 Svapāka p. W. ? 339.
 Svar, 71, 206, 218, 227, 553.
 Svara, 130.
 Svarakṣu *mt.* N. 281.
 Svarakṣu r. N. 281.
 Svarasa *mt.* 288.
 Sva-rāstra k. 438.
 Svar-bhānu (*Sun*), 582.
 Svarga 36-41, 50, 57-61, 69-71,
 75-78, 88-90, 147, 152, 168, 169,
 279, 280, 283, 284, 310, 409, 443,
 460, 462, 473, 513, 530, 652, 687,
 688. [383.
 Svarga-bhaumānavadyaka? p. N.E.
 Svarṇa-śṛṅgin *mt.* N. 279.
 Sva-rociṣ *ps.* 401-415.
 Svārocīṣa, Manu and manvantara,
 271, 391, 392, 398, 401, 406, 408,
 411-415, 449, 466, 549.
 Sva-rūpa *pr.* 610.
 Svastika *posture*, 195.
 Svāti *cat.* 169; 370.
 Svayam-bhū g., *see* Self-existent.
 Svāyambhuva, Manu and man-
 vantara, 247, 248, 270-274, 403,
 424, 448, 449, 549.

- Svayam-hārikā *gb.* 257, 260, 265.
 Sveta *k.* and *c.* 273.
 Sveta *mts.* N. 275, 276.
 Sveta-giri *mt.* N. 287, 381.
 Sveta-parva *mt.* NE. 388.
 Sveta-parvata, *see* Sveta-giri.
 Svetodara *mt.* N. 279.
 Syāmā *cer.* 165.
 Syāmā *r.* NW. 389.
 Syāmā *r.* NW. 389.
 Syāmaka *p.* N. 380.
 Syāmaka *cer.* 165, 245.
 Syoni *demi-gs.* 559.

 Tailaṅga *p.* S. 367.
 Taittirika *p.* W. 339.
 Takka *p.* NW. 379.
 Takṣaka *d. k.* 379, 648.
 Takṣa-silā *t.* NW. 379.
 Tāla *tr.* 27.
 Tāla (*music*), 131.
 Tāla *t.* S. 411, 412.
 Talagāna *p.* N. 321.
 Tālaṅgha *p.* M. 371.
 Tāla-ketu *d.* 121, 122, 125.
 Tamaḥ-pracchāda *gb.* 265.
 Tamāla *tr.* 28.
 Tāmalipta-ka *p.* E. 330, 357, 358.
 Tāmarasa *pt.* 30.
 Tamas, *hell.* 71, 72, 152.
 Tamasā *r.* M. 296, 298.
 Tāmasa *mt.* N. 278.
 Tāmasa. Manu *and* manvantara.
 271, 437, 438, 442, 549.
 Tāmasa *p.* N. 323, 347.
 Tāmasā *r.* M. 296.
 Tamba *rs.* 415.
 Tamiḥ *p.* S. 370.
 Tāmisa, *hell.* 152.
 Tamluk *t.* E. 301, 327, 330.
 Tāmra *d.* 479.
 Tāmra, *demi-gs.* 559.
 Tāmrahvaya-dvīpa *c.* 367.
 Tāmra *mt.* N. 279.
 Tāmralipta-ka *c.* and *t.* E. 301,
 329, 330.
 Tāmraparva *c.* 284.
 Tāmraparvī *r.* S. 303, 367.
 Tāmraparvī *p.* SE. 305.
 Tāmraparvī *t.* and *isl.* S. 367.
 Tāmraparvī *h.* S. 367.
 Tāmraparvī *dt.* S. 367.
 Tāmravarva *c.* 284.
 Tanapa *p.* N. 321.

 Tanaya *p.* N. *p.* 321.
 Tanaga *p.* N. 316, 317, 322, 323,
 346, 375, 381, 382.
 Tanjor *dt.* S. 332.
 Tanaka *p.* N. 323.
 Tan-mātra, 231.
 Tāpasa *p.* W. 339.
 Tāpasārama *p.* S. 339, 366.
 Tapatī *q.* 461, 567, 576.
 Tāpī *r.* C. and W. 299.
 Tapo-loka, 553.
 Tapo-rati *b.* 590.
 Tapo-vana *for.* 669.
 Tapta-kumbha, *hell.* 71, 74, 83.
 Tapti *r.* C. and W. 285, 286, 299,
 335, 336, 340, 344, 365, 368.
 Tārakṣati, Tārakṣiti, *dt.* W. 372.
 Tārakṣura *p.* NW. *p.* 372.
 Tarkṣī *bd.* 6, 8.
 Tārkaṣya *p.* NW. *p.* 372.
 Taru-jit *d.* 663.
 Taste (*element*), 217, 221, 222.
 Taupdikera *p.* C. *p.* 371.
 Taxilu *t.* NW. 379.
 Teal *bd.* 30.
 Teesta *r.* NE. 293.
 Teliṅga *c.* and *p.* SE. 334, 337, 367.
 Telugu *p.* S. 334, 337, 367.
 Tendukhera *t.* C. 344.
 Tephrodornis *bd.* 28.
 Terminalia *tr.* 26.
 Tern *bd.* 86.
 Tetrao *bd.* 28.
 Tewar *t.* C. 343, 371.
 Thāmi *p.* N. 322.
 Thibet *c.* 319, 323.
 Thunder-bolt, 2, 75.
 Til *pt.* 84.
 Tila *pt.* 84; *see* Sesamum.
 Tilaṅga *p.* N. 308.
 Tilaṅga *p.* S. 367.
 Tilottamā *aps.* 4, 571.
 Time, measures of, 224-228, 459
 543, 580.
 Tindaka *tr.* 24, 25.
 Tindu-ka *tr.* 24, 26.
 Tinnevely *dt.* S. 331.
 Tippera hills, E. 306.
 Ttir *bd.* 86.
 Tittira *p.* 339.
 Tittiri *bd.* 86.
 Tochari *p.* N. 320.
 Todya (*music*), 132.
 Tomara *p.* N. 323.

- Tons* r. M. 296.
Tortoise, 30, 49, 84, 85, 181, 195, 278, 348, 349, 355, 358, 367, 374, 376, 381, 384-387, 417.
Tortures, 48, 49, 66-68, 72-90.
Tosala p. C. 342.
Touch (element), 217, 221, 222.
Towns, 240-242.
Toyā r. C. 301.
Trade, 101, 108, 214.
Traigarta p. N. 347.
Traipura p. C. 343, 360.
Transmigration, 3, 5, 8-18, 38, 48-50, 54, 66-71, 77-88, 91, 158, 280.
Travancore dt. S. 367.
Tretā age, 32, 224, 226, 235, 239, 243, 272, 347, 387, 388, 437.
Tribhāgā r. E. 304.
Trichinopoly dt. S. 332.
Tridivā r. C. 298.
Tridivā r. E. 305.
Tridivācalā r. E. 305.
Trigarta c. N. 321, 324, 346-349, 372, 377-382.
Triḥ-srotasī r. NE. P. 293.
Trilinga c. and p. SE. 367.
Tri-netra p. NE. 384.
Tripistapa dt. M. 290.
Tripurā t. C. 343, 360, 371.
Trisāmā r. SE. 304, 305.
Trisāṅku k. 339.
Tri-sikha mt. NW. 281.
Tri-srotas r. NE. P. 293.
Tri-suparna hymns, 160.
Tritiyā r. E. P. 293.
Triyamā r. SE. 304.
Truthfulness, 14, 15, 35, 39, 41, 66, 68, 88, 122, 151, 568, 640.
Trumpet-flower tr. 20.
Tryambakā gs. 513.
Tukhara p. N. 320, 350, 353.
Tulsi pt. 164.
Tumba pt. 118.
Tumbara p. C. 343.
Tumbhadra r. S. 303.
Tumbula p. C. 343.
Tumbuma p. C. 343.
Tumbura p. C. 343.
Tumburu rs. 12, (118), 571, 647, 648.
Tumura p. C. 343.
Tunaya gdh. 646, 648.
Tuṇḍikera p. C. 344.
Tunga r. S. 303.
Tuṅga-bhadra r. S. 303.
Tuṅga p. N. 323.
Tuṅga-prastha mt. 288.
Turasita p. W. 339.
Turdus bd. 49, 58.
Turk p. 372.
Turkestan c. N. 324, 372.
Turmeric pt. 165.
Turuṅka p. W. 372.
Turvasu k. 623, 653.
Tuṡāra p. N. 319, 320.
Tuṡita gods, 415.
Tuṡṡikāra P. p. C. 344.
Tvaṅgana p. NE. 382.
Tvaṡṡṡ g. 21, 22, 120, 455-460, 569, 605.
Uccaiḥ-śravas, horse, 494, 495.
Udagra d. 476, 479.
Udāna, air, 66, 204.
Udāra cer. 244.
Udāvasu k. 612.
Udaya-giri h. M. 357.
Udaya-giri h. E. 356.
Udbhida k. and c. 273.
Udbhida p. S. 337.
Uddhata d. 479.
Udgītha, 484.
Udumbara p. M. 355.
Udumbara c. W. 355.
Udumbara tr. 182, 192, 255.
Udumbarāvati r. S. 355.
Ugra dg. 268.
Ugra k. 454.
Ugra-darśana d. 476, 480.
Ugrāśya d. 479.
Ugra-vīrya d. 479.
Ugrāyudha k. 350, 598.
Uhani t. M. 351.
Ujjain t. C. 295, 345, 521.
Ujjayanta mt. W. 288.
Ujjayinī t. C. 295, 345.
Ujjihāna p. M. 350, 351.
Ukti gb. 257, 258, 262.
Ulāka p. N. 346, 375.
Umā gs. 132, 269.
Umbilical cord, 70.
Unmattā gb. 264.
Unnata rs. 454.
Upa-giri dt. N. 325, 328.
Upaniṡad, 259.
Upaniveśa, 318.
Upaplavā, -vya, t. M. 307.
Upupa bd. 80.

- Urdamaru *p.* N. 376.
 Ūrdhva-bāhu *rs.* 270, 449.
 Ūrdhva-karīṇa *p.* SE. 342, 360.
 Ūrja *rs.* 415.
 Ūrjā *w.* 249, 270.
 Ūrjasvin *g.* 462.
 Urjihānā *t.* M. 351.
 Ūrṇa *p.* and *c.* N. 324, 346, 376.
 Urū, Ūru, *k.* 454.
 Urūkarma? *pl.* N. 376.
 Urvaśi *aps.* and *g.* 4, 571.
 Uśanas *dg.* 9, 10, 58.
 Uśinara *k.* 333, 377-380.
 Uśinara *p.* M. 377.
 Uśira *gr.* 79.
 Uśira-vīja *rs.* 653.
 Uṣṇa *k.* and *c.* 273.
 Utkala *k.* 589.
 Utkala *p.* and *c.* E. 299, 327, 329, 334, 341, 589.
 Utpala *pt.* 29.
 Utpalā *r.* S. 304.
 Utpalāvata-ka *for.* 425.
 Utpalāvati *r.* S. 304.
 Utpalāvati *g.* 439.
 Utsarga *oblation.* 151, 153.
 Utsava-saṅketa *p.* N., W. and S. 319, 337.
 Uttama *p.* C. ? 342.
 Uttama *k.* 419, 420, 423-425, 429, 432, 435, 436.
 Uttamarṇa *p.* C. 342.
 Uttānapāda *k.* 247, 248, 419, 420, 423.
 Uttānapāla *k.* 112.
 Vābhravya *pat.*, see Bābhravya.
 Vabhru, see Babhru.
 Vācaspati *dg.* 626.
 Vadana-dantura *p.* E. 356, 357.
 Vadantika? *p.* N. 379.
 Vādhadhāna? *p.* NW. 312.
 Vadhra *p.* N. 378.
 Vahirgira *p.* E. 325.
 Vahir-giri *p.* E. 325.
 Vahir-giri *dt.* NE. 325, 328.
 Vāhlika *k.* 311.
 Vāhlika *p.* NW. 311, 315, 375.
 Vāhya? *p.* M. 354.
 Vāhyā *r.* S. 303.
 Vāhyatodara? *p.* N. 320.
 Vaibhāra *mt.* M. 286.
 Vaibhrāja *for.* N. 278, 281.
 Vaibhrāja *mt.* M. 286.
 Vaidehaka *p.* M. 352.
 Vaidika? *p.* C. 343.
 Vaidisa *p.* M. 343, 627, 630.
 Vaidūrya *mt.* W. and C. 279, 287, 299, 365.
 Vaidyanātha *h.* E. 287.
 Vaidyuta *k.* and *c.* 273.
 Vaidyuta *mt.* 287.
 Vaigai *r.* S. 304.
 Vaihāra *mt.* M. 286.
 Vaikārika, 221.
 Vaikuntha *k.* 449.
 Vaiṇava *k.* and *c.* 273.
 Vaiṇī *r.* S. 303.
 Vaippar *r.* 304.
 Vaipracitta *pat.* d. 517.
 Vairāṭa *c.* M. 288, 307.
 Vairocana *d.* 465.
 Vaisāli *pat.* 426.
 Vaisāli *t.* M. 329, 600.
 Vaisālinī *prs.* 625, 627.
 Vaisikyā *p.* S. 334.
 Vaiṣṇava *sect.* 108.
 Vaisya *caste.* 74, 318, 671; *its duties, &c.*, 148, 591, 594, 597.
 Vaitaraṇī *r.* E. 300, 334.
 Vaitariṇī, *fabulous r.* 54.
 Vaivasvata, Manu and manvantara, 271, 341, 350, 368, 454-463, 517, 549, 551, 566, 568, 575, 576, 587-590, (600), 617, 666.
 Vāji-keśa *p.* NW. 374.
 Vājivāsika? *p.* S. 333.
 Vajra-ketu *d.* 115.
 Vaka *bd.* 58.
 Vaka *p.* N. 376.
 Vaksu *r.* NW. 292, 324.
 Vakula *tr.* 26.
 Vala? *pl.* NW. 375.
 Valaka *rs.* 442.
 Valāka *d.* 425, 426.
 Valāva? *pl.* NW. 375.
 Vamana *p.* NW. 372.
 Vāmana *incarnation.* 21.
 Varnśa-dharā *r.* SE. 305.
 Varnśa-dhāriṇī *r.* SE. 305.
 Varnśa-karā *r.* SE. 305.
 Varnśa-varā *r.* SE. 305.
 Vanadāraka *p.* S. 337.
 Vānaprastha, 149, 150, 216, 616, 675, 681.
 Vana-rāṣṭra-ka? *p.* and *c.* NE. 382.

- Vānava p. NW. ? 372.
 Vanavāhyaka p. NE. 383.
 Vanavāsuka p. S. 333, 364.
 Vanuvāsi, c. S. 333.
 Vanavāsika p. S. 333.
 Vanavāsin c. S. 333, 364.
 Vanāyu, Vānāyu, c. and p. NW. 372.
 Vaṅga k. 325, 326.
 Vaṅga p. and c. E. 324-329, 334.
 Vaṅgeya p. = Vaṅga.
 Vanitā-mukha p. W. 368.
 Vāṅjūkā r. M. 297.
 Vāṅjula tr. 28.
 Vāṅjulā r. M. 297.
 Vāṅjulā r. S. 302, 303.
 Vāṅkṣu r. NW. 292, 389.
 Vapantī ? r. C. 295.
 Vapu *aps.* 1, 2, 5-8.
 Vapuṣ-mat k. 272, 273.
 Vapuṣ-mat pr. 670, 673-683.
 Vapuṣ-matī q. 665.
 Varu *sf.* 433.
 Varā prs. 627.
 Varadā r. C. 300.
 Varadā r. S. 303.
 Varāha incarnation, 21.
 Varāha g. 505, 509.
 Varāha kalpa, 228.
 Varāhādri mt. N. 279.
 Vārāṇṣhaya t. M. 355.
 Vārāṇsa-sāhvaya t. M. 355.
 Vārāṇasī (Benares) t. M. 308, 654
 Vārāṇasī t. E. 360.
 Vārāṇsa-sthala t. M. 351, 355.
 Vārāṇāvata t. M. 347, 355.
 Vardhamāna mts. NW. 388.
 Vardhamāna p. E. 358.
 Vāri-caru p. S. 365.
 Varmavat (town), 242.
 Varuā r. S. 303.
 Varuṣā r. M. 286, 294.
 Vārtāki pt. 167.
 Vartula pt. 84.
 Varuṇa g. 10, 122, 125, 153, 473, 474, 489, 494, 535, 538, 545, 562, 588, 589, 621, 680.
 Varuṇā r. N. 392.
 Vāruṇa c. 284.
 Vāruṇa cst. 381.
 Varuṇoda l. N. 278, 381.
 Varūtha k. 446.
 Varūthinī *aps.* 391, 394-402.
 Varva p. N. 376.
 Varvara p. NW., NE. and S. 319, 369, 372.
 Vagaṭ, 151, 152, 444, 470, 545.
 Vasati (village), 242.
 Vaśa-vartin gods, 436, 437.
 Vāsika p. W. 339.
 Vasiṣṭha rs. 59, 246, 249, 270, 289, 314, 336, 462, 570, 590, 615.
 Vasiṣṭha rs. 449.
 Vasiṣṭha dg. 403.
 Vasiṣṭha pul. b. 612.
 Vāskala d. 476, 479.
 Vasu g. 129, 168, 460, 461, 474.
 Vasu k. (of Cedi), 330, 359.
 Vasu k. (of Magadha), 330.
 Vāsudeva k. and g. 3, 19-21, 55.
 Vasu-dhāra mt. N. 279.
 Vasu-homa k. 655.
 Vāsuki, Nāga k. 648.
 Vasu-mat k. 463.
 Vasu-mat ? mt. N. 376.
 Vasurāta pr. 599.
 Vāśya k. and c. 273.
 Vāśyatā ? r. S. 302.
 Vāṭadhāna k. 312.
 Vāṭadhāna p. NW. 312, 378.
 Vāṭa-rūpā gb. 267.
 Vātasvana mt. 277.
 Vatsa k. 307.
 Vatsa c. and p. M. 307, 341, 351.
 Vatsa-prī k. 604, 607, 610.
 Vatsarī ? r. S. 302.
 Vātsya c. and p. M. 307, 341.
 Vāyu (Wind) g. 6, 10, 22, 23, 147, 178, 473, 474, 489, 562, 582, 648.
 Veda-bāhu rs. 449.
 Vedumali r. S. 303.
 Veda-mantra p. M. 349.
 Vedānta 129, 683.
 Veda, 553-557, 685-687.
 Vedasini r. M. 293.
 Veda-siras rs. 269.
 Veda-smṛtā, -ti, r. M. 293.
 Veda-śrī rs. 449.
 Veda-trayī ? r. M. 295.
 Veda-vatī r. N. 293.
 Veda-vatī r. S. 303.
 Veda-pālā r. C. ? 300.
 Vegetables, 165, 166, 244, 245.
 Vega-vahinī r. M. ? 298.
 Vena k. 146, 320, 588.
 Veṇā r. S. 300.
 Veṇā r., see Veṇvā and Veṇyā.
 Veṇī r. S. 362.

- Veṇika p. W. P 373.
 Veṇṇā r. S. 303.
 Veṇu mt. N. 278.
 Veṇugradha pt. 245.
 Veṇuka p. N. 379.
 Veṇu-matī r. W. 373.
 Veṇu-matī r. NW. P 375.
 Venus, planet, 9, 207, 431, 626.
 Veṇvā r. N. 286, 294.
 Veṇvā r. N. P 294.
 Veṇvā r. W. 289.
 Veṇvā r. S. 294, 300.
 Veṇyā r. C. 300, 362.
 Veṇyā r. S. 303, 362.
 Veṇṇāpāsā p. r. C. P 300.
 Vetāla gb. 46, 47.
 Vetasinī r. M. 293.
 Vetra-vatī r. M. 295, 343.
 Vetra-vatī r. W. 295.
 Vibhāvarī *demi-gs.* 402, 406-408, 411.
 Vibhītaka tr. 26.
 Vibodha bd. 3.
 Vibhu g. 449.
 Vibhūti k. 623.
 Vicia pt. 165.
 Vicī-kāka bd. 86.
 Viḍāla d. 476, 479.
 Vidarbha c. C. 76, 293, 299, 335, 343, 359, 360, 365, 618, 664, 670.
 Vidarbha k. 335.
 Vidarbha t. C. 335.
 Vidarbha q. 454.
 Videgha pr. 330.
 Videha c. and p. M. 75, 294, 329, 330, 352, 356, 374.
 Vidhātṛ g. 10, 153, 154, 269.
 Vidiśā t. M. 295, 342, 343, 625, 627.
 Vidiśā r. M. 295.
 Vidūratha k. 578.
 Vidūratha k. 604, 605, 677.
 Vidūratha k. 677.
 Vi-dveṣaṇī gb. 257, 261, 267.
 Vidyā (*Science*), 128.
 Vidyādhara dg. 115, 279, 401-404, 407, 460, 571, 679.
 Vidyud-rūpa d. 6-8.
 Vighna-rāj dg. P 32.
 Vigna pt. 165.
 Vija-hāriṇī gb. 257, 261, 267.
 Vijalpā gb. 262.
 Vīṣṇupāhāriṇī gb. 261.
 Vija-pūraka tr. 25.
 Vijaya k. 411.
 Vijaya t. NE. 411.
 Vikāra 228, 231, 232.
 Vikrama pr. 610.
 Vikrama-śīla k. 445.
 Vikrānta pr. 140-143.
 Vikrānta k. 449-452.
 Vikṛti gs. 263.
 Village, ancient, 242.
 Vilolā r. M. 455 (=Yamunā)
 Vimalā r. N. 305.
 Vimalā r. E. P 305.
 Vimalodā r. N. 305, 306.
 Vimalodakā r. N. P 290, 306.
 Vīmāṇḍavya p. M. 349.
 Vimarda k. 438.
 Vimba pt. 114.
 Viṁśa k. 618.
 Viṇā r. S. P 303.
 Vinaśana t. M. 290, 310, 312.
 Vinata k. 589.
 Vinatā *demi-gs.* 559.
 Vinatāśva k. 589.
 Vinaya k. 589.
 Vinda k. 345.
 Vindhaculaka p. N. 374.
 Vindhya mts. C. 3, 11, 12, 17, 1, 285, 286, 298, 299, 310, 331, 344, 344, 360, 517.
 Vindhya-mauleya p. C. 335.
 Vindhya-mūlika p. C. 335.
 Vindhya-pūṣika p. C. 335.
 Vindhyaavat m. 116.
 Vinnā r. C. 300.
 Vipāsā r. N. 292.
 Vipāsā r. C. 297.
 Vipācit g. 415.
 Vipācit k. 75, 76, 83.
 Vipāthā q. 446.
 Vipracitti d. 21, 102, 517.
 Vipraśastaka p. W. 372.
 Vipraśika pt. 165.
 Vipula mts. N. 277, 281.
 Vipulasvat rs. 12.
 Vīra k. 618.
 Vīra k. 627.
 Vīrā q. 625, 631, 632, 637, 639, 6, 653, 658, 664.
 Vīrā r. 297.
 Vīra-bhadra k. 627.
 Vīrahotra p. C. 344.
 Vīrajā r. M. P 297.
 Vīrajākṣa mt. N. 279.
 Virajas rs. 269.

- Virajas *rs.* 454.
 Virāṅkarā *r.* 297.
 Virāṭa *k.* 353, 382.
 Vira-vatī *r.* 297.
 Virodhinī *gb.* 257, 260, 265.
 Virtue (*see* Righteousness), 2, 14, 34, 36, 468.
 Virūpa *gb.* 263.
 Virya-candra *k.* 625.
 Virya-hārī *gb.* 265.
 Viśākhā *est.* 169, 370.
 Viśākha-vat *mt.* N. 279.
 Viśāla *mts.* NW. 388.
 Viśāla *b.* 426.
 Viśāla *k.* 627, 630-636, 641-646, 650.
 Viśāla, *village.* 452, 453.
 Viśālā *r.* E. 290, 297, 306.
 Viśālā *t.* M. 345.
 Viśālā *r.* C. 297.
 Viṣṇu *g.* 1, 2, 10, 17, 20, 21, 40, 70, 98-102, 106, 108, 112, 130, 206, 219, 224, 225, 278, 290, 348, 349, 387, 389, 460, 465, 469-474, 489, 490, 502-505, 509, 512, 514, 522, 545, 555, 558, 572, 574, 582, 588, 686.
 Viśoka *mts.* NW. 388.
 Viśvācī *aps.* 571.
 Viśva-garbha *k.* 669.
 Viśva-karman (=Tvastṛ) *g.* 455-460, 475, 566, 569, 572, 574.
 Viśva-kṛt *g.* = Viśva-karman.
 Viśva-mūlā *r.* E. P. 301.
 Viśvāmitra *rs.* 32-47, 50, 55-60, 309, 314, 347, 357, 462, 464, 591.
 Viśvāvasu *d.* 113, 115.
 Viśva-vedin *m.* 612, 615.
 Viśve Devās, *gods.* 32, 37, 153-156, 161, 163, 168, 178, 253, 461, 462.
 Vīṭahavya *f.* 371, 600.
 Vīṭahotra *p.* C. 344.
 Vīṭal *airs.* 66, 197, 202-204.
 Vītastā *r.* N. 291, 438.
 Vīṭihotra *k.* 344.
 Vīṭihotra *p.* C. 344, 371.
 Vivasvat (*Sun*) *g.* 455, 457, 523, 566, 576, 577, 586.
 Vivimśa, -satī, *k.* 618, 619.
 Viṣagapāṭam *t.* SE. 334, 335.
 Vraja *dt.* and *p.* M. 308.
 Vrata-ghnī *r.* M. P. 293.
 Vṛhad-ratha *k.* 330.
 Vṛhaspati 10, 50, 101, 102, 109.
 Vṛhaspati *rs.* 654.
 Vṛhi *cer.* 165.
 Vṛji *dt.* M. 309.
 Vṛka *k.* 309.
 Vṛka *p.* M. 309.
 Vṛṣabha *mt.* N. 279-282.
 Vṛṣa-dhvaja *h.* E. 356.
 Vṛṣaparyan *k.* 669.
 Vṛṣavat *mt.* N. 278.
 Vṛṣpi *p.* W. 336.
 Vṛtra *d.* 4, 22, 514.
 Vṛtra-ghnī *r.* M. P. 293.
 Vulture *bd.* 46, 53, 72, 74, 85, 208, 263, 680.
 Vyāghra-grīva *p.* SE. 360.
 Vyāghra-mukha *h.* E. 356.
 Vyāna (*rital air*), 204.
 Vyāñjana-hārikā *gb.* 266.
 Vyāsa *rs.* 2, 18, 20, 464, 677, 686.
 Vyūṣitāsva *k.* 316, 350.
 Wages, 43, 46-50.
 Wain-gaṅgā *r.* C. 300, 305, 363.
 Warangal *t.* S. 337.
 Warda *r.* S. 300, 364.
 Water (*element*), 217, 221, 222.
 Water-fowl, 30.
 Water-lily, 29, 30, 104, 115.
 Wealth (*Artha*), 2, 119, 128, 170-172, 185, 187, 198, 252, 264, 430.
 Well-rope and jar, 70-73, 91.
 Wheat, 84, 165, 181, 244, 245.
 Wind, *see* Vāyu.
 Wine, 421.
 Wolf 72, 82, 85.
 Wood-pecker *bd.* 28.
 Wool, 40.
 Worlds (*Loca*), 20, 22, 55, 57, 71, 89, 95, 96, 102, 103, 110, 111, 116, 124, 128, 144, 151, 201, 206, 218, 223, 225, 227, 229, 246, 397, 462, 574, 662.
 Xanthochymus *tr.* 28.
 Yādava *race*, 309, 336, 342, 351, 352, 359, 371.
 Yadu *k.* 26, 364, 371.
 Yajña *pfn.* 247, 248.
 Yajur-Veda, 152, 206, 235.
 Yajus *hymns*, 64, 235, 458-460, 484, 554-557, 561, 581.
 Yak *bt.* 166.

- Yākhā p.* N. 322.
Yakṣa dg. 46, 115, 232, 234, 236, 246, 272, 279, 460, 497, 541, 559, 571, 581, 648, 679.
Yakṣma, 179.
Yama g. 7, 10, 23, 48, 50, 66-68, 71-77, 80-83, 88-90, 147, 153, 162, 209, 215, 283, 420, 455, 457, 460, 473, 474, 489, 533, 562, 566-568, 574, 575, 579, 680, 683.
Yāma gods, 248.
Yamī demi-gs. 566.
Yamunā r. M. 121, 122, 125, 291, 377, 378, 455, 461, 566, 576, 590.
Yāmuna hills N. 377, 378.
Yāmuna p. N. 377.
Yāmya est. 384.
Yaśodā q. 517.
Yaśo-matī p. r. N. 380.
Yaśomatya p. N. 380.
Yati (music), 132.
Yātudhāna gb. 262.
Yaudheya p. NW. 333, 380.
Yauna p. (=Yavana), 381.
Yavana p. NW. 284, 311, 314, 319, 328, 350, 371, 377, 384, 4677.
Yayāti k. 316, 336, 371, 384, 653, 669.
Year, 224-228, 271.
Yena p. p. NE. 381.
Yoga, 91, 92, 100, 133.
Yojana, 240, 275-277, 284.
Yudhiṣṭhira k. 9, 23, 353, 366.
Yuga, 226.
Yūñjavat p. mt. N. 655.
Yūthaga gods, 454.
Zizyphus tr. 27.
Zodiac, 169, 348, 387, 580.



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